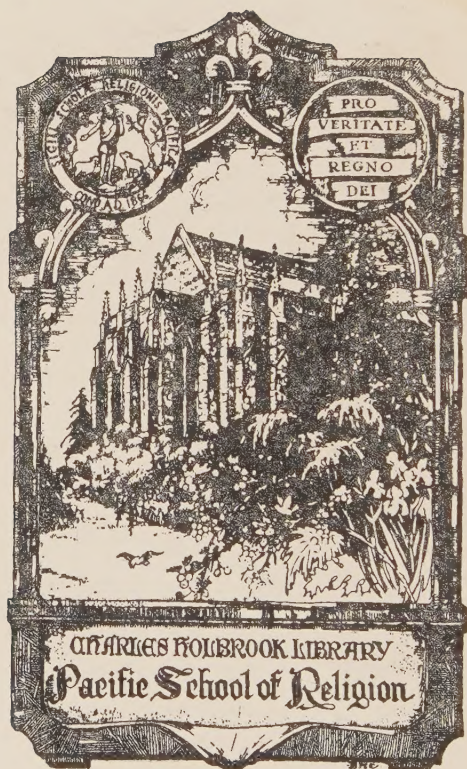
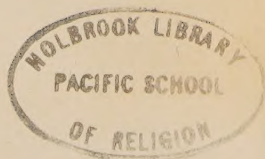
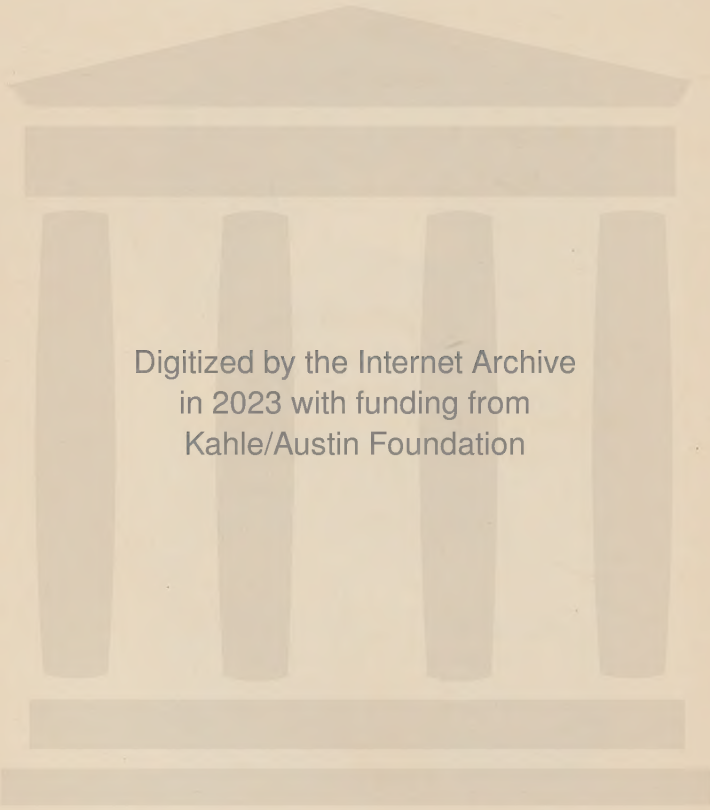




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JOURNAL

OF THE

THIRTIETH DELEGATED GENERAL CONFERENCE

OF THE
METHODIST EPISCOPAL CHURCH

HELD IN
KANSAS CITY, MISSOURI
MAY 1—MAY 29, 1928

EDITED BY
*REVEREND RAYMOND J. WADE
AND
REVEREND JOHN M. ARTERS

Secretaries of the General Conference



THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI CHICAGO

*Elected General Superintendent, May 23, 1928.

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OF THE
THIRTIETH DELEGATED
GENERAL CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH

ORDER OF THE
GENERAL CONFERENCE

"RESOLVED, That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference."

THE JOURNAL, May 1, 1928.



THE METHODIST BOOK CONCERN
CHICAGO
NEW YORK
Selected General Publications May 28, 1928

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GENERAL CONFERENCE OFFICERS

BISHOPS

EARL CRANSTON	JOHN W. ROBINSON
JOHN W. HAMILTON	EBEN S. JOHNSON
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WILLIAM O. SHEPARD	H. LESTER SMITH
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RICHARD J. COOKE	MATTHEW W. CLAIR
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THOMAS NICHOLSON	GEORGE R. GROSE
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MISSIONARY BISHOPS

ISAIAH B. SCOTT

EDWIN F. LEE

HONORARY SECRETARY

JOSEPH B. HINGELEY

SECRETARY OF THE GENERAL CONFERENCE

JOHN M. ARTERS

ASSISTANT SECRETARIES

VALOROUS F. BROWN	DELAFAYETTE MUSSELMAN
HARRY W. BURGAN	LOUIS M. POTTER
SIDNEY D. EVA	THOMAS P. POTTER
STANLEY E. GRANNUM	ROBERT B. SPENCER
EDGAR R. HECKMAN	FRANK G. H. STEVENS
ADAM J. LOEPPERT	ROBERT C. WELLS
O. GRANT MARKHAM	EDWARD A. WELLS
A. LAWRENCE MILLER	DANIEL WESTFALL

DELEGATED GENERAL CONFERENCES

Year	Place	Member- ship	Annual Conference
1—1812	New York	90	8
2—1816	Baltimore	107	9
3—1820	Baltimore	93	9
4—1824	Baltimore	125	12
5—1828	Pittsburgh	176	17
6—1832	Philadelphia	197	19
7—1836	Cincinnati	150	22
8—1840	Baltimore	130	29
9—1844	New York	180	34
10—1848	Pittsburgh	134	23
11—1852	Boston	178	29
12—1856	Indianapolis	218	38
13—1860	Buffalo	221	47
14—1864	Philadelphia	216	49
15—1868	Chicago	232	55
16—1872	Brooklyn*	292	72
17—1876	Baltimore	365	80
18—1880	Cincinnati	399	95
19—1884	Philadelphia	417	96
20—1888	New York	463	111
21—1892	Omaha	504	113
22—1896	Cleveland	538	122
23—1900	Chicago†	714	122
24—1904	Los Angeles‡	704	130
25—1908	Baltimore	786	131
26—1912	Minneapolis	821	135
27—1916	Saratoga Springs, N. Y.....	835	133
28—1920	Des Moines, Ia.	852	135
29—1924	Springfield, Mass.	858	135
30—1928	Kansas City, Mo.	864	137

* Lay Delegates first admitted.

† Ministerial and Lay Delegates equal in number.

‡ Women admitted to membership.

DELEGATES BY CONFERENCES

Lists of Delegates and Reserve Delegates, Ministerial and Lay, elected to the Thirtieth Delegated General Conference of the Methodist Episcopal Church, 1928. Arranged Alphabetically by Conferences, giving Post Office Addresses, Appointments or Occupation and Chairman of the Delegation.

N. B.—The Arabic numerals after the name of the Conference indicate the number of delegates. Following the numerals may be found the name of the Area to which the Conference belongs.

N. B.—Names of Laymen are invariably printed in **black face type**, and the names of Ministers in Roman. The number placed before the name of a Delegate indicates the order of his election. Chairmanship indicated in parenthesis.

N. B.—Familiar abbreviations are used, such as

agt—Agent	evan—Evangelist	pres—President
atty—Attorney	f—Farmer	prin—Principal
aud—Auditor	fore—Foreman	prof—Professor
ban—Banker	h. w.—Housewife	pub. off—Public Official
b. m.—Business Man.	ins—Insurance	publ—Publisher
Bd—Board	mer—Merchant	r. e.—Real Estate
coll—College	mfr—Manufacturer	sec—Secretary
cor—Corresponding	mgr—Manager	supt—Superintendent
dir—Director	miss—Missionary	tea—Teacher
d. s.—District Supt.	p—Pastor	tr. sls—Trav. Salesman
ed—Editor	phy—Physician	

ALABAMA CONFERENCE. 2. (Chattanooga)

Delegates:—

Wallace A. Murphree (chairman), p., Route 4, Birmingham, Ala.

Joseph C. Swann, phy., 1562 Bruister St., Mobile, Ala.

Reserves.—James H. Lott, Conf. evan., Trade, Ala. **Arthur D. Peck**, aud., Box 346, Birmingham, Ala.

ATLANTA. 4. (Atlanta)

Delegates:—

(1) **James C. Arnold**, ins., 191 Ashby St., N. W., Atlanta, Ga.

(2) Nerve J. Crolley, d. s., 112 McDonough Blvd. S., Atlanta, Ga.

(1) Lorenzo H. King (chairman), ed., Southwestern Christian Advocate, 631 Baronne St., New Orleans, La.

(2) **Alonzo M. Wilkins**, dentist, 604 Broad St., Griffin, Ga.

Reserves.—(1) **Samuel Cunningham**, r. e., 45½ Auburn Ave. N. E., Atlanta, Ga. (1) Charles L. Johnson, p., 798 Martin St. S. E., Atlanta, Ga. (2) Daniel H. Stanton, d. s., 47 Ashby St. S. W., Atlanta, Ga. (2) **William C. Strickland**, tea., McDonough, Ga.

BALTIMORE. 12. (Washington)

Delegates:—

(4) Francis R. Bayley, d. s., 506 Evesham Ave., Baltimore, Md.

(2) Harry W. Burgan, d. s., 2508 Maryland Ave., Baltimore, Md.

(2) **George W. Corner, Jr.**, mer., Wyman Park Apts., Baltimore, Md.

- (3) **George W. Crabbe**, supt. Maryland Anti-Saloon League, 1110 American Building, Baltimore, Md.
- (3) **John R. Edwards**, cor. sec. Board of Foreign Missions, 150 Fifth Ave., New York City.
- (6) **J. Phelps Hand**, d. s., 100 Maryland Ave. N. E., Washington, D. C.
- (6) **Miss Florence Hooper**, treas. Woman's Foreign Missionary Society, 10 South St., Baltimore, Md.
- (1) **J. B. Joyce**, phy., 602 W. University Parkway, Baltimore, Md.
- (5) **John C. Letts**, pres. Trustees American University, 3200 Elliott St., Washington, D. C.
- (5) **James L. McLain**, p., 812 20th St. N. W., Washington, D. C.
- (1) **Edwin T. Mowbray** (chairman), d. s., 27 E. North St., Hagerstown, Md.
- (4) **W. H. S. White**, prof., Shepherdstown, W. Va.
- Reserves.**—(3) **James H. Hyatt**, exec. sec. Maryland Bible Society, 9 East Franklin St., Baltimore, Md. (1) **Benjamin W. Meeks**, p., 309 Woodlawn Rd., Baltimore, Md. (2) **Oscar T. Olson**, p., Mt. Vernon Place, Baltimore, Md. (3) **Deets Pickett**, research sec. Board of Temperance, R.F.D. Route 1, Box 163, Arlington, Va. (2) **George C. Shannon**, phy., 700 N. Fulton Ave., Baltimore, Md. (1) **Paul H. Stewart**, ins., 909-11 Union Trust Bldg., Baltimore, Md.

BENGAL. 2. (Calcutta)

Delegates:—

Victor M. Ilahibaksh, Y. M. C. A., sec., 5 Russell St., Calcutta, India.

Shot K. Mondol (chairman), d. s., 52 Tangra Road, Calcutta, India.

Reserves.—**Hrit K. Mondol**, headmaster Collins Institute, 140 Dharantala St., Calcutta, India. **Henry M. Swan**, 2506 Isabella St., Evanston, Ill.

BLUE RIDGE-ATLANTIC. 2. (Chattanooga)

Delegates:—

Robert C. Kennedy, ban., Bessemer City, N. C.

Charles M. White (chairman), p., 1211 Arendell St., Morehead City, N. C.

Reserves.—**Abraham S. Beaman**, p., Winston-Salem, N. C. **Russell F. Reynolds**, ed., Tobaccoville, N. C.

BOMBAY. 2. (Bombay)

Delegates:—

Albert A. Parker (chairman), principal India Methodist Theological College, 33 Rest Camp Road, Jubbulpore, C. P., India.

G. Sundar Rao, lay pastor, Robinson Memorial Church, Byculla, Bombay, India.

Reserves.—**Isaac A. Harris**, clerk, Robinson Memorial Bldg., Bombay, India. **Ariel N. Warner**, miss., 506 Cording Ave., Govans, Baltimore, Md.

BURMA. 2. (Bangalore)

Delegates:—

Benjamin M. Jones (chairman), miss., 256 Creek St., Rangoon, Burma, India.

Mrs. Benjamin M. Jones, miss., 256 Creek St., Rangoon, Burma, India.

Reserves.—**Ray F. Spear**, miss., Garrett Dormitory, Evanston, Ill.

CALIFORNIA. 12. (San Francisco)

Delegates:—

- (3) ¹Don O. Colegrove, p., 1525 Waller St., San Francisco, Cal.
- (2) Edward P. Dennett, ed., California Christian Advocate, 3 City Hall Ave., San Francisco, Cal.
- (2) **Percy S. King**, atty., Napa, Cal.
- (1) Tully C. Knoles (chairman), pres. College of Pacific, Stockton, Cal.
- (5) Leon L. Loofbourow, d. s., 1387 Scenic Ave., Berkeley, Cal.
- (5) **John H. McCallum**, b. m., 123 Liberty St., San Francisco, Cal.
- (4) **Fred D. Parr**, b. m., 136 Jordan Ave., San Francisco, Cal.
- (3) **Ivory G. Rodda**, b. m., 1031 Second St., Sacramento, Cal.
- (6) **Mrs. H. D. Rose**, h. w., Sonoma, Cal.
- (6) Walter J. Sherman, p., Whitcomb Hotel, San Francisco, Cal.
- (1) **John Tunncliffe**, b. m., 1521 Cypress Ave., Burlingame, Cal.
- (4) John W. Winkley, p., 414 8th St., Marysville, Cal.

Reserves.—(2) Frank K. Baker, d. s., 912 27th St., Sacramento, Cal.

Howard M. Boys, Mgr. Methodist Book Concern, 5 City Hall Ave., San Francisco, Cal. (2) **Percy F. Morris**, b. m., 59 Domingo Ave., Berkeley, Cal. (1) **William F. Morrish**, ban., 945 Arlington Ave., Berkeley, Cal. (3) Carl M. Warner, d. s., 3 City Hall Ave., San Francisco, Cal. (1) James H. N. Williams, d. s., Reno, Nev.

CENTRAL ALABAMA. 4. (New Orleans)

Delegates:—

- (1) **Walter L. Brown**, phy., 1200 1st St., Birmingham, Ala.
- (1) Edward M. Jones (chairman), Field Sec. Board of Pensions and Relief, 631 Baronne St., New Orleans, La.
- (2) **Lee W. Lynn**, shipping clerk, 547 S. 6th St., Gadsden, Ala.
- (2) John W. Thomas, d. s., 412 N. 15th St., Birmingham, Ala.

Reserves.—(1) Charles L. Dunn, p., 614 8th Ave. N., Birmingham, Ala. (2) **William J. Echols**, undertaker, 412 N. 15th St., Birmingham, Ala. (1) **Mrs. Lovie M. Points**, tea., 910 Christian St., Alexander City, Ala. (2) Sigismund C. Walker, prof. New Orleans Gilbert College, 5318 St. Charles Ave., New Orleans, La.

CENTRAL CHINA. 2. (Shanghai)

Delegates:—

Handel Lee (chairman), p., Kui Lan Methodist Church, Nanking, China.

Wen Teh Kiang, tea., Methodist Girls' School, Nanking, China.

Reserves.—Edward E. James, miss., 5 City Hall Ave., San Francisco, Cal. **Daniel C. T. Tung**, prin., Wau Nau Academy, Ning-Kwoh-Fuh, An, China.

CENTRAL GERMAN. 6. (Detroit)

Delegates:—

- (1) **Charles E. Allinger**, sec. treas., 149-163 Larned St., E. Detroit, Mich.
- (2) **Fred J. Bauman**, fore., 12010 Iowa Ave., Cleveland, Ohio.
- (3) William Brickner, d. s., 2217 E. 80th St., Cleveland, Ohio.
- (1) August J. Bucher (chairman), ed. Christliche Apologete, 420 Plum St., Cincinnati, Ohio.
- (3) **Will J. Gelvin**, tr. sls., Batesville, Ind.
- (2) Frederick W. Mueller, Field Sec. Board Home Missions, 1701 Arch St., Philadelphia, Pa.

¹ Withdrawn from the ministry.

Reserves.—(1) Fred J. Baumann, d. s., 4456 Vancouver Ave., Detroit, Mich. (3) Edward D. Edelman, p., 3016 24th St., Detroit, Mich. (2) **Louis C. Fritzsche**, mgr.-publ. Methodist Book Concern, 420 Plum St., Cincinnati, Ohio. (1) **Gottlieb Golder**, pub., 823 Heberton Ave., Pittsburgh, Pa. (3) **George W. Lumm**, sls. mgr. Standard Oil Co., 628 Coney Ct., Toledo, Ohio. (2) Albert L. Marting, p., 967 Caledonia Road, Cleveland, Ohio.

CENTRAL GERMANY. 2. (Zurich)

Delegates:—

Otto Goricke, mfr., Radebeul bei Dresden, Kronprinzstrasse 23, Sachsen, Germany.

Hermann E. Zeuner (chairman), p., Gera i. Thur. Schillerstrasse 3, Germany.

Reserves.—**Emil Leuring**, prof. Frankfort Theological Seminary, Ginnheimer, Landstr. 180, Frankfort a. Main, Germany. **Ernest Winkler**, b. m., Weissenborn bei Zwickau, Sachsen, Germany.

CENTRAL ILLINOIS. 10. (Chicago)

Delegates:—

(1) **Leonard E. Brewbaker**, ban., Bushnell, Ill.

(5) Joseph A. Chapman, p., 1814 5th Ave., Rock Island, Ill.

(2) William H. Craine, p., 191 S. Chicago Ave., Kankakee, Ill.

(5) **John W. Fling**, atty., Wyoming, Ill.

(2) **Achalis M. Legg**, mfr., Pontiac, Ill.

(4) **George M. Meeker**, ban., Cropsy, Ill.

(1) William E. Shaw (chairman), p., 704 Hamilton Blvd, Peoria, Ill.

(3) George H. Thorpe, d. s., 1210 21st St., Rock Island, Ill.

(3) **Charles P. White**, phy., Kewanee, Ill.

(4) David F. Wilson, p., Bushnell, Ill.

Reserves.—(1) Sanford P. Archer, p., Normal, Ill. (1) **John B. Johnson**, f., Carthage, Ill. (3) **Frederick Mann**, b. m., 912, S. Greenwood Ave., Kankakee, Ill. (2) Thomas E. Newland, d. s., 803 Bateman Ave., Galesburg, Ill. (2) **H. K. Walker**, r. e., 310 Robinson Bldg., Rock Island, Ill.

CENTRAL MISSOURI. 4. (Covington)

Delegates:—

(1) Benjamin F. Abbott (chairman), p., 208 N. Leffingwell Ave., St. Louis, Mo.

(2) **Mrs. Olive E. Grear**, tea., 615 Baxter St., Neosho, Mo.

(2) Charles S. Webster, d. s., 2109 Hope St., Hannibal, Mo.

(1) **Miss Arsanias M. Williams**, tea., 4318 San Francisco St., St. Louis, Mo.

Reserves.—(2) **Mrs. Missouri A. Ford**, h. w., 1515 Tracy St., Kansas City, Mo. (2) Luther R. Grant, p., 706 Benton Ave., Springfield, Mo. (1) Edward L. McAllister, d. s., 213 W. Morgan St., Sedalia, Mo. (1) **Willis G. Mosely**, ins., 208 Pine St., St. Louis, Mo.

CENTRAL NEW YORK. 10. (Buffalo)

Delegates:—

(2) **Francis E. Baldwin**, mfr., Elmira, N. Y.

(1) George H. Haigh (chairman), pres. Conf. Pensions and Relief, 265 Dale St., Syracuse, N. Y.

(3) Carl G. McConnell, p., 647 Penn Ave., Elmira, N. Y.

(4) **Reuben L. Nye**, coll. prof., 515 Comstock Ave., Syracuse, N. Y.

(1) **Albert G. Odell**, phy., Clifton Springs, N. Y.

(2) William H. Powers, p., 208 E. Mill St., Ithaca, N. Y.

- (5) **Curtis C. Roszell**, d. s., 265 Primrose Ave., Syracuse, N. Y.
- (3) **Jarvis L. Thorpe**, phy., Clyde, N. Y.
- (5) **M. Fay Van Dyke**, f., Canton, Pa.
- (4) **Harry E. Woolever**, ed., National Methodist Press, 100 Maryland Ave., N. E., Washington, D. C.

Reserves.—(3) **John C. Ferguson**, mfr., Elmira, N. Y. (2) **J. Carlton Hurley**, coll. instructor, Baldwinsville, N. Y. (2) **Robert C. Hebblethwaite**, p., Baldwinsville, N. Y. (1) **George M. Perkins**, p., Williamson, N. Y. (1) **George E. Thorpe**, pharmacist, Syracuse, N. Y.

CENTRAL PENNSYLVANIA. 12. (Washington)

Delegates:—

- (2) **Charles V. Adams**, ban., Montoursville, Pa.
- (5) **Herbert T. Ames**, atty., Williamsport, Pa.
- (5) **Edgar R. Heckman**, p., Clearfield, Pa.
- (2) **Horace L. Jacobs**, p., Bedford, Pa.
- (4) **Sylvester A. Kuhn**, R. R. agt., Hastings, Pa.
- (6) **A. Lawrence Miller**, p., Lewistown, Pa.
- (1) **Ira P. Romberger**, retired b. m., 2917 N. Front St., Harrisburg, Pa.
- (3) **Michael B. Rich**, mfr., Woolrich, Pa.
- (1) **J. Edgar Skillington** (chairman), p., 1213 13th St., Altoona, Pa.
- (4) **Morris E. Swartz**, d. s., Sunbury, Pa.
- (6) **Wat Tyler**, postal official, Shamokin, Pa.
- (3) **Alvin S. Williams**, p., 1225 8th Ave., Altoona, Pa.

Reserves.—(3) **J. Howard Ake**, d. s., 1402 Walnut St., Harrisburg, Pa. (2) **Sterling W. Dickson**, atty., Berwick, Pa. (1) **James W. Lowther**, ban., Bellwood, Pa. (1) **J. McKendree Reiley**, d. s., 801 Lexington Ave., Altoona, Pa. (2) **William E. Watkins**, d. s., 811 Market St., Williamsport, Pa. (3) **James S. Williams**, accountant, Roaring Springs, Pa.

CENTRAL PROVINCES. 2. (Calcutta)

Delegates:—

- Miss Shorogu Bose**, tea., Hawabagh, Jubbulpore, C. P., India.
- Carl F. H. Guse** (chairman), miss., 130 Civil Lines, Jubbulpore, C. P., India.

Reserves.—**Sampson Ariel**, p., Jagdalpur, Boston State, C. P., India. **Frank A. Felt**, miss., M. E. Mission, Jubbulpore, C. P., India.

CENTRAL SWEDISH. 2. (Chicago)

Delegates:—

- Carl A. Carlson**, ban., 2729 Sheridan Road, Evanston, Ill.
- Carl G. Wallenius** (chairman), pres. Wesley Academy and Seminary, 2408 Orrington Ave., Evanston, Ill.

Reserves.—**J. Edward Anderson**, b. m., 87 N. Harrison St., Batavia, Ill. **Eric P. Swan**, d. s., 2506 Isabella St., Evanston, Ill.

CENTRAL TENNESSEE. 2. (Chattanooga)

Delegates:—

- Charles G. Dillard**, undertaker, Lafayette, Tenn.
- Harry L. Upperman** (chairman), pres. Baxter Seminary, Baxter, Tenn.

Reserves.—**G. W. Florence**, p., Lexington, Tenn. **Alvin P. Hayes**, Sparta, Tenn.

CHENG TU WEST CHINA. 2. (Peking)

Delegates:—

- Sao Dsi Liu**, tea., Chengtu, West China.
- Bo Chen Tang** (chairman), p., Chengtu, West China.

Reserves.—Joseph Beech, miss., 129 Oak Hill Ave., Delaware, Ohio.
Miss Eva Rwan, student, 801 S. Wright St., Champaign, Ill.

CHICAGO NORTHWEST. 4. (Chicago)

Delegates:—

- (1) **Herman R. Boese**, atty., 1139 50th St., Milwaukee, Wis.
- (1) **Adam J. Loeppert**, d. s., 913 Belden Ave., Chicago, Ill. (chairman).
- (2) **Frederick H. Thiel**, p., 2022 Prairie St., Milwaukee, Wis.
- (2) **Charles E. Waterman**, ban., Route 1, South Holland, Ill.

Reserves.—(1) **Gustav Gelhaus**, f., Rockford, Iowa. (1) **J. J. Hoffman**, p., 6409 Sangamon St., Chicago, Ill. (2) **Samuel H. Melcher**, P. O. employee, 904 Blunt St., Charles City, Iowa. (2) **Frederick W. Schneider**, prof., 1504 Morningside Ave., Sioux City, Iowa.

CHILE. 2. (Buenos Aires)

Delegates:—

Roberto Elphick (chairman), p., First Church, Casilla 5569, Santiago, Chile, S. A.

Pedro R. Zottele, national sec. Board of Education M. E. C. in Chile, Casilla 133-D, Santiago de Chile, S. A.

Reserves.—**Corwin F. Hartzell**, miss., 5827 Maryland Ave., Chicago, Ill. **Ismael Lopez**, assistant p., El Vergel, Angol, Chile, S. A.

CHUNGKING WEST CHINA. 2. (Peking)

Delegates:—

Din S. Lien, tea., Chungking, China.

Fah S. Yang (chairman), d. s., Chungking, China.

Reserves.—**William R. North**, miss., 301 E. Bishop St., Bellefonte, Pa. **Jacob F. Peat**, miss., 1272 E. 125th St., Cleveland, Ohio.

COLORADO. 10. (Denver)

Delegates:—

(2) **Orrin W. Auman**, treas. World Service Com., 740 Rush St., Chicago, Ill.

(5) **Charles O. Beckman**, p., Boulder, Colo.

(5) **George H. Bradfield**, atty., Greeley, Colo.

(4) **Elmer G. Cutshall**, pres. Iliff School Theology, Denver, Colo.

(1) **Loren M. Edwards** (chairman), p., 1820 Broadway, Denver, Colo.

(2) **Irving F. Keeping**, b. m., Pueblo, Colo.

(3) **Frank McDonough, Sr.**, judge Dist. Ct., Denver, Colo.

(4) **Egbert B. Simmons**, Y. M. C. A. sec., Colorado Springs, Colo.

(1) **Robert B. Spencer**, ed., Ft. Morgan, Colo.

(3) **Charles O. Thibodeau**, p., Greeley, Colo.

Reserves.—(2) **Walter D. Cole**, d. s., 317 Trinity Bldg., Denver, Colo.
 (2) **A. J. Dickson**, b. m., Glenwood Springs, Colo. (3) **Ray S. Dum**, p., 63 S. 9th East St., Salt Lake City, Utah. (1) **Henry G. Goodsell**, d. s., 317 Trinity Bldg., Denver, Colo. (1) **William L. Hartman**, atty., Pueblo, Colo. (3) **Clinton G. Hickey**, phy., Denver, Colo.

COLUMBIA RIVER. 6. (Portland)

Delegates:—

(2) **A. A. Callender**, d. s., 204 Vraydenburg Apts., Wenatchee, Wash.

(3) **Charles M. Holtzinger**, b. m., Yakima, Wash.

(2) **Grant E. Hunt**, ins., Spokane, Wash.

(3) **Thomas W. Jeffrey**, p., 444 23rd St., Spokane, Wash.

(1) **Charles E. Miller** (chairman), d. s., Moscow, Idaho.

(1) **Ferman L. Pickett**, tea., Pullman, Wash.

Reserves.—(3) **Charles T. Borg**, atty., Pateros, Wash. (2) **Ira R.**

Boyd, dentist, Moscow, Idaho. (1) **Charles L. Chamberlin**, atty., Colfax, Wash. (2) **Fred N. Morton**, p., Kennewick, Wash. (1) **Harrold O. Perry**, p., Wenatchee, Wash.

DAKOTA. 8. (St. Paul)

Delegates:—

- (1) **Dess C. Cox**, h. w., Rapid City, S. Dak.
- (4) **A. Clay Darling**, atty., Groton, S. Dak.
- (2) **William E. Hartung**, p., Deadwood, S. Dak.
- (4) **Emerson E. Hunt**, d. s., Mitchell, S. Dak.
- (2) **David F. Jones**, druggist, Watertown, S. Dak.
- (1) **Edward D. Kohlstedt** (chairman), cor. sec. Board of Home Missions and Church Extension, 1701 Arch St., Philadelphia, Pa.
- (3) **Lauritz Miller**, atty., Mitchell, S. Dak.
- (3) **Roy G. Minkler**, p., Parker, S. Dak.

Reserves.—(1) **John P. Jenkins**, d. s., Sioux Falls, S. Dak. (1) **Ulysses G. Johnson**, r. e., Redfield, S. Dak. (2) **Roscoe Knodell**, atty., Winner, S. Dak. (3) **Charles A. Laurson**, b. m., Howard, S. Dak. (3) **William S. Shepherd**, p., Redfield, S. Dak. (2) **Charles E. Wilcox**, p., Wagner, S. Dak.

DELAWARE. 8. (Philadelphia)

Delegates:—

- (4) **Frederick H. Butler**, sec. Colored Work Epworth League, 740 Rush St., Chicago, Ill.
- (2) **Mrs. M. A. R. Camphor**, h. w., 31 Webster Pl., Orange, N. J.
- (2) **Miss Olive A. Hall**, clerk, 735 S. 22nd St., Philadelphia, Pa.
- (1) **David H. Hargis** (chairman), p., 2249 Oxford St., Philadelphia, Pa.
- (4) **William W. M. Henry**, phy., Dover, Del.
- (3) **Thomas H. Kiah**, prin., Princess Anne, Md.
- (2) **Charles A. Tindley**, p., 1509 Christian St., Philadelphia, Pa.
- (1) **Herbert S. Wilson**, supervisor Colored Schools of Kent County, Md., Chestertown, Md.

Reserves.—(1) **John W. Jefferson**, d. s., 418 E. Dover St., Easton, Md. (2) **Frederick S. Jewett**, oyster packer, St. Michaels, Md. (2) **Joseph E. A. Johns**, d. s., 607 Poplar Hill Ave., Salisbury, Md. (3) **Horatio W. Jones**, U. S. Dept. of Commerce, Princess Anne, Md. (1) **Samuel J. Pinkett**, prof., Princess Anne, Md. (3) **W. C. Thompson**, d. s., 5837 Race St., Philadelphia, Pa.

DENMARK. 2. (Copenhagen)

Delegates:—

Herman Saermark (chairman), p., Kalundborg, Denmark.

Crilles H. Jensen, f., Vindingegaard, Roskilde, Denmark.

Reserves.—**A. A. Rogert**, d. s., Aarhus, Denmark. **Carl C. Thaarup**, mer., Frederikshavn, Denmark.

DES MOINES. 10. (Omaha)

Delegates:—

- (5) **Frank G. Bean**, d. s., Clarinda, Iowa.
- (3) **Levi P. Goodwin**, p., Shenandoah, Iowa.
- (2) **John L. Hillman**, pres. Simpson College, Indianola, Iowa.
- (4) **Walter Hutton**, sec. Iowa State S. S. Assn., Des Moines, Iowa.
- (3) **Ermal L. MacMichael**, implement dealer, Shenandoah, Iowa.
- (2) **Mark B. Nelson**, ban., Atlantic, Iowa.
- (5) **Aaron V. Proudfoot**, atty., Indianola, Iowa.
- (1) **Raymond M. Shipman** (chairman), p., Ames, Iowa.

(4) **Frederick W. Simpson**, p., 1653 E. Grand Ave., Des Moines, Iowa.

(1) **E. W. Weeks**, atty., Guthrie Center, Iowa.

Reserves.—(1) **J. H. Darling**, dentist, Ogden, Iowa. (3) **Mearl A. Gable**, d. s., 512 Benton St., Council Bluffs, Iowa. (3) **Horace M. Havner**, atty., Des Moines, Iowa. (2) **Orville F. Howard**, f., Shenandoah, Iowa. (1) **David J. Shenton**, p., Clarinda, Ia. (2) **Fred N. Willis**, d. s., 204 S. Marshall St., Boone, Iowa.

DETROIT. 18. (Detroit)

Delegates:—

(1) ***Lewis B. Alger**, mfr., 1602 Edison Ave., Detroit, Mich.

(5) **Junius E. Beal**, Regent of University of Michigan, P. O. Box 6, Ann Arbor, Mich.

(2) **George Elliott** (chairman), ed. *Methodist Review*, 150 5th Ave., New York City.

(6) **Sidney D. Eva**, p., 38 Lodewyck Ave., Mt. Clemens, Mich.

(5) **Howard A. Field**, d. s., 34 Elizabeth St. E., Detroit, Mich.

(4) **Walter R. Fruit**, p., Court St., Flint, Mich.

(7) **John E. Martin**, d. s., 610 Thompson Ave., Ann Arbor, Mich.

(8) **Eugene M. Moore**, p., 1123 Edgewood Drive, Royal Oak, Mich.

(3) **Mrs. Thomas Nicholson**, nat. pres. W. F. M. S., 657 Virginia Park, Detroit, Mich.

(3) **George W. Olmstead**, p., Flint, Mich.

(6) **Stewart M. Powrie**, mer., 303 N. Wenona Ave., Bay City, Mich.

(1) **Merton S. Rice**, p., 59 Alger Ave., Detroit, Mich.

(7) **Albert E. Sharpe**, atty., Adams Bldg., Sault Ste. Marie, Mich.

(4) **Delmar D. Spellman**, photographer, 4838 Woodward Ave., Detroit, Mich.

(2) **Arthur J. Stock**, ins., 2202 1st Nat'l Bank Bldg., Detroit, Mich.

(9) **Judson L. Transue**, r. e. and ins., 302 W. Court St., Flint, Mich.

(8) **Adelbert T. Tweedie**, photographer, P. O. Box 214, Crosswell, Mich.

(9) **William M. Ward**, p., St. Clair, Mich.

Reserves.—(2) **¹Russell H. Bready**, p., 114 W. 9th St., Cincinnati, Ohio.

(2) **Arthur P. Eva**, mgr. Gas Co., Calumet, Mich. (3) **Isaiah S. Morris**, phy., 1101 David Whitney Bldg., Detroit, Mich. (1) **Harvey G. Pearce**, d. s., 625 Newall St., Flint, Mich. (1) **Frank J. Rutherford**, r. e., 619 Clifford St., Flint, Mich. (3) **Peter F. Stair**, p., Monroe, Mich.

EAST GERMAN. 2. (New York)

Delegates:—

Charles F. Houck, b. m., 216 E St., Buffalo, N. Y.

Herman A. Maser (chairman), p., 113 Park Pl., Schenectady, N. Y.

Reserves.—**Gustav Bobilin**, p., 1513 E. North Ave., Baltimore, Md. **Charles M. Wendels**, sls., 3523 Newkirk Ave., Brooklyn, N. Y.

EAST TENNESSEE. 2. (Chattanooga)

Delegates:—

Mrs. E. H. Forrest, h. w., 427 Scott St., Bristol, Va.

Judson S. Hill (chairman), pres. Morristown Normal and Industrial College, Morristown, Tenn.

Reserves.—**Anderson Davis**, d. s., Bristol, Tenn. **Mrs. Hattie Sinkford**, h. w., Bluefield, W. Va.

EASTERN SOUTH AMERICA. 2. (Buenos Aires)

Delegates:—

Fred Aden, educator, Rivadavia 6100, Buenos Aires, Argentina, S. A.

¹ Transferred to another Conference.

*Deceased.

Albert W. Tallon (chairman), p., Ensenada 82, Velez Sarsfield, Buenos Aires, Argentina, S. A.

Reserves.—**H. P. Coates**, mer., Montevideo, Uruguay, S. A. George P. Howard, d. s., Lavalle 341 (Escritorio 226), Buenos Aires, Argentina, S. A.

EASTERN SWEDISH. 2. (New York)

Delegates:—

Oscar W. Hjerpe, heating and plumbing, 263 Whiting Lane, West Hartford, Conn.

Oscar K. Sundberg (chairman), p., 3701 Foster Ave., Brooklyn, N. Y.

Reserves.—**Adolph Carlson**, tailor, 113 S. Oxford St., Brooklyn, N. Y. C. A. R. Liljewall, p., 594 Lexington Ave., New York, N. Y.

ERIE. 10. (Pittsburgh)

Delegates:—

(4) **A. Lincoln Bell**, ins., Ridgway, Pa.

(2) **William A. Elliott**, prof. Allegheny College, 583 Highland Ave., Meadville, Pa.

(1) **Roy F. Howe** (chairman), d. s., 220 S. Highland Ave., Dubois, Pa.

(5) **Samuel W. McDowell**, phy., Pittsville, Pa.

(5) **Robert J. Montgomery**, p., Sheffield, Pa.

(4) **William P. Murray**, d. s., 7241 N. Main St., Meadville, Pa.

(2) **John E. Roberts**, p., Dunkirk, N. Y.

(3) **Alfred B. Smith**, p., Greenville, Pa.

(1) **Edgar T. Welch**, mfr., Westfield, N. Y.

(3) **William A. Womer**, phy., New Castle, Pa.

Reserves.—(1) **James A. Beebe**, pres. Allegheny Coll., Meadville, Pa.

(1) **Herbert G. Eaton**, oil refiner, Warren, Pa. (2) **Blaine H. Gifford**, ins., 314 E. 25th St., Erie, Pa. (2) ***Benjamin A. Ginader**, d. s., 229 E. 30th St., Erie, Pa.

FINLAND. 2. (Copenhagen)

Delegates:—

Yrjo H. Hyvari, mgr. State Printing Office, Lant, Viertotie 27, Helsinki, Suomi, Finland.

Toivo Rajalinna (chairman), d. s., Tampere, Rongank, 5, Finland.

Reserves.—**Jonas W. Haggman**, prof., Helsinki, Brando, Finland. **Ida Makkonen**, evan., Puanyuorenkatu, 2 Helsinki, Suomi, Finland.

FLORIDA. 2. (Atlanta)

Delegates:—

Henry W. Bartley (chairman), d. s., 1106 W. 8th St., Jacksonville, Fla.

Walter W. Sullivan, ins., N. Main St., Gainesville, Fla.

Reserves.—**David A. Reiley**, expressman, 1002 W. Price St., Jacksonville, Fla. **T. H. B. Walker**, p., 621 W. State St., Jacksonville, Fla.

FOOCHOW. 4. (Foochow)

Delegates:—

(1) **S. K. Hsu**, b. m., Foochow, China.

(2) **Eu-Guong Uong**, tea., Foochow, China.

(1) **Ralph A. Ward** (chairman), exec. sec. Area Bd. of Educa., Foochow, China.

(2) **Philip S. S. Yu**, prof., Foochow, China

Reserves.—(2) **Dieu Kong Gong**, Bureau of Public Works, Foochow,

* Deceased.

China. (2) John Gowdy, miss., Foochow, China. (1) **Miss Cie Lang Ngu**, tea., Foochow, China. (1) Gang-huo Uong, d. s., Foochow, China.

GENESEE. 12. (Buffalo)

Delegates:—

- (1) Ray Allen (chairman), p., 63 E. Main St., Hornell, N. Y.
- (2) **Alton M. Blake**, retired b. m., Naples, N. Y.
- (3) Samuel J. Clarkson, p., 590 Averill Ave., Rochester, N. Y.
- (3) **O. C. Curtis**, mer., LeRoy, N. Y.
- (2) Ralph S. Cushman, p., 319 East Ave., Rochester, N. Y.
- (4) **Glen W. Leighbody**, r. e., 84 Highgate Ave., Buffalo, N. Y.
- (5) J. Harrison Olmstead, p., 1901 16th St., Niagara Falls, N. Y.
- (5) **Louis M. Potter**, mfr., Hamburg, N. Y.
- (1) **John B. M. Stephens**, judge, Rochester, N. Y.
- (6) John H. Stooddy, p., 403 Potomac Ave., Buffalo, N. Y.
- (4) Howard M. Wilson, p., 6 W. Court St., Warsaw, N. Y.
- (6) **William E. Winger**, mfr., Warsaw, N. Y.

Reserves.—(1) **Delano D. Cottrell**, retired b. m., North Cohocton, N. Y. (1) Charles E. Guthrie, d. s., 62 Lancaster Ave., Buffalo, N. Y. (3) George S. G. Hares, p., 169 E. Second St., Hornell, N. Y. (2) **J. L. Hineman**, Supt. of Schools, Bradford, Pa. (2) John F. Leffler, d. s., 126 N. Barry St., Olean, N. Y. (3) **W. A. Notman**, retired b. m., 33 Colonial Circle, Buffalo, N. Y.

GEORGIA. 2. (Atlanta)

Delegates:—

Edmund J. Hammond (chairman), d. s., 453 Jackson St., N. E., Atlanta, Ga.

Clarence A. Titus, sls. mgr., 222 Melrose Ave., Decatur, Ga.

Reserves.—Leroy A. Griggs, p., 185 Myrtle St., Atlanta, Ga. **William H. Patton**, pres. Epworth Seminary, Epworth, Ga.

GUJARAT. 2. (Bombay)

Delegates:—

Royal D. Bisbee (chairman), d. s., Baroda Residency, India.

Dungarshi J. Makwana, tea., Methodist Episcopal Mission, Baroda Residency, India.

Reserves.—**Laura A. Heist**, miss., 1432 Putnam Ave., Detroit, Mich. Virji Khojabhai, p., Baroda Residency, India.

HINGHWA. 4. (Foochow)

Delegates:—

(2) **D. L. Chua**, tea., Hinghwa, Fukien, China.

(1) George W. Hollister (chairman), tea., 163 N. Sandusky St., Delaware, Ohio.

(1) **G. B. Lau**, tea., Hinghwa, Fukien, China.

(2) Tien H. Lin, agt. American Bible Society, Shanghai, China.

Reserves.—(2) **S. H. Au**, Mission Press, Hinghwa, Fukien, China. (1) **Mrs. George W. Hollister**, miss., Hinghwa, Fukien, China. (1) H. L. Sang, p., Ng Sauh, Hinghwa, Fukien, China. (2) U. C. Ua, d. s., Hankong, Fukien, China.

HOLSTON. 6. (Chattanooga)

Delegates:—

(2) **Henry C. Black**, ban., Johnson City, Tenn.

(3) Arlo A. Brown, pres. University of Chattanooga, Chattanooga, Tenn.

(3) **Alex. D. Harkness**, b. m., Jellico, Tenn.

(1) **Mrs. John A. Patten**, h. w., Chattanooga, Tenn.

(2) Jacob F. Reed, d. s., Bristol, Tenn.

(1) Oliver R. Tarwater (chairman), p., Johnson City, Tenn.

Reserves.—(3) **R. H. Burkhart**, tea., Johnson City, Tenn. (2) **John S. Fletcher**, atty., Chattanooga, Tenn. (1) **Andy M. Hill**, r. e., Knoxville, Tenn. (1) James M. Melear, ed. Western Christian Advocate, Southern Edition, Athens, Tenn. (2) Richard M. Millard, p., First Church, Knoxville, Tenn.

HYDERABAD. 2. (Bangalore)

Delegates:—

Marcellus D. Ross (chairman), miss., Vikarabad, Deccan, India.

Miss Elizabeth J. Wells, miss., Stanley Girls School, Hyderabad, Deccan, India.

Reserves.—**Mrs. Marcellus D. Ross**, miss., 150 5th Ave., New York City. **Charles E. Parker**, miss., Delaware, Ohio.

ILLINOIS. 16. (Chicago)

Delegates:—

(4) James C. Baker, p., 1209 W. Green St., Urbana, Ill.

(1) **Ira B. Blackstock**, f. mgr., 1016 S. 6th St., Springfield, Ill.

(2) William J. Davidson, pres. Illinois Wesleyan Univ., Bloomington, Ill.

(3) Thomas N. Ewing, p., 418 Franklin St., Danville, Ill.

(7) **Charles W. Groves**, tea., Champaign, Ill.

(5) **Thomas V. Hopper**, mer., Jacksonville, Ill.

(1) Herbert A. Keck (chairman), p. 407 W. Hill St., Champaign, Ill.

(8) Harry W. McPherson, p., 704 S. 5th St., Springfield, Ill.

(6) **Isaac E. Merritt**, ban., Hoopeston, Ill.

(8) **De Lafayette Musselman**, pres. Business Coll., Quincy, Ill.

(5) Edwin G. Sandmeyer, d. s., 1531 S. 3rd St., Charleston, Ill.

(2) **Hershel R. Snavely**, judge, Marshall, Ill.

(6) Edwin L. Tobie, d. s., 703 W. California St., Urbana, Ill.

(7) Arthur M. Wells, d. s., 1714 N. Main St., Decatur, Ill.

(3) **Mrs. Emma F. Wells**, sec., W. F. M. S., Illinois Conf., Pittsfield, Ill.

(4) **Henry S. Wiley**, lumberman, Buffalo, Ill.

Reserves.—(1) Archibald K. Byrns, p., Jacksonsville, Ill. (1) **Alji R. Crook**, curator State Museum, Centennial Bldg., Springfield, Ill. (2) **Cliff Guild**, tea., Illinois Wesleyan Univ., Bloomington, Ill. (2) **Freeman A. Havighurst**, d. s., Bloomington, Ill. (3) **Thomas J. Prentice**, mer., Decatur, Ill.

INDIANA. 14. (Indianapolis)

Delegates:—

(4) **Mrs. Hattie L. Asbury**, Ind. Conf. Sec. W. F. M. S., 1824 Ashland Ave., Indianapolis, Ind.

(5) William S. Bovard, sec. Bd. of Education, 740 Rush St., Chicago, Ill.

(2) William B. Farmer, ex. sec. Pr. Aid Soc'y, 626 People's Bank Bldg., Indianapolis, Ind.

(1) Orien W. Fifer (chairman), d. s., 307 Hume-Mansur Bldg., Indianapolis, Ind.

(3) **Fred A. Heuring**, judge, Rockport, Ind.

(6) John W. McFall, p., 2157 Park Ave., Indianapolis, Ind.

(7) **Charles McGraw**, f., Connersville, Ind.

(6) **Joseph W. Morrow**, postmaster, Charlestown, Ind.

(7) John E. Murr, d. s., 1 Rasmussen Court, New Albany, Ind.

(2) **Dwight S. Ritter**, sec.-treas., Grassyfork Fisheries, 1200 People's Bank Bldg., Indianapolis, Ind.

- (1) **Thomas J. Sare**, atty., 719 7th St., Bloomington, Ind.
- (3) **John T. Scull**, d. s., 504 N. Morgan St., Rushville, Ind.
- (5) **Raymond R. Tash**, r. e. and ins., Salem, Ind.
- (4) **John M. Walker**, p., 908 Blackford St., Evansville, Ind.

Reserves.—(1) **Jacob V. Baker**, phy., Edinburg, Ind. (2) **Alfred E. Craig**, p., 510 Upper Second St., Evansville, Ind. (1) **Clarence E. Flynn**, p., Bloomington, Ind. (3) **T. Morton McDonald**, atty., 414 N. Spruce St., Princeton, Ind. (3) **George H. Murphy**, d. s., 206 B Washington Ave., Evansville, Ind. (2) **William O'Brien**, ban., Lawrenceburg, Ind.

INDUS RIVER. 2. (Bombay)

Delegates:—

James W. N. Cumming, retired extra asst. Commissioner of Baluchistan, Lytton Road, Quetta, Baluchistan, India.

Clyde B. Stuntz (chairman), miss., 7 Warris Road, Lahore, Punjab, India.

Reserves.—**Daniel L. Mall**, inspector of cooperative banks, Batala, Punjab, India. **Earle M. Rugg**, miss., 1 Empress Road, Lahore, Punjab, India.

INTER-MOUNTAIN. 4. (Helena)

Delegates:—

(1) **Harry S. Hamilton** (chairman), d. s., 1521 N. 5th, Boise, Idaho.

(2) **John W. Peter**, atty., Pocatello, Idaho.

(1) **Hans J. Roan**, ins., Boise, Idaho.

(2) **Charles W. Tenney**, pres. Gooding Coll., Gooding, Idaho.

Reserves.—(1) **W. O. Cotton**, ins., Idaho Falls, Idaho. (2) **Charles E. Helman**, p., Buhl, Idaho. (1) **Edgar L. White**, d. s., 1521 N. 5th St., Twin Falls, Idaho. (2) **Mrs. W. A. Winters**, h. w., Cascade, Idaho.

IOWA. 6. (Omaha)

Delegates:—

(1) **George Blagg** (chairman), p., Box 186, Grinnell, Iowa.

(2) **Wilbur R. Keeseey**, d. s., 209 W. 4th St., Ottumwa, Iowa.

(2) **Theodore H. Maytag**, mfr., 521 South C Ave., West, Newton, Iowa.

(3) **William H. Spence**, p., 521 N. 6th St., Burlington, Iowa.

(1) **Dean Taylor**, postmaster, 105 W. Grimes St., Fairfield, Iowa.

(3) **Addison J. Wood**, f., R. R. 2, Muscatine, Iowa.

Reserves.—(2) **Elza E. Phelps**, ban., Mt. Pleasant, Iowa. (1) **Edward J. Shook**, p., Sigourney, Iowa. (2) **Ulysses S. Smith**, p., Fairfield, Iowa. (1) **George E. Wahl**, mfr. supt., 110 N. Woodlawn Ave., Burlington, Iowa.

ITALY. 2. (Paris)

Delegates:—

Felice Cacciapuoti, atty. and consul, Via Servi 2, Florence, Italy.

Carlo M. Ferreri (chairman), d. s., Via Fierenze, 38, Rome, Italy.

Reserves.—**Pietro Beltrami**, b. m., Via S. Maria, 25, Pisa, Italy. **Umberto E. Postpischl**, p., Via Giacomo Venetian, 3, Bologna, Italy.

KANSAS. 16. (Kansas City)

Delegates:—

(1) **Oscar E. Allison** (chairman), p., 1211 Houston St., Manhattan, Kan.

(7) **Ira M. Benham**, p., Junction City, Kan.

(1) **Thomas O. Cunningham**, mfr., 623 Benton Blvd., Kansas City, Mo.

(6) **Jonas E. Eckdall**, mer., 727 Rural St., Emporia, Kan.

- (8) **James C. Funnell**, probate judge, Clay Center, Kan.
- (5) **Harry A. Gordon**, d. s., 1811 W. 50th St., Kansas City, Mo.
- (6) **Christopher L. Hovgard**, p., Emporia, Kan.
- (2) **Wiley A. Keve**, p., Leavenworth, Kan.
- (2) **Mrs. James L. McCoy**, h. w., 440 Elm St., Coffeyville, Kan.
- (4) **John R. McFadden**, p., 500 Topeka Ave., Topeka, Kan.
- (4) **John Marshall**, Justice Supreme Court, Topeka, Kan.
- (3) **Frank Neff**, p., 647 Oakland Blvd., Kansas City, Kan.
- (3) **Ralph R. Price**, prof. State Ag. Coll., Manhattan, Kan.
- (5) **Frank H. Roberts**, ed., Oskaloosa, Kan.
- (7) **J. Luther Taylor**, investments, Pittsburg, Kan.
- (8) **Gordon B. Thompson**, p., 1124 Garfield Ave., Topeka, Kan.

Reserves.—(1) **Wallace B. Fleming**, pres. Baker University, Baldwin, Kan. (3) **John C. Gaede**, mer., Fredonia, Kan. (3) **Benjamin F. Gaither**, d. s., 324 W. Wahl St., Fort Scott, Kan. (1) **O. Grant Markham**, Publ. Agt. Methodist Book Concern, 740 Rush St., Chicago, Ill. (2) **Clyde W. Odom**, d. s., 1421 Polk St., Topeka, Kan. (2) **William G. Tulloss**, ban., Rantoul, Kan.

KENTUCKY. 4. (Cincinnati)

Delegates:—

- (1) **Alvis S. Bennett**, end. sec. Union Coll., Barbourville, Ky.
- (1) **Edward P. Hall** (chairman), p., 201 Mound St., Harlan, Ky.
- (2) **Emery R. Overley**, d. s., 1801 Hilton Ave., Ashland, Ky.
- (2) **J. Harry Richardson**, mailcarrier, Maysville, Ky.

Reserves.—(2) **James D. Black**, atty., Barbourville, Ky. (1) **John L. Fort**, p., 537 S. 3rd St., Louisville, Ky. (1) **Mrs. Colletta A. Godbey**, h. w., 722 W. Maxwell St., Lexington, Ky. (2) **John O. Gross**, d. s., 233 Sycamore St., Barbourville, Ky.

KIANGSI. 2. (Shanghai)

Delegates:—

Ren-yen Lo (chairman), ed. Chinese Christian Advocate, 23 Yuen Ming Yuen, Shanghai, China.

Miriam L. Nieh, prin. Baldwin School for Girls, Nanchang, Kiangsi, China.

Reserves.—**Beatrice D. Lee**, prin. Knowles Bible Training School, Kiukiang, Kiangsi, China. **Shan-chih Wang**, d. s., Nanchang, Kiangsi, China.

KOREA. 4. (Seoul)

Delegates:—

- (1) **Hugh H. Cynn**, natl. sec. Y. M. C. A., Seoul, Korea.
- (2) **Helen Kim**, dean Ewha Coll., Seoul, Korea.
- (1) **John Z. Moore**, d. s., Pyeng Yang, Korea.
- (2) **Syun Ok Pyun** (chairman), prof. Theological Seminary, Seoul, Korea.

Reserves.—(2) **Pyung Ok Cho**, prof. Chosen Christian Coll., Seoul, Korea. (2) **Syuk Kui Dong**, p., Seoul, Korea. (1) **Tuk Su Kim**, prin. Kwang, Sung Higher Common School, Pyeng Yang, Korea. (1) **W. Arthur Noble**, d. s., 150 5th Ave., New York City.

LEXINGTON. 6. (Covington)

Delegates:—

- (3) **Dennis A. Bethea**, phy., 530 Kenwood Ave., Hammond, Ind.
- (1) **Mark H. Gassaway**, educator, 2317 E. 85th St., Cleveland, Ohio.
- (1) **Stanley E. Grannum** (chairman), p., 2334 E. 85th St., Cleveland, Ohio.

- (3) Nicodemus D. Shamborguer, p., 438 S. 6th St., Louisville, Ky.
 (2) Samuel H. Sweeney, d. s., 3055 Mathers St., Cincinnati, Ohio.
 (2) **John A. Washington**, employee Methodist Book Concern, 740 Rush St., Chicago, Ill.
Reserves.—(3) **Mrs. F. H. Bunton**, h. w., 3829 Giles Ave., Chicago, Ill. (2) Harry M. Carroll, p., 4343 Michigan Ave., Chicago, Ill. (2) **Mrs. Zora Bloomer Clarke**, evan. singer, 1016 High St., Shelbyville, Ky.
 (1) **Mrs. C. D. C. Mebane**, social worker, 134 W. 8th St., Paris, Ky.
 (1) Robert E. Skelton, p., 208 N. Upper St., Lexington, Ky. (2) Elam A. White, p., 2026 Boulevard Pl., Indianapolis, Ind.

LIBERIA. 2. (Covington)**Delegates:—**

Regland V. Richards, p., Monrovia, Liberia, Africa.

William V. S. Tubman, senator, Cape Palmas, Liberia, Africa.

Reserves.—**Maria A. King**, pres. L. A. Society, Edina, G. Bassa, Liberia, Africa. Louis W. Wah, prin., Sinoe, Liberia, Africa.**LINCOLN. 2. (Covington)****Delegates:—**

John H. Ellis (chairman), d. s., 823 E. 3rd St., Oklahoma City, Okla.

Isaac W. Young, phy., 309 Lindsey St., Oklahoma City, Okla.

Reserves.—David G. Franklin, d. s., 1415 N. 9th St., Kansas City, Kan. **Lawrence H. Lightner**, ins., 2534 Marion St., Denver, Colo.**LITTLE ROCK. 4. (Covington)****Delegates:—**

(1) Lee M. McCoy (chairman), pres. Rust. Coll., Holly Springs, Miss.

(2) **Mrs. Hilda M. Nasmyth**, supt. Adeline Smith Home, 1101 Izard St., Little Rock, Ark.

(2) Benjamin F. Neal, p., Box 62, Fort Smith, Ark.

(1) **George C. Taylor**, pres. Philander Smith Coll., 922 W. 11th St., Little Rock, Ark.**Reserves.**—(1) John C. Brower, p., 1113 State St., Little Rock, Ark. (1) **Victoria E. Gates**, tea., Wheatley, Ark. (2) **Ananias N. Neeley**, f., Sweet Home, Ark. (2) William S. Sherrill, d. s., 4123 W. 17th St., Little Rock, Ark.**LOUISIANA. 6. (New Orleans)****Delegates:—**

(3) Walter S. Chinn, p., 1923 Marengo St., New Orleans, La.

(2) Hubbard Daniels, d. s., 2415 Magnolia St., New Orleans, La.

(3) **Matthew S. Davage**, pres. Clark University, South Atlanta, Ga.(2) **Abraham L. Fleet**, mer., 1120 McCalop St., Baton Rouge, La.

(1) Calvin S. Stanley (chairman), p., 4129 Willow St., New Orleans, La.

(1) **Thaddeus Taylor**, phy., 719 Lyons St., New Orleans, La.**Reserves.**—(3) Wade H. Hampton, Jr., d. s., Opelousas, La. (2) William H. Jones, p., 549 St. Peter St., New Iberia, La. (1) **James R. Paterson**, mer., Monroe, La. (2) **Joseph A. Reddix**, ed., Plaquemine, La. (1) Joseph E. Rolax, p., Lake Charles, La.**LUCKNOW. 2. (Calcutta)****Delegates:—**

Jashwant R. Chitambar (chairman), pres. Lucknow Christian Coll., Lucknow, India.

Mrs. George H. Thomas, h. w., Lucknow, India.**Reserves.**—**Daniel D. Pant**, Ministerial Gazetted Officer under Gov-

ernment, Kandari Lane, Lucknow, India. J. Waskon Pickett, ed. "Indian Witness," 37 Cantonment Road, Lucknow, India.

MAINE. 8. (Boston)

Delegates:—

- (2) John M. Arters, p., 17 Pleasant Ave., Woodfords, Portland, Me.
- (1) **Clinton D. Baldwin**, R. R. official, Graham Bldg., Bangor, Me.
- (4) **Alice L. Brown**, Conf. dir. Religious Education, 17 Chestnut St., Portland, Me.
- (1) Alvin C. Goddard (chairman), exec. sec. Conference Claimants Commission, 17 Chestnut St., Portland, Me.
- (3) Frank H. Hall, p., 70 S. Main St., Brewer, Me.
- (4) Albert I. Oliver, p., 24 High St., Auburn, Me.
- (2) **Ralph E. Peck**, head master, East Maine Conference Seminary, Bucksport, Me.
- (3) **Walter E. Russell**, prin. State Normal School, Gorham, Me.

Reserves.—(1) Cymbrid Hughes, d. s., 226 Bradley St., Woodfords, Portland, Me. (2) **George B. Hunter**, R. R. employee, Bangor, Me. (2) Lawrence D. Porter, p., Boothbay Harbor, Me. (1) **Jennie P. White**, h. w., Machias, Me.

MALAYA. 2. (Singapore)

Delegates:—

Su Lan Chen, phy., 9 St. Thomas Walk, Singapore, S. S.

Edwin F. Lee (chairman), d. s., 4 Fort Canning Road, Singapore, S. S.

Reserves.—James M. Hoover, d. s., M. P. H. Singapore, S. S. **V. D. Kuppusamy**, tea., Anglo-Chinese School, Ipoh, F. M. S.

MEXICO. 2. (Mexico City)

Delegates:—

Vicente Mendoza (chairman), p., Apartado 117 Bis, Mexico City, D. F. Mexico.

Andres Osuna, dir., General de Educacion Publica, Monterrey, Nuevo Leon, Rep. Mexico.

Reserves.—**Leopoldo Garcia**, dir. de Ensenanza Publica., Box 26, Pachuca, Hidalgo, Rep. Mexico. Epigmenio Velasco, p., Ave. 2, Poniente, 314 Puebla, Pue. Mex.

MICHIGAN. 14. (Detroit)

Delegates:—

(7) Floyd L. Blewfield, d. s., 230 Calkins Ave., Grand Rapids, Mich.

(3) **J. Jay Cox**, ban., 306 E. State St., Scottville, Mich.

(7) **E. A. Densmore**, postmaster, 221 E. Ash St., Mason, Mich.

(1) **Luren D. Dickenson**, lieut.-governor of Michigan, Charlotte, Mich.

(6) **Mrs. F. U. Doubleday**, h. w., 1114 Jefferson St., Kalamazoo, Mich.

(1) Hugh Kennedy (chairman), area sec., 34 E. Elizabeth St., Detroit, Mich.

(5) Charles J. Kruse, p., Petoskey, Mich.

(6) Joseph B. Peatling, p., Boyne City, Mich.

(2) William H. Phelps, ed. Michigan Christian Advocate, 32 E. Elizabeth St., Detroit, Mich.

(5) **Mrs. Estella C. Ray**, h. w., 339 2nd St., Manistee, Mich.

(3) William W. Slee, p., 266 Jefferson St., Benton Harbor, Mich.

(4) Frederick H. Spence, p., 432 W. Main St., Jackson, Mich.

(2) **William W. Tefft**, vice-pres. and chief engineer Commonwealth Power Co., 720 Michigan Ave., Jackson, Mich.

(4) **L. T. Wilmarth**, capitalist, 540 Cherry St., Grand Rapids, Mich.

Reserves.—(3) **Alfred J. Abbott**, phy., 314 Michigan Ave., Albion, Mich. (2) **Charles R. Culver**, investments, 105 S. Oakland St., St. Johns, Mich. (1) **Thomas O. Huckel**, publ. Cadillac Evening News, Cadillac, Mich. (1) **John L. Seaton**, pres. Albion Coll., Albion, Mich. (2) **James R. Wooton**, p., Greenville, Mich.

MINNESOTA. 8. (St. Paul)

Delegates:—

- (4) **John E. Bowes**, p., Albert Lea, Minn.
- (1) **W. C. Coffey**, dean of School of Agriculture, 1315 Raymond Ave., St. Paul, Minn.
- (2) **Mrs. Vincent F. DeVinney**, h. w., 1869 Selby Ave., St. Paul, Minn.
- (4) **George D. Erickson**, atty., New Ulm, Minn.
- (2) **John W. Holland**, p., 855 Holly Ave., St. Paul, Minn.
- (3) **Herbert G. Leonard**, p., Red Wing, Minn.
- (3) **John F. D. Meighen**, district judge, Albert Lea, Minn.
- (1) **Samuel L. Parish** (chairman), p., 265 Main St., Winona, Minn.

Reserves.—(1) **Willard I. Kern**, d. s., 314 7th St. S. E., Rochester, Minn. (2) **Henry W. Libbey**, ins., 682 Endicott Bldg., St. Paul, Minn. (1) **A. H. Miller**, phy., Waseca, Minn. (2) **John A. Rinkel**, p., 303 Clark St., Mankato, Minn. (3) **F. W. Stanton**, r. e., Redwood Falls, Minn.

MISSISSIPPI. 6. (New Orleans)

Delegates:—

- (2) **Malachi C. Collins**, undertaker, 406 N. Farish St., Jackson, Miss.
- (3) **Major T. J. Howard**, p., 2705 13th St., Meridian, Miss.
- (1) **Reuben H. McAllister**, mgr. Southwestern Christian Advocate, 631 Baronne St., New Orleans, La.
- (2) **Delvin L. Morgan**, d. s., 2716 12th St., Meridian, Miss.
- (1) **J. Beverly F. Shaw** (chairman), pres. Haven Teachers' Coll., Meridian, Miss.
- (3) **Robert B. Williams**, ins., Bolton, Miss.

Reserves.—(3) **Edward W. Barnes**, ins., Canton, Miss. (1) **Claud N. Berry**, tea., Newton, Miss. (2) **John W. E. Bowen, Jr.**, p., 111 E. Church St., Jackson, Miss. (2) **James A. Lagrone**, laborer, Meridian, Miss. (1) **Wiley L. Marshall**, p., Bolton, Miss.

MISSOURI. 6. (Kansas City)

Delegates:—

- (2) **Harvey J. Bane**, p., 1237 Bird St., Hannibal, Mo.
- (1) **Edward J. Gale** (chairman), pres., Missouri Wesleyan Coll., Cameron, Mo.
- (2) **Oscar D. Kochan**, ban., Maysville, Mo.
- (1) **Roderick E. Riddle**, steel construction, 1406 Dewey Ave., St. Joseph, Mo.
- (3) **Emmett L. Robison**, d. s., 820 N. 9th St., St. Joseph, Mo.
- (3) **Joseph J. Shy**, atty., Chillicothe, Mo.

Reserves.—(1) **John L. Beagler**, tr. sls., Savannah, Mo. (2) **Arthur M. Hyde**, atty., Trenton, Mo. (3) **Miss Maud McMurray**, tea., Bolckow, Mo. (2) **Hastings McNamee**, p., Cameron, Mo. (1) **Edward C. Morgan**, d. s., Brookfield, Mo.

MONTANA STATE. 4. (Helena)

Delegates:—

- (2) **Charles G. Cole**, p., 315 N. Montana St., Butte, Mont.
- (1) **R. J. Cunningham**, ed., Box 217, Helena, Mont.

(2) **Vernon E. Lewis**, atty., Fort Benton, Mont.

(1) **George Mecklenburg** (chairman), exten, sec. Bd. Temperance, Prohibition, and Public Morals, 100 Maryland Ave. N. E., Washington, D. C.

Reserves.—(2) **Charles E. Avery**, atty., Anaconda, Mont. (1) **Carl L. Brattin**, atty., Sidney, Mont. (1) **Cecil L. Clifford**, d. s., Kalispell, Mont. (2) **H. Styles Harriss**, p., 113 6th St. N., Great Falls, Mont.

NEBRASKA. 20. (Omaha)

Delegates:—

(3) **William A. Brown**, publ., Friend, Neb.

(6) **Samuel Beechner**, asst. finan. sec. Bryan Hospital, 1736 L St., Lincoln, Neb.

(5) **Melville D. Cameron**, ban., 216 N. 32nd Ave., Omaha, Neb.

(6) **Glenn C. Chadderdon**, auto dealer, Cambridge, Neb.

(8) **Beach Coleman**, atty., Scottsbluff, Neb.

(1) **John N. Dryden**, atty., Kearney, Neb.

(4) **W. Edgar Gates**, mer., 107 N. 11th St., Lincoln, Neb.

(7) **James R. Gettys**, finan. sec. Conference Claimants Society, University Pl., Neb.

(3) **Marvin E. Gilbert**, exten, sec. Nebraska Wesleyan University, 2627 N. 50th St., Lincoln, Neb.

(2) **Charles G. Gomon**, p., Albion, Neb.

(9) **Henry M. Greenslit**, railroad employee, 740 N. Burlington Ave., Hastings, Neb.

(9) **Harry E. Hess**, p., Kearney, Neb.

(10) **A. Otis Hinson**, d. s., 4926 Madison Ave., Lincoln, Neb.

(5) **Henry G. Langley**, p., Superior, Neb.

(8) **Charles W. McCaskill**, p., Beatrice, Neb.

(10) **Isaac J. Nisley**, district judge, Lexington, Neb.

(7) **Charles H. Randall**, ban., Randolph, Neb.

(1) **Isaac B. Schreckengast** (chairman), chancellor, Nebrasks Wesleyan University, University Pl., Neb.

(4) **Bert L. Story**, p., 2414 E St., Omaha, Neb.

(2) **Miss Ella Watson**, branch cor. sec. W. F. M. S., 1701 S. 17th St., Lincoln, Neb.

Reserves.—(3) **Paul M. Hillman**, p., Grand Island, Neb. (1) **Alfred V. Hunter**, d. s., Hastings, Neb. (2) **M. Allen Keith**, p., Scottsbluff, Neb. (3) **J. Dean Ringer**, postmaster, Omaha, Neb. (1) **Ernest S. Schiefelbein**, atty., 327 E. 7th St., Wahoo, Neb. (2) **George M. Spurlock**, atty., York, Neb.

NEWARK. 12. (New York)

Delegates:—

(2) **Arthur J. Baldwin**, R. R. official, 56 S. Munn Ave., East Orange, N. J.

(5) **Morris S. Daniels**, mfr., 150 5th Ave., New York City.

(1) **Dorr F. Diefendorf** (chairman), p., 351 William St., East Orange, N. J.

(4) **Mrs. Dorr F. Diefendorf**, h. w., 351 William St., East Orange, N. J.

(6) **Oscar L. Joseph**, p., 20 Park Pl., Plainfield, N. J.

(1) **James R. Joy**, ed. "Christian Advocate," 150 5th Ave., New York City.

(2) **Herbert C. Lytle**, p., 60 W. Passaic Ave., Rutherford, N. J.

(3) **James H. MacDonald**, d. s., 837 Carleton Ave. Plainfield, N. J.

(6) **Chris C. Moore**, mfr., 5 Erwin Park, Montclair, N. J.

(4) **Warren R. Neff**, p., 213 Main St., Hackettstown, N. J.

(5) **Wilbert Westcott**, p., 48 Park Pl., Morristown, N. J.

(3) **William S. White**, druggist, 16 W. Blackwell, St., Dover, N. J.
Reserves.—(2) **Samuel Bingaman**, produce dealer, 218 E. 9th St., Plainfield, N. J. (1) **Alexander S. McNear**, ins., 169 Roseville Ave., Newark, N. J. (2) **Archibald N. Smith**, p., 2811 Hudson Blvd., Jersey City, N. J. (1) **George G. Vogel**, p., 14 Prospect St., South Orange, N. J. (3) **Joseph Walker**, mfr., 1110 Springfield Ave., Newark, N. J. (3) **Jacob E. Washabaugh**, p., 379 15th Ave., Paterson, N. J.

NEW ENGLAND. 12. (Boston)

Delegates:—

- (2) **Edwin P. Bliss**, retired, 170 Summer St., Malden, Mass.
- (3) **Orville E. Crain**, p., 240 Walnut St., Holyoke, Mass.
- (5) **Edward A. Elliott**, d. s., 177 Hancock St., Cambridge, Mass.
- (1) **Sam T. Emery**, ins., Newton Centre, Mass.
- (6) **C. Oscar Ford**, p., 211 Winthrop St., Winthrop, Mass.
- (4) **Miss Sadie A. Hagen**, deaconess Palmer Memorial Hospital, Boston, Mass.
- (1) **Lewis O. Hartman** (chairman), ed. "Zion's Herald," 581 Boylston St., Boston, Mass.
- (6) **Charles A. Littlefield**, ban., Back Bay, Boston, Mass.
- (2) **Daniel L. Marsh**, pres. Boston University, 688 Boylston St., Boston, Mass.
- (3) **Edward F. Miner**, builder, Worcester, Mass.
- (5) **Edward H. Redstone**, State librarian, Cambridge, Mass.
- (4) **George H. Spencer**, sec. Massachusetts Bible Society, 41 Bromfield St., Boston, Mass.

Reserves.—(1) **Frank D. Howard**, mfr., Chicopee Falls, Mass. (2) **John L. Ivey**, d. s., 15 Berwick St., Worcester, Mass. (2) **Charles H. J. Kimball**, ins., East Dedham, Mass. (3) **J. Franklin Knotts**, p., West Roxbury Sta., Boston, Mass. (1) **William S. Mitchell**, p., 690 Pleasant St., Worcester, Mass. (3) **George P. Stuart**, architect, 581 Boylston St., Boston, Mass.

NEW ENGLAND SOUTHERN. 6. (Boston)

Delegates:—

- (1) **James I. Bartholomew** (chairman), p., Edgartown, Mass.
- (3) **Mrs. Robert A. T. Bitgood**, Conf. pres. W. H. M. S., New London, Conn.
- (1) **Harrison T. Borden**, r. e., New Bedford, Mass.
- (3) **Robert A. Colpitts**, p., South Manchester, Conn.
- (2) **Benjamin F. Thurston**, pub., Newport, R. I.
- (2) **Edward E. Wells**, d. s., 493 Public St., Providence, R. I.

Reserves.—(3) **H. L. Chipman**, journalist, Sandwich, Mass. (1) **Everett J. Horton**, flour mer., Turtes Head Bldg., Providence, R. I. (1) **Albert C. Knudson**, dean, Boston University School of Theology, 361 Harvard St., Cambridge, Mass. (2) **Alton T. Miner**, mer., New London, Conn. (2) **Robert S. Moore**, field agt. Permanent Fund, 3 Wheeler Ave., Providence, R. I.

NEW HAMPSHIRE. 4. (Boston)

Delegates:—

- (2) **James E. Baker**, mfr., Whitefield, N. H.
- (1) **Edward A. Durham** (chairman), d. s., 310 Kenoza Ave., Haverhill, Mass.
- (2) **Frank P. Fletcher**, p., Lebanon, N. H.
- (1) **John T. Lord**, mill executive, Lawrence, Mass.

Reserves.—(2) **Edwin T. Cooke**, p., Concord, N. H. (2) **Merton J. Davis**, mer., Lancaster, N. H. (1) **James Nelson Seaver**, d. s., 11 Harvard Ave., Tilton, N. H. (1) **Roy A. Sullivan**, news reporter, Keene, N. H.

NEW JERSEY. 10. (Philadelphia)**Delegates:—**

- (3) Herbert J. Belting, d. s., 103 Maple Ave., Red Bank, N. J.
- (5) **Howard I. Branson**, mfr., Vineland, N. J.
- (4) Thomas S. Brock, p., 32 S. Ohio Ave., Atlantic City, N. J.
- (2) Furman A. DeMaris, p., 910 Grand Ave., Asbury Park, N. J.
- (3) **Edgar Y. Dobbins**, mfr., 241 Mountwell Ave., Haddonfield, N. J.
- (2) **William E. Massey**, ban., Ocean City, N. J.
- (1) **Alvin C. Poffenberger**, hotel mgr., Hotel Dennis, Atlantic City, N. J.
- (4) **Mark R. Reynolds**, mer., Mount Holly, N. J.
- (1) Harold P. Sloan (chairman), p., 29 Warwick Ave., Haddonfield, N. J.
- (5) Edward A. Wells, p., 473 Main St., Milltown, N. J.

Reserves.—(2) **Harry P. Bennett**, circulation mgr., 66 Washington St., Long Branch, N. J. (1) John Goorley, p., 541 Rutherford Ave., Trenton, N. J. (3) Joseph B. Kulp, d. s., 126 N. 2nd St., Millville, N. J. (2) George H. Neal, p., 302 7th Ave., Haddon Heights, N. J. (1) **Willis T. Porch**, atty., Pitman, N. J. (3) **Benjamin M. Woodward**, dairy products, 234 N. Broad St., Trenton, N. J.

NEW MEXICO. 2. (Denver)**Delegates:—**

Rufus C. Baker (chairman), d. s., 424 N. 14th St., Albuquerque, N. M.
Louis S. Wilson, atty., Raton, N. M.

Reserves.—Frederick C. Harding, p., 316 Cook Ave., Raton, N. M.
Philip H. Harsh, dairyman, Silver City, N. M.

NEW YORK. 12. (New York)**Delegates:—**

- (5) **Carl H. Fowler**, atty., Pershing Bldg., New York City.
- (5) Raymond L. Forman, p., 263 W. 86th St., New York City.
- (6) James J. Henry, d. s., 146 3rd St., Newburgh, N. Y.
- (4) Hough Houston, d. s., 150 5th Ave., New York City.
- (2) Allan MacRossie, educational dir. Conference Courses of Study, 150 5th Ave., New York City.
- (1) **Chester A. Smith**, court steno., Peekskill, N. Y.
- (3) Ralph W. Sockman, p., 657 Madison Ave., New York City.
- (2) **W. D. Southworth**, ins., Delhi, N. Y.
- (1) Ezra S. Tipple (chairman), pres. Drew University, Madison, N. J.
- (6) **Fred A. Victor**, associate supt. Anti-Saloon League, Yonkers, N. Y.
- (4) **Daniel W. Wilbur**, coal, Poughkeepsie, N. Y.
- (3) **Lester E. Woolsey**, phy., Hancock, N. Y.

Reserves.—(2) **Frederick Kraft**, cheese mfr., 62 N. Moore St., New York City. (3) Walter H. Lofthouse, d. s., 86 S. Hamilton St., Poughkeepsie, N. Y. (1) Wallace MacMullen, p., 23 W. 69th St., New York City. (3) **Charles P. McClelland**, judge, Dobbs Ferry, N. Y. (1) **E. P. V. Ritter**, pres. Federated Bond Corp., Hotel Biltmore, New York City. (2) George B. Smith, p., 71 Hooker Ave., Poughkeepsie, N. Y.

NEW YORK EAST 14. (New York)**Delegates:—**

- (3) **Mrs. Horatio Berry**, h. w., 390 Stuyvesant Ave., Brooklyn, N. Y.
- (7) Harry H. Beattys, d. s., 12 River St., Stamford, Conn.
- (3) George E. Bishop, p., 25 Le Count Pl., New Rochelle, N. Y.
- (4) **Charles E. Burling**, tailor, 768 Putnam Ave., Brooklyn, N. Y.
- (5) **H. Almon Chaffee**, lumber, 767 Noble Ave., Bridgeport, Conn.

- (2) **Arthur J. Crawford**, laundry, Deepwood Dr., New Haven, Conn.
 (6) **William C. Evans**, retired, 65 Overlook Circle, New Rochelle, N. Y.

(1) **Wallace H. Finch** (chairman), p., 164 Summitt Ave., Mount Vernon, N. Y.

(5) **Frederick W. Hannan**, prof. Drew University, Madison, N. J.

(1) **Frank A. Horne**, mfr., 17 Varick St., New York City.

(2) **John W. Langdale**, Book Editor, 150 5th Ave., New York.

(4) **Henry H. Meyer**, ed. S. S. Publications, 150 5th Ave., New York City.

(6) **F. Mason North**, sec.-counsel Bd. Foreign Missions, 150 5th Ave., New York City.

(7) **Lewis H. Pounds**, atty., 317 E. 17th St., Brooklyn, N. Y.

Reserves.—(1) **Harry B. Belcher**, p., 132 Chestnut Ave., Waterbury, Conn. (1) **William H. Foster**, b. m., Ansonia, Conn. (3) **Will H. Johnston**, dentist, 502 2nd St., Brooklyn, N. Y. (2) **Halford E. Luccock**, contributing ed., 150 5th Ave., New York City. (2) **Frank M. Tichenor**, atty., 75 Foster Ave., Mount Vernon, N. Y. (3) **William J. Thompson**, prof. Drew University, Madison, N. J.

NORTH AFRICA. 2. (Paris)

Delegates:—

Edwin F. Frease (chairman), supt., North Africa, 5, Rue Joinville, Algiers, North Africa.

Mrs. Edwin F. Frease, miss., 5, Rue Joinville, Algiers, North Africa.

Reserves.—**Fred J. Kellar**, miss., La Palmeraie, El Bair, Algiers, North Africa. **Mrs. Fred J. Kellar**, miss., La Palmeraie, El Bair, Algiers, North Africa.

NORTH CAROLINA. 4. (Chattanooga)

Delegates:—

(1) **James A. McRae**, tea., Box 147, Reidsville, N. C.

(1) **Robert G. Morris** (chairman), field sec. Bd. of Home Missions, 2111 E. 3rd St., Chattanooga, Tenn.

(2) **Robert W. Winchester**, p., Laurinburg, N. C.

(2) **Clarence T. Woodland**, ins., Box 457, Winston-Salem, N. C.

Reserves.—(1) **Hugh L. Ashe**, p., 755 E. Washington St., High Point, N. C. (2) **Mrs. A. M. Erwin**, h. w., 544 Golf St., Norfolk, Va. (1) **Robert B. McRary**, r. e., 1515 Druid Hill Ave., Baltimore, Md. (2) **Norris J. Pass**, d. s., Box 744, Shelby, N. C.

NORTH CHINA. 4. (Peking)

Delegates:—

(1) **Wan Liang Hsu**, prin., Changli Hui Wen Middle School, Chihli, China.

(2) **Yu Liang**, tea., Methodist Academy, Peking, China.

(2) **F. M. Pyke**, miss., Changli, China.

(1) **Chih Ping Wang** (chairman), p., Peking, China.

Reserves.—(1) **Carl A. Felt**, coll. pres., Peking, China. (1) **Ching H. Li**, sec. M. E. Church, Tientsin, China. (2) **Jung Fang Li**, coll. dean, Peking, China. (2) **Chia E. Liu**, prin., M. E. Church, Tientsin, China.

NORTH DAKOTA. 4. (Helena)

Delegates:—

(1) **Charles A. Pollock** (chairman), judge, Fargo, N. Dak.

(1) **Edward P. Robertson**, pres. Wesley Coll., University Station, Grand Forks, N. Dak.

(2) **Howard E. Simpson**, prof., Grand Forks, N. Dak.

(2) **Charles L. Wallace**, d. s., 618 14th St. S., Fargo, N. Dak.

Reserves.—(2) **R. M. Black**, b. m., care of R. A. Lathrop, Hope, N. Dak. (2) **Frank S. Hollett**, d. s., University Station, Grand Forks, N. Dak. (1) **R. A. Lathrop**, b. m., Hope, N. Dak. (1) **T. Arthur Olsen**, p., 316 4th Ave. S., Jamestown, N. Dak.

NORTH-EAST OHIO. 22. (Cincinnati)

Delegates:—

- (9) **Poster C. Anderson**, d. s., 445 N. Sandusky St., Delaware, Ohio.
- (5) **William D. Archer**, mfr., Cambridge, Ohio.
- (2) ***Frank A. Arter**, financier, Guardian Bldg., Cleveland, Ohio.
- (4) **Ross P. Buchanan**, f., R. F. D., Carrollton, Ohio.
- (7) **Heath K. Cole**, atty., Tiffin, Ohio.
- (7) **Edwin S. Collier**, p., 89 Lincoln St., Salem, Ohio.
- (8) **John A. Fithian**, atty., 308 Mahong Bank Bldg., Youngstown, Ohio.
- (1) **William E. Hammaker** (chairman), p., 283 W. Madison Ave., Youngstown, Ohio.
- (8) **Edwin Kirby**, p., Elyria, Ohio.
- (11) **Charles P. Lynch**, tea., Lakewood, Ohio.
- (10) **William H. McMaster**, pres. Mt. Union Coll., Alliance, Ohio.
- (1) **Harvey H. Murphy**, tea., 507 N. Chestnut St., Barnesville, Ohio.
- (3) **Albert E. Piper**, d. s., 44 Byers Ave., Akron, Ohio.
- (11) **Henry S. Powell**, d. s., 426 N. 4th St., Steubenville, Ohio.
- (10) **George W. Reed**, atty., Uhrichsville, Ohio.
- (4) **William N. Roberts**, p., Centerburg, Ohio.
- (6) **William B. Robinson**, phy., Mount Gilead, Ohio.
- (2) **Sheridan B. Salmon**, d. s., 791 The Arcade, Cleveland, Ohio.
- (6) **John J. Wallace**, ed. Pittsburgh Christian Advocate, Pittsburgh, Pa.
- (9) **William A. Walls**, tea., Kent, Ohio.
- (3) **Frank L. Wells**, atty., Wellsville, Ohio.
- (5) **Louis C. Wright**, p., 2050 E. 55th St., Cleveland, Ohio.

Reserves.—(2) **James Cherry**, mer., 706 Greenfield Ave., Canton, Ohio. (3) **F. I. Johnson**, field sec. Bd. Foreign Missions, 150 5th Ave., New York City. (1) **John C. Lowe**, mfr., 1426 Euclid Ave., Cleveland, Ohio. (3) **William B. Martin**, mer., 11 N. Main St., Mansfield, Ohio. (1) **Battelle McCarty**, d. s., Warren, Ohio. * (2) **Earl R. Slutz**, d. s., Cambridge, Ohio.

NORTH INDIA. 4. (Delhi)

Delegates:—

- (2) **Rufus S. Charan**, headmaster Mission High School, Moradabad, U. P., India.
- (1) **E. Stanley Jones** (chairman), Conf. evan., Sitapur, U. P., India.
- (2) **Clement D. Rockey**, d. s., Moradabad, U. P., India.
- (1) **Albert N. Shukla**, Civil Service, Budaun, U. P., India.

Reserves.—(2) **C. H. Chowfin**, Service, Pauri, Garhwal, U. P., India. (2) **Ernest T. Frey**, headmaster, Budaun, U. P., India. (1) **Nathaniel Jordan**, Service, Almora, U. P., India. (1) **P. D. Phillips**, d. s., Bijnor, U. P., India.

NORTH INDIANA. 12. (Indianapolis)

Delegates:—

- (4) **William T. Arnold**, d. s., 401 W. Howard St., Muncie, Ind.
- (2) **William H. Forse**, mfr., Woodlawn Heights, Anderson, Ind.
- (1) **Mrs. Ivan A. Hill**, h. w., 24 S. Jefferson St., Knightstown, Ind.

* Deceased.

- (2) J. Ira Jones, p., 20 S. 14th St., Richmond, Ind.
 - (5) Leroy W. Kemper, p., S. 14th St., Newcastle, Ind.
 - (4) **John H. Lickert**, mfr., New Haven, Ind.
 - (6) **Merrill F. Steele**, phy., Methodist Hospital, Lewis and Harrison Sts., Fort Wayne, Ind.
 - (5) **James M. Triggs**, mfr., 1011 Byron St., Huntington, Ind.
 - (3) **Loree E. Van Osdol**, dentist, Peru, Ind.
 - (1) Raymond J. Wade (chairman), ex. sec. World Service Commission, 740 Rush St., Chicago, Ill.
 - (3) Warren W. Wiant, d. s., 915 W. Wayne St., Fort Wayne, Ind.
 - (6) Manfred C. Wright, p., 316 8th St., Logansport, Ind.
- Reserves.**—(3) John F. Edwards, p., Huntington, Ind. (3) **John W. Holmes**, grain dealer, Portland, Ind. (2) **Seward W. Poor**, lumber dealer, Etna Green, Ind. (1) Charles H. Smith, d. s., 632 S. 6th St., Goshen, Ind. (1) **David C. Turnbull**, drafting engineer, 129 N. West St., Mishawaka, Ind. (2) Dorie V. Williams, p., Leesburg, Ind.

NORTHERN MINNESOTA. 8. (St. Paul)

Delegates:—

- (3) Stephen M. Bowles, d. s., 4375 Webber Parkway, Minneapolis, Minn.
- (2) Lucius H. Bugbee, p., 610 Summit Ave., Minneapolis, Minn.
- (4) Joseph B. Hingeley, cor. sec. Bd. Pensions and Relief, 740 Rush St., Chicago, Ill.
- (1) **Daniel W. Longfellow**, mer., 1724 Park Ave., Minneapolis, Minn.
- (1) Charles N. Pace (chairman), p., 120 W. 3rd St., Duluth, Minn.
- (4) **Joseph S. Ulland**, ban., Fergus Falls, Minn.
- (3) **John A. Vandyke**, educator, Coleraine, Minn.
- (2) **Wesley T. Wilke**, ins., 619 Providence Bldg., Duluth, Minn.

Reserves.—(2) **G. S. Cox**, retired, Park Rapids, Minn. (1) **Frederick F. Lindsay**, retired, 25 Seymour Ave. S., Minneapolis, Minn. (3) **H. W. Reineke**, f., Bertha, Minn. (2) ¹Frank L. Roberts, p., 520 E. 12th St., Minneapolis, Minn. (1) Roy L. Smith, p., 28th St. and 1st Ave. S., Minneapolis, Minn. (3) George G. Vallentyne, p., 3400 Park Ave., Minneapolis, Minn.

NORTHERN NEW YORK. 8. (Buffalo)

Delegates:—

- (4) Aaron B. Corbin, p., Ilion, N. Y.
- (1) Samuel J. Greenfield (chairman), 1558 Kemble St., Utica, N. Y.
- (1) **Milton W. Holt**, mfr., 35 Park St., Lowville, N. Y.
- (3) Albert G. Judd, d. s., 164 E. 4th St., Oswego, N. Y.
- (2) Frederick A. Miller, p., 214 Massey Ave., Watertown, N. Y.
- (3) **Fred E. Sweetland**, ban., Mexico, N. Y.
- (4) **W. Clyde Sykes**, lumber mer., Conifer, N. Y.
- (2) **Francis L. Thornberry**, Y. M. C. A. sec., 726 Washington St., Utica, N. Y.

Reserves.—(1) **Arthur P. Clarke**, phy., New Hartford, N. Y. (2) Howard D. Holmes, p., Herkimer, N. Y. (3) **John A. Lloyd**, sls., Pulaski, N. Y. (2) **Herman C. Sears**, mer., Boonville, N. Y. (1) Edward B. Topping, d. s., Watertown, N. Y.

NORTHERN SWEDISH. 2. (Detroit)

Delegates:—

- Andrew Alm**, ban., Dresser Junction, Wis.
- Elmer F. Lund (chairman), d. s., 1306 Garfield Ave., Marinette, Wis.

¹ Transferred to another Conference.

Reserves.—**August Hagberg**, b. m., 2225 10th Ave. S., Minneapolis, Minn. **Axel G. Pearson**, p., 517 E. McLeod Ave., Ironwood, Mich.

NORTHEAST GERMANY. 2. (Zurich)

Delegates:—

Heinrich Schaedel (chairman), Klosterlausnitz, Thuringen. Kinderhilfe der Methodisten, Germany.

Johannes Schmidt, dir. Berlin-Schoeneberg, Hauptstr. 134, Germany.

Reserves.—**Bernhard Keip**, p., Cottbus. Luisenstrabe 41, Germany. **Adam Reusse**, dir., Koslin, Pommern, Padagogum, Germany.

NORTHWEST GERMANY. 2. (Zurich)

Delegates:—

F. H. Otto Melle (chairman), dir. des Predigerseminars Frankfurt a.M. Ginnheimerlandstr. 180, Germany.

Heinrich Stehl, dir. Cassel Bismarckstrasse 8, Germany.

Reserves.—**Heinrich Ramke**, dir. Hamburg 20, Martinistr. 41, Germany. **Georg Weller**, b. m., Bremen, Doventorstrasse 25, Germany.

NORTHWEST INDIA. 2. (Delhi)

Delegates:—

Benson Baker (chairman), d. s., Meerut, India.

Ernest M. Phillips, court inspector, Marris Road, Aligarh, India.

Reserves.—**James Devadasan**, prin. Theological Seminary, Bareilly, India. **Samuel Singh**, head master, Methodist Episcopal Mission, Muttra, India.

NORTHWEST INDIANA. 8. (Indianapolis)

Delegates:—

(3) **John B. Campbell**, ban., South Bend, Ind.

(4) **William E. Carpenter**, ban., Brazil, Ind.

(1) **Henry L. Davis** (chairman), endowment sec. Preachers' Aid Society, 145 Blue Ridge Ave., Indianapolis, Ind.

(2) **C. Oliver Holmes**, ban., Gary, Ind.

(1) **Judson J. Hunt**, ban., Rensselaer, Ind.

(3) **Ernest C. Wareing**, ed. Western Christian Advocate, 420 Plum St., Cincinnati, Ohio.

(2) **T. Fred Williams**, p., 404 N. 6th St., Lafayette, Ind.

(4) **John J. Wilson**, d. s., 302 Perrin Ave., Lafayette, Ind.

Reserves.—(2) **Bert D. Beck**, d. s., 2029 S. Mich. St., South Bend, Ind. (1) **William M. Blanchard**, prof. DePauw University, Greencastle, Ind.

(3) **E. L. Morgan**, ban., Chesterton, Ind. (1) **Edward S. Shumaker**, supt. Anti-Saloon League, 1201 Roosevelt Blds., Indianapolis, Ind. (2) **J. B. Vanderipe**, b. m., Oxford, Ind.

NORTHWEST IOWA. 10. (Omaha)

Delegates:—

(1) **Maurice P. Arrasmith** (chairman), d. s., Sheldon, Iowa.

(2) **John J. Bushnell**, p., Cherokee, Iowa.

(5) **E. M. Corbett**, atty., Sioux City, Iowa.

(4) **Judson W. LaGrone**, p., Box 204, Hawarden, Iowa.

(3) **E. A. Morling**, judge Iowa Supreme Court, Emmetsburg, Iowa.

(5) **Frank E. Mossman**, pres. Morningside Coll., Sioux City, Iowa.

(4) **Miss Ada May Nash**, tea., Lake Mills, Iowa.

(1) **Edward W. Oates**, mer., Storm Lake, Iowa.

(2) **John L. Peterson**, ins., Webster City, Iowa.

(3) **George J. Poppenheimer**, p., Farnhamville, Iowa.

Reserves.—(3) **N. C. Bahnson**, f., Inwood, Iowa. (2) **Mrs. J. Dela-**

hunt, h. w., Marathon, Iowa. (1) **C. C. Harshbarger**, ban., Onawa, Iowa. (2) Corwin Taylor, p., Kanawha, Iowa. (1) J. B. Walker, p., Sac City, Iowa.

NORTHWEST KANSAS. 6. (Kansas City)

Delegates:—

- (3) **C. A. Kemp**, evan. singer, Winona, Kan.
- (2) **Albert H. King**, dean Kansas Wesleyan, Salina, Kan.
- (1) **W. A. Lewis**, pres. Kansas State Teachers' Coll, Hays, Kan.
- (1) **C. E. Spalding** (chairman), p., Ellis, Kan.
- (3) **L. H. Sweetland**, p., Hays, Kan.
- (2) **J. A. Templin**, p., Mentor, Kan.

Reserves.—(2) **Charles C. Andrews**, retired, Norcatur, Kan. (1) **Walter A. Layton**, r. e., Salina, Kan. (2) **D. B. Magee**, p., 118 7th St., Concordia, Kan. (1) **L. R. Templin**, p., Colby, Kan. (3) **Dan Worden**, f., Woodston, Kan.

NORWAY. 2. (Copenhagen)

Delegates:—

- Julius Holstad (chairman), p., Bergen, Norway.
- Magnus Sagedahl**, mer., Elvegata 34, Oslo, Norway.

Reserves.—Nils Bolt, S. S. sec., Tkouveien 20, Oslo, Norway. **Peder Larsen**, mer., Vehlids alm 5, Bergen, Norway.

NORWEGIAN AND DANISH. 2. (Chicago)

Delegates:—

- Ole A. Berg**, Deputy Collector U. S. Customs, Room 204, Federal Bldg., Superior, Wis.
- Hans A. Ofstie** (chairman), d. s., 3849 Chicago Ave., Minneapolis, Minn.

Reserves.—Edward Erickson, p., 806 LaSalle St., Racine, Wis. **John Sakrisen**, ban., Deer Park, Wis.

OHIO. 12. (Cincinnati)

Delegates:—

- (5) **James W. Blair**, d. s., Chillicothe, Ohio.
- (2) **Thomas H. Campbell**, p., 3655 Medbrook Way, Columbus, Ohio.
- (1) **Ernest H. Cherrington**, gen. sec. World League Against Alcoholism, Westerville, Ohio.
- (5) **Bert Gill**, Y. M. C. A. sec., Columbus, Ohio.
- (1) **William C. Hartinger** (chairman), d. s., 2124 Iuka Ave., Columbus, Ohio.
- (3) **Charles E. Hill**, p., 55 Davis Ave., Columbus, Ohio.
- (6) **John W. Hoffman**, pres. Ohio Wesleyan University, Delaware, Ohio.
- (2) **James A. Huston**, capitalist, Granville, Ohio.
- (6) **Edward T. Morrison**, mer., Bidwell, Ohio.
- (4) **Mrs. J. H. Morrow**, h. w., Wellston, Ohio.
- (4) **Edward R. Stafford**, p., Worthington, Ohio.
- (3) **Mrs. Orville N. Townsend**, h. w., Zanesville, Ohio.

Reserves.—(3) **Karl B. Alexander**, p., 698 Oakwood Ave., Columbus, Ohio. (1) **Arthur D. Hufford**, ban., Bremen, Ohio. (2) **William F. Hutchinson**, mer., Columbus, Ohio. (2) **Edwin K. Johnson**, d. s., Newark, Ohio. (1) **Isaac E. Miller**, p., 368 W. 6th Ave., Columbus, Ohio. (3) **L. G. Worstel**, judge, Athens, Ohio.

OKLAHOMA. 10. (Kansas City)

Delegates:—

- (2) **Eugene M. Antrim**, pres. Oklahoma City University, Oklahoma City, Okla.

- (5) Jesse R. Caffyn, p., 215 W. Linn St., Norman, Okla.
- (5) **Mrs. George Q. Fenn**, h. w., Edmond, Okla.
- (3) **Harry L. Hunter**, farm loans, 1820 10th St., Wichita Falls, Tex.
- (4) Jean L. LaGrone, p., Blackwell, Okla.
- (3) Cecil D. Meade, p., Shawnee, Okla.
- (4) **Leander J. Stark**, ins., Box 845, Guthrie, Okla.
- (1) **Wilson W. Starr**, lumber, Alva, Okla.
- (1) Fred M. Stephenson (chairman), financial sec. Conference Claimants Commission, Edmond, Okla.
- (2) **William M. Vickery**, mer., Blackwell, Okla.

Reserves.—(1) James W. Baker, d. s., Box 336, Alva, Okla. (3) **William F. Brittson**, r. e., 402 Central Bank Bldg., Dallas, Tex. (1) **Chester S. McCreight**, ins., 5th floor, Colcord Bldg., Oklahoma City, Okla. (2) **Louis E. McKnight**, atty., Enid, Okla. (2) Otho B. Morris, p., Pearl and McKinney Sts., Dallas, Tex. (3) William E. Robinson, p., 107 N. Main St., Tonkawa, Okla.

OREGON. 8. (Portland)

Delegates:—

- (4) Thomas Acheson, p., 1060 Jefferson St., Salem, Ore.
- (1) Carl G. Doney (chairman), pres. Willamette University, Salem, Ore.
- (4) **Grant W. Gregg**, phy., 216 Wightman St., Ashland, Ore.
- (3) Sydney W. Hall, p., McMinnville, Ore.
- (2) A. L. Howarth, d. s., 331 Artisans Bldg., Portland, Ore.
- (3) **Ernest W. Peterson**, ed., 242 E. 53rd St., Portland, Ore.
- (1) **Burpee L. Steeves**, phy., 1594 Court St., Salem, Ore.
- (2) **Edward L. Wells**, meteorologist U. S. Weather Bureau, 482 E. 53rd St. N., Portland, Ore.

Reserves.—(3) **Robert A. Booth**, lumberman, Osborn Apts., Eugene, Ore. (1) **Lawrence L. Mann**, f., 501 N. Blaine St., Pendleton, Ore. (2) Charles C. Rarick, p., Grants Pass, Ore. (2) **Clyde E. Umphrey**, mer., 443 S. Third St., Cottage Grove, Ore. (1) Clarence T. Wilson, cor. sec. Bd. Temperance, Prohibition, and Public Morals, 100 Maryland Ave. N. E., Washington, D. C.

PACIFIC GERMAN. 2. (San Francisco)

Delegates:—

Albert F. Cramer, d. s., Rex, Ore.

Martin Schreiber, f., 2305 Nebraska Ave., Salem, Ore.

Reserves.—John A. Beck, p., 120 S. 7th St., Walla Walla, Wash. **August Mueller**, mer., Spokane, Wash.

PHILADELPHIA. 14. (Philadelphia)

Delegates:—

- (7) George W. Babcock, d. s., 916 N. 64th St., Philadelphia, Pa.
- (3) Charles M. Boswell, hospital sec., 20 N. 50th St., Philadelphia, Pa.
- (6) **William Boyd**, vice-pres. Curtis Publ. Co., 250 W. Tulpehocken St., Germantown, Philadelphia, Pa.
- (4) **John M. Doran**, R. R. coal agt., 1617 N. 55th St., Philadelphia, Pa.
- (5) **Charles F. Eggleston**, atty., 1701 Arch St., Philadelphia, Pa.
- (4) Thomas H. Evans, d. s., 1208 Wakeling St., Philadelphia, Pa.
- (2) William H. Ford, d. s., 5025 N. 12th St., Philadelphia, Pa.
- (1) **William H. G. Gould**, atty., 1701 Arch St., Philadelphia, Pa.
- (1) George W. Henson (chairman), exec. sec., 1019 69th Ave., Philadelphia, Pa.
- (7) **L. W. Munhall**, evan., 236 Harvey St., Germantown, Philadelphia, Pa.

- (3) **W. W. Mast**, mer., Coatesville, Pa.
- (5) Robert C. Wells, p., 5108 Wayne Ave., Philadelphia, Pa.
- (6) John G. Wilson, p., 5335 Catherine St., Philadelphia, Pa.
- (2) **S. Taylor Wilson**, treas. Lafayette Coll., 232 Reeder St., Easton, Pa.

Reserves.—(3) **Clarence D. Antrim**, pres. Lyceum Bureau, 1947 N. 13th St., Philadelphia, Pa. (2) William E. P. Haas, d. s., 5318 Malvern Ave., Philadelphia, Pa. (2) **Susan C. Lodge**, sec. Woman's Foreign Missionary Society, Lansdowne, Pa. (3) Thompson W. McKinney, p., 3046 N. 5th St., Philadelphia, Pa. (1) John Watchorn, p., 438 N. 63rd St., Philadelphia, Pa. (1) **Isaac C. Yocum**, r. e., Swarthmore, Pa.

PHILIPPINE ISLANDS. 4. (Manila)

Delegates:—

- (1) Orwyn W. E. Cook (chairman), p., 222 Arquiza, Manila, P. I.
- (2) Cipriano Navarro, p., Linguyen, Pang, P. I.
- (1) **Cirilo B. Perez**, librarian Bureau of Science, Manila, P. I.
- (2) **Gerado Samson**, tea., Bureau of Education, Bocaue, Bulacan, P. I.

Reserves.—**Melquiades Gamboa**, prof. Coll. of Law, University of the Philippines, Manila, P. I. B. O. Peterson, miss., 442 Rizal Ave., Manila, P. I.

PITTSBURGH. 12. (Pittsburgh)

Delegates:—

- (2) **S. Wakefield Bierer**, atty., 116 Arch St., Greensburg, Pa.
- (2) Harry M. Chalfant, assoc. ed. American Issue, 722 Witherspoon Bldg, Philadelphia, Pa.
- (3) Sanford W. Corcoran, supt. Pittsburgh Church Union, Smithfield St. and 7th Ave., Pittsburgh, Pa.
- (4) Richard B. Cuthbert, d. s., 419 Meadowcroft Ave., S. Hills Br., Pittsburgh, Pa.
- (6) **William T. Forrester**, stationer, 520 5th Ave., McKeesport, Pa.
- (6) Elmer H. Greenlee, p., South Brownsville, Pa.
- (4) **Elmer L. Kidney**, atty., 1015 Berger Bldg., Pittsburgh, Pa.
- (1) **Peto W. Morgan**, ban., 320 Maple Ave., Edgewood, Pittsburgh, Pa.
- (3) **William H. Pratt**, atty., 1200 Heberton Ave., Pittsburgh, Pa.
- (5) Lemon D. Spaugy, p., 1419 Carnegie Ave., McKeesport, Pa.
- (5) **Lee E. Umstead**, ins., 310 Marsonia Ave. N. S., Pittsburgh, Pa.
- (1) Ralph B. Urmy (chairman), p., 419 N. Home Ave., Bellevue Br., Pittsburgh, Pa.

Reserves.—(1) Thomas G. Hicks, d. s., 3266 Pinehurst Ave., South Hills Br., Pittsburgh, Pa. (1) **James T. Moltrup**, mfr., 1326 6th Ave., Beaver Falls, Pa. (3) **Edward C. Morey**, ins., 5754 Howe St., Pittsburgh, Pa. (2) **Howard C. Terbush**, accountant, 227 Fallowfield Ave., Charleroi, Pa. (2) James V. Wright, p., 228 Edward Ave., South Hills Br., Pittsburgh, Pa.

PUGET SOUND. 8. (Portland)

Delegates:—

- (4) George W. Frame, p., 916 Columbia St., Vancouver, Wash.
- (2) **Frederick A. Hazeltine**, journalist, South Bend, Wash.
- (2) Everett M. Hill, p., 2415 N. 65th St., Seattle, Wash.
- (3) **Clarence W. Knudson**, phy., Medical and Dental Bldg., Seattle, Wash.
- (1) J. Ralph Magee, p. (chairman), Fifth and Marion Sts., Seattle, Wash.
- (4) **Charles A. Robbins**, prof. Coll. of Puget Sound, Tacoma, Wash.

(3) Andrew Warner, d. s., South Fifth and Kay, Tacoma, Wash.

(1) **John R. Wilkinson**, b. m., Bellingham, Wash.

Reserves.—(2) **William P. Hopping**, ex. savings and loan assn, Tacoma, Wash. (2) James T. McQueen, d. s., Chehalis, Wash. (1) Robert J. Reid, d. s., 2129 Rucker Ave., Everett, Wash. (3) **P. M. Snider**, ban., Puyallup, Wash. (1) **Charles L. Vaughan**, b. m., Oakville, Wash.

ROCK RIVER. 16. (Chicago)

Delegates:—

(6) **R. Clarence Brown**, r. e., 77 W. Washington St., Chicago, Ill.

(7) Charles K. Carpenter, d. s., Baileyville, Ill.

(1) **George W. Dixon**, transportation, 425 S. Wells St., Chicago, Ill.

(5) Frederick C. Eiselen, pres. Garrett Biblical Institute, Evanston, Ill.

(6) Merle N. English, p., 320 N. Oak Park Ave., Oak Park, Ill.

(8) William C. Godden, p., 303 Cass St., Joliet, Ill.

(5) **Harry L. Guyer**, wholesale grocer, 111 Barber Ave., Polo, Ill.

(2) **Thomas F. Holgate**, educator, 617 Library Pl., Evanston, Ill.

(7) **Irving Kelly**, book sls., 633 Western Ave., Glen Ellyn, Ill.

(3) Ernest C. Lumsden, d. s., 616 E. Fellows St., Dixon, Ill.

(4) **James E. MacMurray**, mfr., 112 W. Adams St., Chicago, Ill.

(3) **Edward C. Page**, educator, 322 Augusta Ave., DeKalb, Ill.

(8) **William M. Shimmmin**, school and office supplies, 414 E. State St., Rockford, Ill.

(4) Horace G. Smith, p., 1018 Lake Ave., Wilmette, Ill.

(2) John Thompson, p., 77 W. Washington St., Chicago, Ill.

(1) Ernest F. Tittle (chairman), 1810 Hinman Ave., Evanston, Ill.

Reserves.—(1) Ralph E. Diffendorfer, cor. sec. Bd. Foreign Missions, 150 5th Ave., New York City. (3) **Charles W. Hadley**, atty., 215 E. Wesley St., Wheaton, Ill. (1) **Edgar E. Hipple**, f., R. R. 1, Waterman, Ill. (2) **James A. James**, educator, 2127 Orrington Ave., Evanston, Ill. (3) J. Hastie Odgers, d. s., 77 W. Washington St., Chicago, Ill. (2) Fred D. Stone, p., 3809 N. Keeler Ave., Chicago, Ill.

SAINT JOHNS RIVER. 2. (Atlanta)

Delegates:—

Walter W. Liddell, atty., 311 W. 4th St., Jacksonville, Fla.

Richard N. Merrill (chairman), p., 320 N. E. 2nd Ave., Miami, Fla.

Reserves.—**Cade B. Allen**, r. e., Allendale, St. Petersburg, Fla. **Lucius H. Shumate**, p., 9th Ave., St. Petersburg, Fla.

SAINT LOUIS. 12. (Kansas City)

Delegates:—

(2) **I. N. Chiles**, prof., Warrenton, Mo.

(6) **J. H. Foresman**, lumber, 713 R. A. Long Lumber Bldg., Kansas City, Mo.

(6) J. Charles Gilbreath, d. s., Sedalia, Mo.

(1) **C. W. Hanke**, b. m., St. Louis, Mo.

(2) I. M. Hargett, p., Grand Avenue Temple, Kansas City, Mo.

(5) J. Fred King, d. s., 1746 Grand Ave., Carthage, Mo.

(3) William Riley Nelson, d. s., 450 E. Grand Ave., Springfield, Mo.

(5) **Charles T. Orr**, zinc mining, 223 W. 3rd St., Joplin, Mo.

(4) Rudolf H. Schuett, p., 6166 Kingsbury Ave., St. Louis, Mo.

(4) **Chester A. Sleeth**, ins., Butler, Mo.

(3) **J. A. Taylor**, prof., Springfield, Mo.

(1) Fred W. Wahl (chairman), d. s., 4018a Greer Ave., St. Louis, Mo.

Reserves.—(3) D. Wesley Britton, p., Independence, Mo. (2) **Mrs. J. E. Higdon**, h. w., Kansas City, Mo. (2) Harvey A. Jones, p., 440 S. Elmwood, Kansas City, Mo. (1) William W. King, pres. Ozark Wes-

leyan Coll., Carthage, Mo. (1) **Leslie J. Lyons**, atty., Kansas City, Mo.
(3) **A. L. MaCauley**, atty., Carthage, Mo.

SAVANNAH. 2. (Atlanta)

Delegates:—

Hezekiah K. Gross, f., R. F. D. 1, Dover, Ga.

Jackson S. Stripling (chairman), d. s., 326 Winthrop St., Millen, Ga.

Reserves.—**Charles W. Prothro**, p., 109 King St., LaGrange, Ga.

Samuel J. Willoughby, mail carrier, 1514 Picquet Ave., Augusta, Ga.

SHANTUNG. 2. (Peking)

Delegates:—

Yen L. Chou, b. m., Tsinan, Shantung, China.

Perry O. Hanson (chairman), prin. Academy, Taian, China.

Reserves.—**Hsueh C. Wang**, tea., Taian, Shantung, China. **Chang T. Wang**, d. s., Tsinan, Shantung, China.

SOUTH CAROLINA. 8. (Atlanta)

Delegates:—

(3) **Charles W. Caldwell**, railroad mail clerk, Orangeburg, S. C.

(3) **Charles C. Clark**, d. s., 132 Wentworth St., Charleston, S. C.

(2) **Nathaniel W. Greene**, p., Florence, S. C.

(1) **Arthur R. Howard**, sec. Colored Work Bd. of Temp., Box 847, Sumter, S. C.

(2) **Samuel J. McDonald**, railroad mail clerk, Sumter, S. C.

(4) **James F. Page**, p., 1725 Gervais St., Columbia, S. C.

(1) **Thaddeus H. Pinckney**, tea., St. George, S. C.

(4) **Mrs. John B. Taylor**, pres. Conf. W. H. M. S., Orangeburg, S. C.

Reserves.—(1) **Lewis G. Gregg**, p., Orangeburg, S. C. (2) **Robert F. Harrington**, d. s., 401 Coit St., Florence, S. C. (3) **James R. Levy**, phy., Florence, S. C. (1) **E. J. McCullum**, f. and mer., Greeleyville, S. C. (2) **Edward J. Sawyer**, atty., Bennettsville, S. C. (3) **John B. Taylor**, d. s., 147 N. Boulevard, Orangeburg, S. C.

SOUTH FLORIDA. 2. (Atlanta)

Delegates:—

Mary M. Bethune, pres. Bethune Cookman Coll., Daytona Beach, Fla.

J. Arthur Simpson (chairman), p. 310 11th St. N. W., Miami, Fla.

Reserves.—**Garfield D. Rogers**, r. c. and ins., 209 9th Ave., Bradenton, Fla. **James S. Todd**, d. s., 1622 Davis St., Jacksonville, Fla.

SOUTH FUKIEN. 2. (Foochow)

Delegates:—

Joseph W. Hawley, miss. (chairman), Shavertown, Pa.

Mrs. Joseph W. Hawley, miss., Shavertown, Pa.

Reserves.—¹**Harry C. Jett**, miss., Dow City, Iowa. **Mrs. Harry C. Jett**, h. w., Dow City, Iowa.

SOUTH GERMANY. 4. (Zurich)

Delegates:—

(1) **Eugen A. Barth**, mer., 15 Silberburgstr, Stuttgart, Germany.

(1) **Heinrich Fellman**, d. s., Ludwigstr. 12, Crailsheim, Wuerttemberg, Germany.

(2) **Theodophil Noetzold**, mer., 12 Erhardstr., Muenchen, Germany.

¹ Transferred to another Conference.

- (2) Georg Rexroth, inspect. Deaconess Home, Nuernberg, Bayern, Sulzbacherstr. 79, Germany.

Reserves.—(1) Theophil Mann, prof. theological seminary, Ginnheimer Landstr. 180, Frankfurt-on-Main, Germany. (2) **Georg Spachmueller**, mfr., Schwabach bei Nuernberg, Germany. (1) **Oswald F. A. Storch**, first paymaster, 4 Hohenstaufenstr., Ludwigsburg, Germany. (2) Richard Wobith, p., Stuttgart, Wuerttemberg, Sophienstr. 21C, Germany.

SOUTH INDIA. 2. (Bangalore)

Delegates:—

James Jay Kingham (chairman), miss. d. s., Madras, India.

Mrs. James Jay Kingham, miss., Madras, India.

Reserves.—William L. King, retired miss., 396 Hill St., Pasadena, Cal. **Margaret D. Lewis**, miss., Kolar, India.

SOUTHERN. 4. (Kansas City)

Delegates:—

(1) Philip Deschner, pres. Blinn Memorial Coll., Brenham, Tex.

(2) **Henry E. Draeger**, ban. cashier, Seguin, Tex.

(2) Harry C. Leonard, p., 1009 Harvard, Houston, Tex.

(1) **Lansing G. Williamson**, army Y. M. C. A. sec., San Antonio, Tex.

Reserves.—(2) **H. H. Jones**, civil eng., Houston, Tex. (2) Alonzo A. Leifeste, p., 1031 E. 11th St., Houston, Tex. (1) Oscar E. Linstrum, p., 110 W. 13th St., Austin, Tex. (1) **John Wiedemann**, f., Mason, Tex.

SOUTHERN CALIFORNIA. 18. (San Francisco)

Delegates:—

(2) **Frank H. Ballinger**, ins., 2104 7th Ave., Los Angeles, Cal.

(7) **John R. Cain**, 803 "O" St., Sanger, Cal.

(5) **Mrs. Margaret L. Coates**, Conf. pres. W. H. M. S., 520 S. Serrano, Los Angeles, Cal.

(3) **Louis A. Copeland**, atty., 809 Edwards and Wildey Bldg., Los Angeles, Cal.

(6) **A. L. Hickson**, ins., Box 168, Pomona, Cal.

(9) **Richard W. Hilmer**, mer., 701 Sun Bldg., Los Angeles, Cal.

(9) E. C. Jannusch, supt. German work, 1424 Barrett Road, Los Angeles, Cal.

(1) Francis M. Larkin (chairman), ex. sec. State Church Federation, 442 Chamber of Commerce, Los Angeles, Cal.

(6) A. Ray Moore, treas. Conf. Funds, 449 Chamber of Commerce, Los Angeles, Cal.

(7) G. Bromley Oxnam, prof. Boston Univ., 91 Washington Ave., Cambridge, Mass.

(8) Andrew W. Shamel, p., 2002 Oakdale, Pasadena, Cal.

(4) Alexander P. Shaw, p., 712 E. 33rd St., Los Angeles, Cal.

(3) Merle N. Smith, p., 829 N. Los Robles Ave., Pasadena, Cal.

(2) Frank G. H. Stevens, p., 1541 "N" St., Fresno, Cal.

(4) **William R. Stewart**, mer., Mesa, Ariz.

(8) **Frank P. Taggart**, ins., Security Bldg., Glendale, Cal.

(1) **Mrs. Charles F. Van de Water**, h. w., 1321 American Ave., Long Beach, Cal.

(5) George A. Warmer, p., 613 Spurgeon St., Santa Ana, Cal.

Reserves.—(3) Jesse L. Corley, Conf. dir. of relig. education, 446 Chamber of Commerce, Los Angeles, Cal. (2) **Earl M. Cranston**, retired, Escondido, Cal. (2) Lewis T. Guild, d. s., 447 Chamber of Commerce, Los Angeles, Cal. (1) Alfred J. Hughes, d. s., 5706 Bay Shore Walk, Long Beach, Cal. (1) **H. V. Mather**, education, 813 S. Hope St.,

Los Angeles, Cal. (3) **C. I. D. Moore**, ins., 2242 Hobart Blvd., Los Angeles, Cal.

SOUTHERN ILLINOIS. 10. (Indianapolis)

Delegates:—

- (5) **John J. Brown**, atty., Vandalia, Ill.
- (1) Claude C. Hall (chairman), sup't of orphanage, Mt. Vernon, Ill.
- (3) Cameron Harmon, pres. McKendree Coll., Lebanon, Ill.
- (4) William P. MacVey, p., Carbondale, Ill.
- (2) **John M. Mitchell**, ban., Mt. Carmel, Ill.
- (4) **Mrs. Ethel Neirgarth**, h. w., Edgemont Sta., E. St. Louis, Ill.
- (3) **Charles F. Pruett**, mer., Kinmundy, Ill.
- (1) **Albert Watson**, atty., 401 N. 10th St., Mt. Vernon, Ill.
- (2) Charles B. Whiteside, d. s., 225 S. Poplar St., Centralia, Ill.
- (5) Walter H. Whitlock, d. s., 730 Veronica Ave., E. St. Louis, Ill.

Reserves.—(2) **Merritt A. Clark**, mer., Newton, Ill. (3) **Mrs. Anna Etchison**, h. w., Louisville, Ill. (1) Melvin H. Loar, p., 413 E. Broadway, Centralia, Ill. (2) Charles L. Peterson, d. s., Mt. Vernon, Ill. (1) **Clark M. Show**, sls., Alton, Ill.

SOUTHWEST GERMANY. 2. (Zurich)

Delegates:—

Ernst Gideon Bek, mfr., Pforzheim in Baden, Schwarzwaldstr. 7 Germany.

August Ruecker (chairman), p., Wiesbaden, Dotzheimerstr. 51, Germany.

Reserves.—**Otto Foucar**, mayor, Friedrichsdorf im Taunus bei Frankfurt. a. m., Germany. Karl Jahnke, p., Karlsruhe, Baden, Karlstr. 49-b, Germany.

SOUTHWEST KANSAS. 10. (Kansas City)

Delegates:—

- (1) **William G. Anderson**, publ., Winfield, Kan.
- (2) **Wayne M. Campbell**, abstractor, Garden City, Kan.
- (4) **John Gibson**, mfr., Wichita, Kan.
- (4) Homer L. Gleckler, p., 1322 E. 1st St., Hutchinson, Kan.
- (5) **Mrs. C. M. Gray**, h. w., Pratt, Kan.
- (3) Albert E. Henry, p., 29 W. 11th St., Hutchinson, Kan.
- (5) William R. Johnson, d. s., 903 State St., Larned, Kan.
- (1) Albert E. Kirk (chairman), pres. Southwestern Coll., Winfield, Kan.
- (2) Charles E. Kitch, p., Great Bend, Kan.
- (3) **A. O. Rorabaugh**, mer., Wichita, Kan.

Reserves.—(2) Josiah W. Abel, d. s., Winfield, Kan. (1) **Mrs. W. C. Detter**, h. w., Nickerson, Kan. (1) Rufus L. George, p., Wichita, Kan. (2) **John E. Hardesty**, ban., Pratt, Kan.

SWEDEN. 6. (Copenhagen)

Delegates:—

- (1) Theodor Arvidson, d. s., Sveagatan 27B, Goteborg, Sweden.
- (3) **Henry Collin**, state official, Vendelso, Stockholm 20, Sweden.
- (3) Axel Engstrom, dir. of Book Concern, Sibyllegatan 18, I. Stockholm, Sweden.
- (1) **J. Emil Holm**, b. m., Raa, Helsingborg, Sweden.
- (2) Herbert Lihndaker, d. s., Norrbackagat, 26, IV, Stockholm, Sweden.
- (2) **C. Arvid Safvenberg**, b. m., Uppsala, Sweden.

Reserves.—(1) **John Borjesson**, b. m., Goteborg, Nedre Fagelberg-

gaten 3, Sweden. (2) Walter Hulphers, d. s., Kommendorsg. 20-b, Stockholm, Sweden. (3) **Karl G. Karlsson**, b. m., Stockholm, Sweden. (2) **Paul Rosell**, tea., Goteborg, Sweden. (3) Josef Ruthier, tea., Hanneberg, Goteborg, Sweden. (1) August Stromstedt, p., V. Nygat. 5, Norrköping, Sweden.

SWITZERLAND. 2. (Zurich)

Delegates:—

Ernest Furrer, officer Swiss Topographical Survey, 5 Schonbergweg 5, Berne, Switzerland.

Hans Luthi (chairman), d. s., Zurich, Kasinostr. 24, Switzerland.

Reserves.—**A. Gfeller**, architect, Bienne, Neuhausstrasse No. 30, Switzerland. **Theodor C. Rodemeyer**, p., Neuenburg, Beaux Arts 11, Switzerland.

TENNESSEE. 4. (New Orleans)

Delegates:—

(1) **William Copeland**, r. e., 405 4th Ave. N., Nashville, Tenn.

(2) **William D. Hawkins**, ban., 76 Wharf Ave., Nashville, Tenn.

(1) **George W. Lewis** (chairman), p. 919 1st Ave. S., Nashville, Tenn.

(2) **Samuel M. Utley**, prof. Meharry Medical School, 1205 Edge Hill St., Nashville, Tenn.

Reserves.—(2) **Daniel T. Burch**, p., 709 Atchison St., Shelbyville, Tenn. (1) **J. O. Dixon**, d. s., Springfield, Tenn. (1) **Mrs. Tillie A. Hill**, seamstress, Lewisburg, Tenn. (2) **O. J. Summerhill**, railway employee, Lawrenceburg, Tenn.

TEXAS. 6. (New Orleans)

Delegates:—

(1) **Matthew W. Dogan** (chairman), pres. Wiley Coll., Marshall, Tex.

(2) **Miles W. Jordan**, railroad employee, 1502 Snyder St., Houston, Tex.

(2) **Edward W. Kelley**, p., 912 28th St., Galveston, Tex.

(3) **Willis J. King**, prof. Gammon Theol. Sem., Atlanta, Ga.

(3) **Theodore W. Patrick**, mail carrier, 914 28th St., Galveston, Tex.

(1) **Mrs. Rosa Simpson**, deaconess, 1311 Saulnier St., Houston, Tex.

Reserves.—(1) **Miss Fannie Butler**, tea., Galveston, Tex. (2) **Charles Hubert**, city mail carrier, Orange, Tex. (3) **James L. Robinson**, drug-gist, Orange, Tex. (1) **Julius S. Scott**, d. s., 2414 St. Charles St., Houston, Tex. (2) **Joshua O. Williams**, p., 405 Carter St., Marshall, Tex. (3) **Elkin O. Woolfolk**, p., 914 Neches St., Beaumont, Tex.

TROY. 12. (Buffalo)

Delegates:—

(6) **Albert D. Angell**, d. s., 92 Brinkerhoff St., Plattsburg, N. Y.

(2) **Joseph L. Appleton**, dentist, 522 Madison Ave., Albany, N. Y.

(5) **Wallace Bryce**, mer., 2325 17th St., Troy, N. Y.

(3) **John A. Defendorf**, mfr., 199 6th Ave., Troy, N. Y.

(4) **Leigh Diefendorf**, d. s., 54 Crescent St., Rutland, Vt.

(1) **George C. Douglass** (chairman), publ. agt. Methodist Book Concern, 420 Plum St., Cincinnati, Ohio.

(4) **Frank C. Dyer**, atty., Salisbury, Vt.

(5) **Philip L. Frick**, p., 1033 Waverley Pl., Schenectady, N. Y.

(2) **Edwin Lewis**, prof. Drew University, Madison, N. J.

(1) **Victor K. Moore**, ban., Au Sable Forks, N. Y.

(6) **Frank H. Ryder**, mfr., Cobleskill, N. Y.

(3) **Homer F. Titus**, d. s., 224 6th Ave., Troy, N. Y.

Reserves.—(1) Howard G. Hageman, p., 217 Lancaster St., Albany, N. Y. (3) Charles O. Judkins, p., Glens Falls, N. Y. (1) **Merritt B. Morgan**, retired, Bennington, Vt. (2) **Alexander Roseman**, b. m., 1837 6th Ave., Watervliet, N. Y. (3) **Charles W. Spencer**, b. m., Rutland, Vt. (2) Cortis E. Torrence, d. s., 830 Lancaster St., Albany, N. Y.

UPPER IOWA. 10. (Omaha)

Delegates:—

- (1) **John W. Arbuckle**, atty., 519 E. Parke Ave., Waterloo, Iowa.
- (2) Frank Cole, vice-pres. Cornell Coll., Mt. Vernon, Iowa.
- (1) Frank W. Court (chairman), p., 1321 Brady St., Davenport, Iowa.
- (3) Harry C. Culver, p., Mt. Vernon, Iowa.
- (5) **Willard M. George**, f., R. F. D., Janesville, Iowa.
- (4) **William F. Johannaber**, pres. bank, Rockford, Iowa.
- (2) **William Little**, lumber mer., 306 1st St. S. E., Oelwein, Iowa.
- (4) Thomas P. Potter, asst. ed. General Minutes, 150 5th Ave., New York City.
- (1) **Edward R. Ristine**, accountant, 812 Summit Ave., Mt. Vernon, Iowa.
- (5) James P. Van Horn, pres. Upper Iowa Univ., Fayette, Iowa.

Reserves.—(2) **Harry I. Brown**, mfr. feed and flour co., 1004 Franklin, Cedar Falls, Iowa. (1) **Clifford E. Butler**, pres. Galloway Co., 440 Kingbard Ave., Waterloo, Iowa. (3) **Arthur E. Chase**, pres. Troy Laundry, 2235 Grand Ave., Cedar Rapids, Iowa. (1) Alsey R. Grant, p., Buckingham, Iowa. (3) Edmund J. Lockwood, ex. sec., Conference Claimants Fund, 211 Irving St., Waterloo, Iowa. (2) Frederick C. Witzgman, d. s., Cedar Falls, Iowa.

UPPER MISSISSIPPI. 6. (New Orleans)

Delegates:—

- (3) Charles W. Butler, d. s., Clarkdale, Miss.
- (2) James W. Golden, evan., Holly Springs, Miss.
- (3) **Mrs. Lillian P. Rogers**, tea., Indianola, Miss.
- (1) Edward F. Scarborough (chairman), p., Holly Springs, Miss.
- (1) **Robert L. Williams**, ins., Lexington, Miss.
- (2) **Samuel W. Wysinger**, tea., Holly Springs, Miss.

Reserves.—(3) Jeremiah M. Marsh, p., Amory, Miss. (3) **Georgia A. McEwen**, tea., Tupelo, Miss. (1) **Guy W. Oliver**, tea., Holly Springs, Miss. (2) **Percy W. Tucker**, agt., Okolona, Miss. (1) Jesse W. Winbush, p., Winona, Miss. (2) Buford F. Woolfolk, p., Clarksdale, Miss.

VERMONT. 4. (Boston)

Delegates:—

- (1) **Anson C. Clark**, b. m., Newport, Vt.
- (1) Arthur W. Hewitt (chairman), p., Plainfield, Vt.
- (2) Bailey G. Lipsky, p., Springfield, Vt.
- (2) **Mrs. H. A. Stevenson**, h. w., St. Albans, Vt.

Reserves.—(1) Charles C. Chayer, d. s., St. Johnsbury, Vt. (1) **Mrs. A. W. Hewitt**, h. w., Plainfield, Vt. (2) Oscar B. Wells, d. s., Montpelier, Vt. (2) **Mrs. Oscar B. Wells**, h. w., Montpelier, Vt.

WASHINGTON. 8. (Washington)

Delegates:—

- (4) **W. Ashbie Hawkins**, atty., 14 E. Pleasant St. Baltimore, Md.
- (1) W. A. C. Hughes (chairman), dir. Negro Work, Board of Home Missions and Church Extension, 536 N. 58th St., Philadelphia, Pa.
- (2) **Julius H. Love**, atty., 613 Morris St., Charleston, W. Va.
- (2) Ernest Lyon, p., 828 N. Carey St., Baltimore, Md.

- (3) **Albert J. Mitchell**, field sec. Morgan Coll., 529 Sanford Pl., Baltimore, Md.
- (1) **I. Garland Penn**, field sec. Dept. Educational Institutions for Negroes, Bd. Education, 2823 Park Ave., Walnut Hills, Cincinnati, Ohio.
- (3) **Mrs. Fannie D. Tyler**, Conf. sec. W. F. M. S., 1726 15th St., N. W., Washington, D. C.
- (4) **Ernest S. Williams**, p., 1106 Druid Hill Ave., Baltimore, Md.
- Reserves.**—(2) **Walter A. English**, p., 507 W. Lanvale St., Baltimore, Md. (2) **William H. Jackson**, druggist, 1914 11th St. N. W., Washington, D. C. (3) **Mrs. E. M. Mitchell**, h. w., 630 W. Martin St., Martinsburg, W. Va. (1) **Garrett D. Rawlings**, newspaper man, 628 N. Eutaw St., Baltimore, Md. (1) **John W. Waters**, p., 141 W. Hill St., Baltimore, Md.

WEST OHIO. 20. (Cincinnati)

Delegates:—

- (10) **Bertice C. Ballinger**, undertaker, West Mansfield, Ohio.
- (7) **E. Dow Bancroft**; church work, Urbana, Ohio.
- (10) **Charles W. Brashares**, p., 1029 Harvard Blvd., Dayton, Ohio.
- (9) **Valorous F. Brown**, p., 114 E. Main St., West Carrollton, Ohio.
- (6) **John H. Clark**, atty., 301 Franklin St., Marion, Ohio.
- (1) **Amos L. Conn**, atty., Perrysburg Drive, Toledo, Ohio.
- (4) **James H. Denny**, p., 826 High St., Hamilton, Ohio.
- (5) **William H. Gardner**, mer., 322 N. Lyon St., Bryan, Ohio.
- (8) **Mrs. W. H. C. Goode**, pres. National W. H. M. S., Sidney, Ohio.
- (2) **Roy A. Haynes**, ins., Hillsboro, Ohio.
- (6) **David F. Helms**, endowment sec., 726 Brice Ave., Lima, Ohio.
- (1) **Arba Martin** (chairman), d. s., 420 Plum St., Cincinnati, Ohio.
- (5) **Eli L. Motter**, d. s., 324 S. Metcalf Ave., Lima, Ohio.
- (9) **Ralph B. Parks**, ban., Franklin, Ohio.
- (7) **Benjamin F. Reading**, p., 3909 Willys Pkwy., Toledo, Ohio.
- (2) **James C. Roberts**, d. s., Blanchester, Ohio.
- (3) **Jesse Swank**, d. s., 408 Richmond Ave., Dayton, Ohio.
- (4) **Alice P. Thatcher**, supt. Christ Hospital, Auburn Ave., Cincinnati, Ohio.
- (8) **Edward S. Weaver**, p., 122 S. West St., Lima, Ohio.
- (3) **Foss Zartman**, mer., 1120 Elm St., Lima, Ohio.

Reserves.—(1) **Harley E. Armacost**, d. s., 248 W. Lincoln Ave., Delaware, Ohio. (1) **Miss Helen F. Barnes**, Y. W. C. A., 432 W. Sandusky St., Findlay, Ohio. (2) **Leonard Garver, Jr.**, atty., 1306 1st Nat'l Bank Bldg., Cincinnati, Ohio. (3) **Albert L. Hannah**, funeral dir., Blanchester, Ohio. (3) **Charles A. Rowland**, d. s., National Bldg., Toledo, Ohio. (2) **Albert E. Smith**, pres. Ohio Northern Univ., Ada, Ohio.

WEST TEXAS. 6. (New Orleans)

Delegates:—

- (3) **Robert A. Atkinson**, tea., Box 537, Seguin, Tex.
- (2) **Robert N. Brooks**, prof. Gammon Theological Sem., Atlanta, Ga.
- (1) **Thomas R. Davis**, tea., Samuel Huston Coll., Austin, Tex.
- (3) **Timothy B. Echols**, prof. Samuel Huston Coll., Austin, Tex.
- (2) **Joseph S. Henry**, tea. 1114 S. 2nd St., Waco, Tex.
- (1) **Kay W. McMillan** (chairman), p., 1814 Burford St., Dallas, Tex.

Reserves.—(1) **Mrs. Josephine A. Swann**, tea., Yoakum, Tex. (2) **Mrs. Dorcas N. Swann**, tea., Victoria, Tex. (3) **Mrs. Lena L. Townsend**, h. w., 1001 Pulaski St., Ft. Worth, Tex. (1) **Cornelius S. Williams**, p., 612 S. 2nd St., Waco, Tex. (2) **John W. Warren**, p., 130 N. Mesquite St., San Antonio, Tex. (3) **John W. Weakley**, p., 408 S. Polaris St., San Antonio, Tex.

WEST VIRGINIA. 14. (Pittsburgh)**Delegates:—**

- (4) Charles Fred Anderson, p., 1000 Juliana Ave., Parkersburg, W. Va.
- (3) **Charles W. Evans**, ins., 310 Professional Bldg., Fairmont, W. Va.
- (1) Claude E. Goodwin (chairman), p., 1126 5th Ave., Huntington, W. Va.
- (3) Harry C. Howard, d. s., Box 457, Wheeling, W. Va.
- (6) **Mrs. J. U. Joliffe**, h. w., Weston, W. Va.
- (5) **Riley B. Nay**, mer., 400 S. Penn St., Wheeling, W. Va.
- (7) **John Raine**, lumberman, Rainelle, W. Va.
- (5) Aaron H. Rapking, rural spec. W. Va. Wesleyan, Buckhannon, W. Va.
- (1) **Charles L. Scholl**, printer, Parkersburg, W. Va.
- (6) Charles G. Stater, p., Clarksburg, W. Va.
- (7) Jacob Elbert Wells, d. s., 145 Buffalo St., Elkins, W. Va.
- (2) Daniel Westfall, business mgr., Pittsburgh Christian Advocate, 524 Penn Ave., Pittsburgh, Pa.
- (4) **William T. Williamson**, vice-pres., Telephone Company, 1122 Quarrier St., Charleston, W. Va.
- (2) **Ellis A. Yost**, atty., Huntington, W. Va.

Reserves.—(3) Albert D. Craig, p., Oakland, Md. (2) **Charles H. Hartley**, agric. extension, Morgantown, W. Va. (3) **William H. Rardin**, atty., Beckley, W. Va. (2) James E. Scott, d. s., 600 19th St., Parkersburg, W. Va. (1) William M. Shultz, d. s., 512 Gaston Ave., Fairmont, W. Va. (1) **Ulysses G. Young**, atty., Buckhannon, W. Va.

WEST WISCONSIN. 8. (St. Paul)**Delegates:—**

- (3) Guy W. Campbell, p., 231 S. 8th St., Lacrosse, Wis.
- (4) John R. Denyes, prof. Lawrence Coll., Appleton, Wis.
- (1) Edwin C. Dixon (chairman), p., Platteville, Wis.
- (3) **Frederic W. Draper**, justice of peace, Loyal, Wis.
- (1) **Oliver E. Gray**, ban., Platteville, Wis.
- (2) Frederick W. Harris, d. s., 1145 Rutledge St., Madison, Wis.
- (2) **John O. Paulsen**, mer., Sparta, Wis.
- (4) **Mrs. Wilbur F. Tomlinson**, h. w., Rice Lake, Wis.

Reserves.—(3) **Frank Bentley**, b. m., Madison, Wis. (2) John W. Harris, p., Portage, Wis. (2) **William G. Hosig**, ban., Mausten, Wis. (1) Frederick J. Jordan, d. s., Rice Lake, Wis. (1) **T. O. Mork**, ban., Viroqua, Wis.

WESTERN NORWEGIAN-DANISH. 2. (San Francisco)**Delegates:—**

- Andreas M. Ipsen**, b. m., 95 4th St., San Francisco, Cal.
- Hans P. Nelsen (chairman), p., 587 Hoyt St., Portland, Ore.

Reserves.—**C. Bergheim**, b. m., 1116 S. 12th St., Tacoma, Wash. R. B. Langness, p., 608 20th St., Oakland, Cal.

WESTERN SWEDISH. 2. (Denver)**Delegates:—**

- John W. Ekwall**, mer., Ong, Neb.

Ivar F. Pearson (chairman), p., 1212 Guthrie Ave., Des Moines, Iowa.

Reserves.—Alfred W. Carlson, p., 1111 9th St., Sioux City, Iowa. **Charles H. Swanson**, mer., Harcourt, Iowa.

WILMINGTON. 8. (Washington)**Delegates:—**

- (3) **William G. Abbott**, ship builder, Milford, Del.

(4) John J. Bunting, p., Crisfield, Md.

(1) James W. Colona (chairman), d. s., 2310 Market St., Wilmington, Del.

(2) Walter E. Gunby, d. s., Dover, Del.

(1) William Newton Jackson, mfr., Salisbury, Md.

(3) Omar E. Jones, d. s., Middletown, Del.

(4) Elwood F. Melson, atty., 710 W. 20th St., Wilmington, Del.

(2) Harry H. Nuttle, canner, Hobbs, Md.

Reserves.—(2) William T. Brasure, poultryman, Frankford, Del.
(3) Edward H. Dashiell, d. s., 103 Elizabeth St., Salisbury, Md. (2) Diss-ton W. Jacobs, p., Newark, Del. (3) Charles M. Phillips, contractor, Hurlock, Md. (1) William B. Smith, Jr., Board of Assessors, 1000 Jackson St., Wilmington, Del. (1) Leonard White, p., Delmar, Del.

WISCONSIN. 8. (St. Paul)

Delegates:—

(3) Julius J. Bellin, phy., Green Bay, Wis.

(3) Richard Evans, d. s., 319 N. Lawe St., Appleton, Wis.

(1) Jay A. Holmes (chairman), p. 325 E. Franklin St., Appleton, Wis.

(2) George A. Jacobs, ins., Janesville, Wis.

(4) George F. Moss, mfr., Milwaukee, Wis.

(4) Ira E. Schlagenhauf, p., Beloit, Wis.

(3) Robert B. Stansell, p., 10th and Grand Ave., Milwaukee, Wis.

(1) Henry M. Wriston, pres. Lawrence Univ., Appleton, Wis.

Reserves.—(2) Harland C. Logan, d. s., 231 17th St., Milwaukee, Wis.
(1) Frederick J. Turner, p., Wausau, Wis. (1) Mrs. Maud Williams, mer., Whitewater, Wis. (3) Mrs. W. H. Wones, h. w., Milwaukee, Wis.
(2) William R. Woodmanse, prof., Ripon, Wis.

WYOMING. 10. (Philadelphia)

Delegates:—

(5) M. D. Aldrich, mer., Norwich, N. Y.

(3) George M. Bell, d. s., 248 College Ave., Kingston, Pa.

(4) George S. Connell, d. s., 363 Conklin Ave., Binghamton, N. Y.

(1) Joseph M. M. Gray (chairman), p., 718 Linden St., Scranton, Pa.

(1) Samuel H. Hicks, mgr., 253 Maple St., Kingston, Pa.

(2) Frank L. Howard, atty., Waverly, N. Y.

(5) David L. MacDonald, p., 222 N. Hyde Park, Scranton, Pa.

(3) George L. Peck, atty., 158 S. Main St., Scranton, Pa.

(2) John H. Race, publ. agt. Methodist Book Concern, 150 5th Ave., New York City.

(4) Hiram H. Woodburn, mer., Binghamton, N. Y.

Reserves.—(1) George R. Clark, agt., 2311 Adams Ave., Scranton, Pa. (3) Moses S. Godshall, d. s., 306 Chestnut St., Oneonta, N. Y.
(3) Harry J. Hebel, grocer, Wilkes-Barre, Pa. (2) Louis D. Palmer, p., 72 N. Broad St., Norwich, N. Y. (2) Watson H. Stone, hardware, Waverly, Pa. (1) Leon K. Willman, p., 57 N. Franklin, Wilkes-Barre, Pa.

WYOMING STATE. 2. (Denver)

Delegates:—

Guy E. Konkell (chairman), p., 108 E. 18th St., Cheyenne, Wyo.

Aven Nelson, prof. Univ. of Wyoming, 816 Fremont St., Laramie, Wyo.

Reserves.—Mrs. W. C. Hoskins, h. w., 2012 Evans Ave., Cheyenne, Wyo. Charles E. Schofield, p., Box 866, Casper, Wyo.

YENPING. 2. (Foochow)

Delegates:—

Frederick Bankhardt, miss., Yenping, Fukien, China.

Leslie N. Chen, phy., Yenping, Fukien, China.

Reserves.—**Miss Esther Ling**, tea., Yuki, Fukien, China. **Chang H. Ting**, tea., Yenping, Fukien, China.

JAPAN MISSION COUNCIL

Representative:—

Arthur D. Berry, dean of the Theological School, Aoyama Gakuin,
Tokyo, Japan.

ALPHABETICAL LIST OF DELEGATES

(Names of Lay Delegates invariably printed in **Bold-face**)

NAMES	CONFERENCES
Abbott, Benjamin F.	Central Missouri
Abbott, William G.	Wilmington
Acheson, Thomas	Oregon
Adams, Charles V.	Central Pennsylvania
Aden, Fred	Eastern South America
Aldrich, M. D.	Wyoming
*Alger, Lewis B.	Detroit
Allen, Ray	Genesee
Allinger, Charles E.	Central German
Allison, Oscar E.	Kansas
Alm, Andrew	Northern Swedish
Ames, Herbert T.	Central Pennsylvania
Anderson, Charles Fred	West Virginia
Anderson, Foster C.	North-East Ohio
Anderson, William G.	Southwest Kansas
Angell, Albert D.	Troy
Antrim, Eugene M.	Oklahoma
Appleton, Joseph L.	Troy
Arbuckle, John W.	Upper Iowa
Archer, William D.	North-East Ohio
Arnold, James C.	Atlanta
Arnold, William T.	North Indiana
Arrasmith, Maurice P.	Northwest Iowa
*Arter, Frank A.	North-East Ohio
Arters, John M.	Maine
Arvidson, Theodor	Sweden
Asbury, Mrs. Hattie L.	Indiana
Atkinson, Robert A.	West Texas
Auman, Orrin W.	Colorado
Babcock, George W.	Philadelphia
Baker, Benson	Northwest India
Baker, James C.	Illinois
Baker, James E.	New Hampshire
Baker, Rufus C.	New Mexico
Baldwin, Arthur J.	Newark
Baldwin, Clinton D.	Maine
Baldwin, Francis E.	Central New York
Ballinger, Bertice C.	West Ohio
Ballinger, Frank H.	Southern California
Bancroft, E. Dow	West Ohio
Bane, Harvey J.	Missouri
Bankhart, Frederick	Yenping
Barth, Eugen A.	South Germany
Bartholomew, James I.	New England Southern
Bartley, Henry W.	Florida
Bauman, Fred J.	Central German
Bayley, Francis R.	Baltimore
Beal, Junius E.	Detroit
Bean, Frank G.	Des Moines
Beattys, Harry H.	New York East

NAMES	CONFERENCES
Beckman, Charles O.	Colorado
Beechner, Samuel	Nebraska
Bek, Ernst Gideon	Southwest Germany
Bell, A. Lincoln	Erie
Bell, George M.	Wyoming
Bellin, Julius J.	Wisconsin
Belting, Herbert J.	New Jersey
Benham, Ira M.	Kansas
Bennett, Alvis S.	Kentucky
Berg, Ole A.	Norwegian and Danish
Berry, Mrs. Horatio	New York East
Bethea, Dennis A.	Lexington
Bethune, Mary M.	South Florida
Bierer, S. Wakefield	Pittsburgh
Bisbee, Royal D.	Gujarat
Bishop, George E.	New York East
Bitgood, Mrs. Robert A. T.	New England Southern
Black, Henry C.	Holston
Blackstock, Ira B.	Illinois
Blagg, George	Iowa
Blair, James W.	Ohio
Blake, Alton M.	Genesee
Blewfield, Floyd L.	Michigan
Bliss, Edwin P.	New England
Boese, Herman H.	Chicago Northwest
Borden, Harrison T.	New England Southern
Bose, Miss Shorogu	Central Provinces
Boswell, Charles M.	Philadelphia
Bovard, William S.	Indiana
Bowes, John E.	Minnesota
Bowles, Stephen M.	Northern Minnesota
Boyd, William	Philadelphia
Bradfield, George H.	Colorado
Branson, Howard I.	New Jersey
Brashares, Charles W.	West Ohio
Brewbaker, Leonard E.	Central Illinois
Brickner, William	Central German
Brock, Thomas S.	New Jersey
Brooks, Robert N.	West Texas
Brown, Alice L.	Maine
Brown, Arlo A.	Holston
Brown, John J.	Southern Illinois
Brown, R. Clarence	Rock River
Brown, Valorous F.	West Ohio
Brown, Walter L.	Central Alabama
Brown, William A.	Nebraska
Bryce, Wallace	Troy
Buchanan, Ross P.	North-East Ohio
Bucher, August J.	Central German
Bugbee, Lucius H.	Northern Minnesota
Bunting, John J.	Wilmington
Burgan, Harry W.	Baltimore
Burling, Charles E.	New York East
Bushnell, John J.	Northwest Iowa
Butler, Charles W.	Upper Mississippi
Butler, Frederick H.	Delaware

* Deceased.

NAMES	CONFERENCES
Cacciapuoti, Felice	Italy
Caffyn, Jesse R.	Oklahoma
Cain, John R.	Southern California
Caldwell, Charles W.	South Carolina
Callender, A. A.	Columbia River
Cameron, Melville D.	Nebraska
Campbell, Guy M.	West Wisconsin
Campbell, John B.	Northwest Indiana
Campbell, Thomas H.	Ohio
Campbell, Wayne M.	Southwest Kansas
Camphor, Mrs. M. A. R.	Delaware
Carlson, Carl A.	Central Swedish
Carpenter, Charles K.	Rock River
Carpenter, William E.	Northwest Indiana
Chadderdon, Glenn C.	Nebraska
Chaffee, H. Almon	New York East
Chalfant, Harry M.	Pittsburgh
Chapman, Joseph A.	Central Illinois
Charan, Rufus S.	North India
Chen, Leslie N.	Yenping
Chen, Su Lan	Malaya
Cherrington, Ernest H.	Ohio
Chiles, I. N.	Saint Louis
Chinn, Walter S.	Louisiana
Chitambar, Jashwant R.	Lucknow
Chou, Yen L.	Shantung
Chua, D. L.	Hinghwa
Clark, Anson C.	Vermont
Clark, Charles C.	South Carolina
Clark, John H.	West Ohio
Clarkson, Samuel J.	Genesee
Coates, Mrs. Margaret L.	Southern California
Coffey, W. C.	Minnesota
Cole, Charles G.	Montana State
Cole, Frank	Upper Iowa
Cole, Heath K.	North-East Ohio
Coleman, Beach	Nebraska
¹ Colegrove, Don O.	California
Collier, Edwin S.	North-East Ohio
Collin, Henry	Sweden
Collins, Malachi C.	Mississippi
Colona, James W.	Wilmington
Colpitts, Robert A.	New England Southern
Conn, Amos L.	West Ohio
Connell, George S.	Wyoming
Cook, Orwyn W. E.	Philippine Islands
Copeland, Louis A.	Southern California
Copeland, William	Tennessee
Corbett, E. M.	Northwest Iowa
Corbin, Aaron B.	Northern New York
Corcoran, Sanford W.	Pittsburgh
Corner, George W., Jr.	Baltimore
Court, Frank W.	Upper Iowa
Cox, Dess C.	Dakota
Cox, J. Jay	Michigan
Crabbe, George W.	Baltimore
Crain, Orville E.	New England

¹ Withdrawn from Ministry.

NAMES	CONFERENCES
Craine, William H.	Central Illinois
Cramer, Albert F.	Pacific German
Crawford, Arthur J.	New York East
Crolley, Nervey J.	Atlanta
Culver, Harry C.	Upper Iowa
Cumming, James W. N.	Indus River
Cunningham, R. J.	Montana State
Cunningham, Thomas O.	Kansas
Curtis, O. C.	Genesee
Cushman, Ralph S.	Genesee
Cuthbert, Richard B.	Pittsburgh
Cutshall, Elmer G.	Colorado
Cynn, Hugh H.	Korea
Daniels, Hubbard.	Louisiana
Daniels, Morris S.	Newark
Darling, A. Clay.	Dakota
Davage, Mathew S.	Louisiana
Davidson, William J.	Illinois
Davis, Henry L.	Northwest Indiana
Davis, Thomas R.	West Texas
Defendorf, John A.	Troy
DeMaris, Furman A.	New Jersey
Dennett, Edward P.	California
Denney, James H.	West Ohio
Densmore, E. A.	Michigan
Denyes, John R.	West Wisconsin
Deschner, Philip.	Southern
DeVinney, Mrs. Vincent F.	Minnesota
Dickenson, Luren D.	Michigan
Diefendorf, Dorr F.	Newark
Diefendorf, Mrs. Dorr F.	Newark
Diefendorf, Leigh.	Troy
Dillard, Charles G.	Central Tennessee
Dixon, Edwin C.	West Wisconsin
Dixon, George W.	Rock River
Dobbins, Edgar Y.	New Jersey
Dogan, Mathew W.	Texas
Doney, Carl G.	Oregon
Doran, John M.	Philadelphia
Doubleday, Mrs. F. U.	Michigan
Douglass, George C.	Troy
Draeger, Henry E.	Southern
Draper, Frederic W.	West Wisconsin
Dryden, John N.	Nebraska
Durham, Edward A.	New Hampshire
Dyer, Frank C.	Troy
Echols, Timothy B.	West Texas
Eckdall, Jonas E.	Kansas
Edwards, John R.	Baltimore
Edwards, Loren M.	Colorado
Eggleston, Charles F.	Philadelphia
Eiselen, Frederick C.	Rock River
Ekwall, John W.	Western Swedish
Elliott, Edward A.	New England
Elliott, George.	Detroit
Elliott, William A.	Erie
Ellis, John H.	Lincoln

NAMES	CONFERENCES
Elphick, Roberto	Chile
Emery, Sam T.	New England
English, Merle N.	Rock River
Engstrom, Axel	Sweden
Erickson, George D.	Minnesota
Eva, Sidney D.	Detroit
Evans, Charles W.	West Virginia
Evans, Richard	Wisconsin
Evans, Thomas H.	Philadelphia
Evans, William C.	New York East
Ewing, Thomas N.	Illinois
Farmer, William B.	Indiana
Fellman, Heinrich	South Germany
Fenn, Mrs. George Q.	Oklahoma
Ferreri, Carlo M.	Italy
Field, Howard A.	Detroit
Fifer, Orien W.	Indiana
Finch, Wallace H.	New York East
Fithian, John A.	North-East Ohio
Fleet, Abraham L.	Louisiana
Fletcher, Frank P.	New Hampshire
Fling, John W.	Central Illinois
Ford, C. Oscar	New England
Ford, William H.	Philadelphia
Foresman, J. H.	Saint Louis
Forman, Raymond L.	New York
Forrest, Mrs. E. H.	East Tennessee
Forrester, William T.	Pittsburgh
Forse, William H.	North Indiana
Fowler, Carl H.	New York
Frame, George W.	Puget Sound
Frease, Edwin F.	North Africa
Frease, Mrs. Edwin F.	North Africa
Frick, Philip L.	Troy
Fruit, Walter R.	Detroit
Funnell, James C.	Kansas
Furrer, Ernest	Switzerland
Gale, Edward J.	Missouri
Gardner, William H.	West Ohio
Gassaway, Mark H.	Lexington
Gates, W. Edgar	Nebraska
Gelvin, Will J.	Central German
George, Willard M.	Upper Iowa
Gettys, James R.	Nebraska
Gibson, John	Southwest Kansas
Gilbert, Marvin E.	Nebraska
Gilbreath, J. Charles	Saint Louis
Gill, Bert	Ohio
Gleckler, Homer L.	Southwest Kansas
Goddard, Alvin C.	Maine
Godden, William C.	Rock River
Golden, James W.	Upper Mississippi
Gomon, Charles G.	Nebraska
Goode, Mrs. W. H. C.	West Ohio
Goodwin, Claude E.	West Virginia
Goodwin, Levi P.	Des Moines
Gordon, Harry A.	Kansas

NAMES	CONFERENCES
Goricke, Otto	Central Germany
Gould, William H. G.	Philadelphia
Grannum, Stanley E.	Lexington
Gray, Mrs. C. M.	Southwest Kansas
Gray, Joseph M. M.	Wyoming
Gray, Oliver E.	West Wisconsin
Greear, Mrs. Ollie E.	Central Missouri
Greene, Nathaniel W.	South Carolina
Greenfield, Samuel J.	Northern New York
Greenlee, Elmer H.	Pittsburgh
Greenslit, Henry M.	Nebraska
Gregg, Grant W.	Oregon
Gross, Hezekiah K.	Savannah
Groves, Charles W.	Illinois
Gunby, Walter E.	Wilmington
Guse, Carl F. H.	Central Provinces
Guyer, Harry L.	Rock River
Haigh, George H.	Central New York
Hagen, Miss Sadie A.	New England
Hall, Claude C.	Southern Illinois
Hall, Edward P.	Kentucky
Hall, Frank H.	Maine
Hall, Miss Olive A.	Delaware
Hall, Sydney W.	Oregon
Hamilton, Harry S.	Inter-Mountain
Hammaker, William E.	North-East Ohio
Hammond, Edmund J.	Georgia
Hand, J. Phelps.	Baltimore
Hanke, C. W.	Saint Louis
Hannan, Frederick W.	New York East
Hanson, Perry O.	Shantung
Hargett, I. M.	Saint Louis
Hargis, David H.	Delaware
Harkness, Alex D.	Holston
Harmon, Cameron.	Southern Illinois
Harris, Frederick W.	West Wisconsin
Hartman, Lewis O.	New England
Hartung, William E.	Dakota
Hartinger, William C.	Ohio
Hawkins, W. Ashbie.	Washington
Hawkins, William D.	Tennessee
Hawley, Joseph W.	South Fukien
Hawley, Mrs. Joseph W.	South Fukien
Haynes, Roy A.	West Ohio
Hazeltine, Frederick A.	Puget Sound
Heckman, Edgar R.	Central Pennsylvania
Helms, David F.	West Ohio
Henry, Albert E.	Southwest Kansas
Henry, James J.	New York
Henry, Joseph S.	West Texas
Henry, William W. M.	Delaware
Henson, George W.	Philadelphia
Hess, Harry E.	Nebraska
Heuring, Fred A.	Indiana
Hewitt, Arthur W.	Vermont
Hicks, Samuel H.	Wyoming
Hickson, A. L.	Southern California
Hill, Charles E.	Ohio

NAMES	CONFERENCES
Hill, Everett M.	Puget Sound
Hill, Mrs. Ivan A.	North Indiana
Hill, Judson S.	East Tennessee
Hillman, John L.	Des Moines
Hilmer, Richard W.	Southern California
Hingeley, Joseph B.	Northern Minnesota
Hinson, A. Otis.	Nebraska
Hjerpe, Oscar W.	Eastern Swedish
Hoffman, John W.	Ohio
Holgate, Thomas F.	Rock River
Holland, John W.	Minnesota
Hollister, George W.	Hingham
Holm, J. Emil.	Sweden
Holmes, C. Oliver.	Northwest Indiana
Holmes, Jay A.	Wisconsin
Holstad, Julius.	Norway
Holt, Milton W.	Northern New York
Holtzinger, Charles M.	Columbia River
Hooper, Miss Florence.	Baltimore
Hopper, Thomas V.	Illinois
Horne, Frank A.	New York East
Houck, Charles F.	East German
Houston, Hough.	New York
Hovgard, Christopher L.	Kansas
Howard, Arthur R.	South Carolina
Howard, Frank L.	Wyoming
Howard, Harry C.	West Virginia
Howard, Major T. J.	Mississippi
Howarth, A. L.	Oregon
Hsu, S. K.	Foochow
Hsu, Wan Liang.	North China
Hughes, W. A. C.	Washington
Hunt, Emerson E.	Dakota
Hunt, Grant E.	Columbia River
Hunt, Judson J.	Northwest Indiana
Hunter, Harry L.	Oklahoma
Huston, James A.	Ohio
Hutton, Walter.	Des Moines
Hyvari, Yrjo H.	Finland
Ilahibaksh, Victor M.	Bengal
Ipsen, Andreas M.	Western Norw.-Danish
Jackson, William Newton.	Wilmington
Jacobs, George A.	Wisconsin
Jacobs, Horace L.	Central Pennsylvania
Jannusch, E. C.	Southern California
Jeffrey, Thomas W.	Columbia River
Johannaber, William F.	Upper Iowa
Johnson, William R.	Southwest Kansas
Joliffe, Mrs. J. U.	West Virginia
Jones, Benjamin M.	Burma
Jones, Mrs. Benjamin M.	Burma
Jones, David F.	Dakota
Jones, Edward M.	Central Alabama
Jones, E. Stanley.	North India
Jones, J. Ira.	North Indiana
Jones, Omar E.	Wilmington
Jordan, Miles W.	Texas

NAMES	CONFERENCES
Joseph, Oscar L.	Newark
Joy, James R.	Newark
Joyce, J. B.	Baltimore
Judd, Albert G.	Northern New York
Keck, Herbert A.	Illinois
Keeping, Irving F.	Colorado
Keesey, Wilbur R.	Iowa
Kelley, Edward W.	Texas
Kelly, Irving.	Rock River
Kemp, C. A.	Northwest Kansas
Kemper, Leroy W.	North Indiana
Kennedy, Hugh.	Michigan
Kennedy, Robert C.	Blue Ridge Atlantic
Keve, Wiley A.	Kansas
Kiah, Thomas H.	Delaware
Kiang, Wen Teh.	Central China
Kidney, Elmer L.	Pittsburgh
Kim, Helen.	Korea
King, Albert H.	Northwest Kansas
King, J. Fred.	Saint Louis
King, Lorenzo H.	Atlanta
King, Percy S.	California
King, Willis J.	Texas
Kingham, James Jay.	South India
Kingham, Mrs. James Jay.	South India
Kirby, Edwin.	North-East Ohio
Kirk, Albert E.	Southwest Kansas
Kitch, Charles E.	Southwest Kansas
Knoles, Tully C.	California
Knudson, Clarence W.	Puget Sound
Kochan, Oscar D.	Missouri
Kohlstedt, Edward D.	Dakota
Konkel, Guy E.	Wyoming State
Kruse, Charles J.	Michigan
Kuhn, Sylvester A.	Central Pennsylvania
La Grone, Jean L.	Oklahoma
La Grone, Judson W.	Northwest Iowa
Langdale, John W.	New York East
Langley, Henry G.	Nebraska
Larkin, Francis M.	Southern California
Lau, G. B.	Hinghwa
Lee, Edwin F.	Malaya
Lee, Handel.	Central China
Legg, Achalis M.	Central Illinois
Leighbody, Glen W.	Genesee
Leonard, Harry C.	Southern
Leonard, Herbert G.	Minnesota
Letts, John C.	Baltimore
Lewis, George W.	Tennessee
Lewis, Vernon E.	Montana State
Lewis, W. A.	Northwest Kansas
Liang, Yu.	North China
Lickert, John H.	North Indiana
Liddell, Walter W.	Saint Johns River
Lien, Din S.	Chungking West China
Lihndaker, Herbert.	Sweden
Lin, Tien H.	Hinghwa

NAMES	CONFERENCES
Lipsky, Bailey G.	Vermont
Little, William	Upper Iowa
Littlefield, Charles A.	New England
Liu, Sao Dsi	Chengt'u West China
Lo, Ren-Yen	Kiangsi
Loeppert, Adam J.	Chicago Northwest
Longfellow, Daniel W.	Northern Minnesota
Loofbourow, L. L.	California
Lord, John P.	New Hampshire
Love, Julius H.	Washington
Lumsden, Ernest C.	Rock River
Lund, Elmer F.	Northern Swedish
Luthi, Hans	Switzerland
Lynch, Charles P.	North-East Ohio
Lynn, Lee W.	Central Alabama
Lyon, Ernest	Washington
Lytle, Herbert C.	Newark
MacDonald, David L.	Wyoming
MacDonald, James H.	Newark
MacMichael, Ermal L.	Des Moines
MacMurray, James E.	Rock River
MacRossie, Allan	New York
MacVey, William P.	Southern Illinois
Magee, J. Ralph	Puget Sound
Makwana, Dungarshi J.	Gujarat
Marsh, Daniel L.	New England
Marshall, John	Kansas
Martin, Arba	West Ohio
Martin, John E.	Detroit
Maser, Herman A.	East German
Massey, William E.	New Jersey
Mast, W. W.	Philadelphia
Maytag, Theodore H.	Iowa
McAllister, Reuben H.	Mississippi
McCallum, John H.	California
McCaskill, Charles W.	Nebraska
McConnell, Carl G.	Central New York
McCoy, Mrs. James L.	Kansas
McCoy, Lee M.	Little Rock
McDonald, Samuel J.	South Carolina
McDonough, Sr., Frank	Colorado
McDowell, Samuel W.	Erie
McFadden, John R.	Kansas
McFall, John W.	Indiana
McGraw, Charles	Indiana
McLain, James L.	Baltimore
McMaster, William H.	North-East Ohio
McMillan, Kay W.	West Texas
McPherson, Harry W.	Illinois
McRae, James A.	North Carolina
Meade, Cecil D.	Oklahoma
Mecklenburg, George	Montana State
Meeker, George M.	Central Illinois
Meighen, John F. D.	Minnesota
Melle, F. H. Otto	Northwest Germany
Melson, Elwood F.	Wilmington
Mendoza, Vicente	Mexico
Merrill, Richard N.	Saint Johns River

NAMES	CONFERENCES
Merritt, Isaac E.	Illinois
Meyer, Henry H.	New York East
Miller, A. Lawrence	Central Pennsylvania
Miller, Charles E.	Columbia River
Miller, Frederick A.	Northern New York
Miller, Lauritz	Dakota
Miner, Edward F.	New England
Minkler, Roy G.	Dakota
Mitchell, Albert J.	Washington
Mitchell, John M.	Southern Illinois
Mondol, Shot K.	Bengal
Montgomery, Robert J.	Erie
Moore, A. Ray	Southern California
Moore, Chris C.	Newark
Moore, Eugene M.	Detroit
Moore, John Z.	Korea
Moore, Victor K.	Troy
Morgan, Delvin L.	Mississippi
Morgan, Peto W.	Pittsburgh
Morling, E. A.	Northwest Iowa
Morris, Robert G.	North Carolina
Morrison, Edward T.	Ohio
Morrow, Mrs. J. H.	Ohio
Morrow, Joseph W.	Indiana
Moss, George F.	Wisconsin
Mossman, Frank E.	Northwest Iowa
Motter, Eli L.	West Ohio
Mowbray, Edwin T.	Baltimore
Mueller, Frederick W.	Central German
Munhall, L. W.	Philadelphia
Murphree, Wallace A.	Alabama
Murphy, Harvey H.	North-East Ohio
Murr, John E.	Indiana
Murray, William P.	Erie
Musselman, DeLafayette	Illinois
Nash, Miss Ada May	Northwest Iowa
Nasmyth, Mrs. Hilda M.	Little Rock
Navarro, Cipriano	Philippine Islands
Nay, Riley B.	West Virginia
Neal, Benjamin F.	Little Rock
Neff, Frank	Kansas
Neff, Warren R.	Newark
Neirgarth, Mrs. Ethel	Southern Illinois
Nelsen, Hans P.	Western Norw.-Danish
Nelson, Avon	Wyoming State
Nelson, Mark B.	Des Moines
Nelson, William Riley	Saint Louis
Nicholson, Mrs. Thomas	Detroit
Nieh, Miriam L.	Kiangsi
Nisley, Isaac J.	Nebraska
Noetzold, Theodophil	South Germany
North, F. Mason	New York East
Nye, Reuben L.	Central New York
Nuttle, Harry H.	Wilmington
Oates, Edward W.	Northwest Iowa
Odell, Albert G.	Central New York
Oftsie, Hans A.	Norwegian and Danish

NAMES	CONFERENCES
Oliver, Albert I.	Maine
Olmstead, George W.	Detroit
Olmstead, J. Harrison	Genesee
Orr, Charles T.	Saint Louis
Osuna, Andres	Mexico
Overley, Emery R.	Kentucky
Oxnam, G. Bromley	Southern California
Pace, Charles N.	Northern Minnesota
Page, Edward C.	Rock River
Page, James F.	South Carolina
Parish, Samuel L.	Minnesota
Parker, Albert A.	Bombay
Parks, Ralph B.	West Ohio
Parr, Fred D.	California
Patrick, Theodore W.	Texas
Patten, Mrs. John A.	Holston
Paulsen, John O.	West Wisconsin
Pearson, Ivar F.	Western Swedish
Peatling, Joseph B.	Michigan
Peck, George L.	Wyoming
Peck, Ralph E.	Maine
Penn, I. Garland	Washington
Perez, Cirilo B.	Philippine Islands
Peter, John W.	Inter-Mountain
Peterson, Ernest W.	Oregon
Peterson, John L.	Northwest Iowa
Phelps, William H.	Michigan
Phillips, Ernest M.	Northwest India
Pickett, Ferman L.	Columbia River
Pinckney, Thaddeues H.	South Carolina
Piper, Albert E.	North-East Ohio
Poffenberger, Alvin C.	New Jersey
Poppenheimer, George J.	Northwest Iowa
Pollock, Charles A.	North Dakota
Potter, Louis M.	Genesee
Potter, Thomas P.	Upper Iowa
Pounds, Lewis H.	New York East
Powell, Harry S.	North-East Ohio
Powers, William H.	Central New York
Powrie, Stewart M.	Detroit
Pratt, William H.	Pittsburgh
Price, Ralph R.	Kansas
Proudfoot, Aaron V.	Des Moines
Pruett, Charles F.	Southern Illinois
Pyke, Frederick M.	North China
Pyun, Syun Ok.	Korea
Race, John H.	Wyoming
Raine, John.	West Virginia
Rajalinna, Toivo	Finland
Randall, Charles H.	Nebraska
Rao, G. Sundar.	Bombay
Rapking, Aaron H.	West Virginia
Ray, Mrs. Estella C.	Michigan
Reading, Benjamin F.	West Ohio
Redstone, Edward H.	New England
Reed, George W.	North-East Ohio
Reed, Jacob F.	Holston

NAMES	CONFERENCES
Rexroth, Georg	South Germany
Reynolds, Mark R.	New Jersey
Rice, Merton S.	Detroit
Rich, Michael B.	Central Pennsylvania
Richards, Regland V.	Liberia
Richardson, J. Harry	Kentucky
Riddle, Roderick E.	Missouri
Ristine, Edward R.	Upper Iowa
Ritter, Dwight S.	Indiana
Roan, Hans J.	Inter-Mountain
Roberts, Frank H.	Kansas
Roberts, John E.	Erie
Roberts, James C.	West Ohio
Roberts, William N.	North-East Ohio
Robertson, Edward P.	North Dakota
Robbins, Charles A.	Puget Sound
Robinson, William B.	North-East Ohio
Robison, Emmett L.	Missouri
Rockey, Clement D.	North India
Rodda, Ivory G.	California
Rogers, Mrs. Lillian P.	Upper Mississippi
Romberger, Ira P.	Central Pennsylvania
Rorabaugh, A. O.	Southwest Kansas
Rose, Mrs. H. D.	California
Ross, Marcellus D.	Hyderabad
Roszell, Curtiss C.	Central New York
Ruecker, August	Southwest Germany
Russell, Walter E.	Maine
Ryder, Frank H.	Troy
Saermark, Herman	Denmark
Safvenberg, C. Arvid	Sweden
Sagedahl, Magnus	Norway
Salmon, Sheridan B.	North-East Ohio
Samson, Gerardo	Philippine Islands
Sandmeyer, Edwin G.	Illinois
Sare, Thomas J.	Indiana
Scarborough, Edward F.	Upper Mississippi
Schaedel, Heinrich	Northeast Germany
Schlagenhauf, Ira E.	Wisconsin
Schmidt, Johannes	Northeast Germany
Scholl, Charles L.	West Virginia
Schreckengast, Isaac B.	Nebraska
Schreiber, Martin	Pacific German
Schuett, Rudolf H.	Saint Louis
Scull, John T.	Indiana
Shamborguer, Nicodemus D.	Lexington
Shamel, Andrew W.	Southern California
Sharpe, Albert E.	Detroit
Shaw, Alexander P.	Southern California
Shaw, J. Beverly F.	Mississippi
Shaw, William E.	Central Illinois
Sherman, Walter J.	California
Shimmin, William M.	Rock River
Shipman, Raymond M.	Des Moines
Shukla, Albert N.	North India
Shy, Joseph J.	Missouri
Simmons, Egbert B.	Colorado
Simpson, Frederick W.	Des Moines

NAMES	CONFERENCES
Simpson, Howard E.	North Dakota
Simpson, J. Arthur	South Florida
Simpson, Mrs. Rosa	Texas
Skillington, J. Edgar	Central Pennsylvania
Slee, William W.	Michigan
Sleeth, Chester A.	Saint Louis
Sloan, Harold P.	New Jersey
Smith, Alfred B.	Erie
Smith, Chester A.	New York
Smith, Horace G.	Rock River
Smith, Merle N.	Southern California
Snavely, Hershel R.	Illinois
Sockman, Ralph W.	New York
Southworth, W. D.	New York
Spalding, C. E.	Northwest Kansas
Spaagy, Lemon D.	Pittsburgh
Spellman, Delmar D.	Detroit
Spence, Frederick H.	Michigan
Spence, William H.	Iowa
Spencer, George H.	New England
Spencer, Robert B.	Colorado
Stafford, Edward R.	Ohio
Stanley, Calvin S.	Louisiana
Stansell, Robert B.	Wisconsin
Stark, Leander J.	Oklahoma
Starr, Wilson W.	Oklahoma
Stater, Charles G.	West Virginia
Steele, Merrill F.	North Indiana
Steeves, Burpee L.	Oregon
Stehl, Heinrich	Northwest Germany
Stephens, John B. M.	Genesee
Stephenson, Fred M.	Oklahoma
Stevens, Frank G. H.	Southern California
Stevenson, Mrs. H. A.	Vermont
Stewart, William R.	Southern California
Stock, Arthur J.	Detroit
Stoody, John H.	Genesee
Story, Bert L.	Nebraska
Stripling, Jackson S.	Savannah
Stuntz, Clyde B.	Indus River
Sullivan, Walter W.	Florida
Sundberg, Oscar K.	Eastern Swedish
Swank, Jesse	West Ohio
Swann, Joseph C.	Alabama
Swartz, Morris E.	Central Pennsylvania
Sweeney, Samuel H.	Lexington
Sweetland, Fred E.	Northern New York
Sweetland, L. H.	Northwest Kansas
Sykes, W. Clyde	Northern New York
Taggart, Frank P.	Southern California
Tallon, Albert W.	Eastern South America
Tang, Bo Chen	Chengtü West China
Tarwater, Oliver R.	Holston
Tash, Raymond R.	Indiana
Taylor, Dean	Iowa
Taylor, George C.	Little Rock
Taylor, J. A.	Saint Louis
Taylor, Mrs. J. B.	South Carolina

NAMES	CONFERENCES
Taylor, J. Luther	Kansas
Taylor, Thaddeus	Louisiana
Tefft, William W.	Michigan
Templin, J. A.	Northwest Kansas
Tenney, Charles W.	Inter-Mountain
Thatcher, Alice P.	West Ohio
Thibodeau, Charles O.	Colorado
Thiel, Frederick H.	Chicago Northwest
Thomas, Mrs. George H.	Lucknow
Thomas, John W.	Central Alabama
Thompson, Gordon B.	Kansas
Thompson, John	Rock River
Thornberry, Francis L.	Northern New York
Thorpe, George H.	Central Illinois
Thorpe, Jarvis L.	Central New York
Thurston, Benjamin F.	New England Southern
Tindley, Charles A.	Delaware
Tipple, Ezra S.	New York
Tittle, Ernest F.	Rock River
Titus, Clarence A.	Georgia
Titus, H. F.	Troy
Tobie, Edwin L.	Illinois
Tomlinson, Mrs. Wilbur F.	West Wisconsin
Townsend, Mrs. Orville N.	Ohio
Transue, Judson L.	Detroit
Triggs, James M.	North Indiana
Tubman, William V. S.	Liberia
Tunncliffe, John	California
Tweedie, Adelbert T.	Detroit
Tyler, Mrs. Fannie D.	Washington
Tyler, Wat.	Central Pennsylvania
Ulland, Joseph S.	Northern Minnesota
Umstead, Lee S.	Pittsburgh
Uong, Eu-Guong	Foochow
Upperman, Harry L.	Central Tennessee
Urmy, Ralph B.	Pittsburgh
Utle, Samuel M.	Tennessee
Van de Water, Mrs. C. F.	Southern California
Van Dyke, John A.	Northern Minnesota
Van Dyke, M. Fay	Central New York
Van Horn, James P.	Upper Iowa
Van Osdol, Loree E.	North Indiana
Vickery, William M.	Oklahoma
Victor, Fred A.	New York
Wade, Raymond J.	North Indiana
Wahl, Fred A.	Saint Louis
Walker, John M.	Indiana
Wallace, Charles L.	North Dakota
Wallace, John J.	North-East Ohio
Wallenius, Carl G.	Central Swedish
Walls, William A.	North-East Ohio
Wang, Chih Ping.	North China
Ward, Ralph A.	Foochow
Ward, William M.	Detroit
Wareing, Ernest C.	Northwest Indiana
Warmer, George A.	Southern California

NAMES	CONFERENCES
Warner, Andrew	Puget Sound
Washington, John A.	Lexington
Waterman, Charles E.	Chicago Northwest
Watson, Albert	Southern Illinois
Watson, Miss Ella	Nebraska
Weaver, Edward S.	West Ohio
Webster, Charles S.	Central Missouri
Weeks, E. W.	Des Moines
Welch, Edgar T.	Erie
Wells, Arthur M.	Illinois
Wells, Edward A.	New Jersey
Wells, Edward E.	New England Southern
Wells, Edward L.	Oregon
Wells, Miss Elizabeth J.	Hyderabad
Wells, Mrs. Emma F.	Illinois
Wells, Frank L.	North-East Ohio
Wells, Jacob Elbert	West Virginia
Wells, Robert C.	Philadelphia
Westcott, Wilbert	Newark
Westfall, Daniel	West Virginia
White, Charles M.	Blue Ridge-Atlantic
White, Charles P.	Central Illinois
White, W. H. S.	Baltimore
White, William S.	Newark
Whiteside, Charles B.	Southern Illinois
Whitlock, Walter H.	Southern Illinois
Wiant, Warren W.	North Indiana
Wilbur, Daniel W.	New York
Wiley, Henry S.	Illinois
Wilke, Wesley T.	Northern Minnesota
Wilkins, Alonzo M.	Atlanta
Wilkinson, John R.	Puget Sound
Williams, Alvin S.	Central Pennsylvania
Williams, Miss Arsania M.	Central Missouri
Williams, Ernest S.	Washington
Williams, Robert B.	Mississippi
Williams, Robert L.	Upper Mississippi
Williams, T. Fred.	Northwest Indiana
Williamson, Lansing G.	Southern
Williamson, William T.	West Virginia
Wilmarth, L. T.	Michigan
Wilson, David F.	Central Illinois
Wilson, Herbert S.	Delaware
Wilson, Howard M.	Genesee
Wilson, John G.	Philadelphia
Wilson, John J.	Northwest Indiana
Wilson, Louis S.	New Mexico
Wilson, S. Taylor	Philadelphia
Winchester, Robert W.	North Carolina
Winger, William E.	Genesee
Winkley, John W.	California
Womer, William A.	Erie
Wood, Addison J.	Iowa
Woodburn, Hiram H.	Wyoming
Woodland, Clarence T.	North Carolina
Woolever, Harry E.	Central New York
Woolsey, Lester E.	New York
Wright, Louis C.	North-East Ohio

NAMES	CONFERENCES
Wright, Manfred C.	North Indiana
Wriston, Henry M.	Wisconsin
Wysinger, Samuel W.	Upper Mississippi
Yang, Fah S.	Chungking West China
Yensen, Crilles H.	Denmark
Yost, Ellis A.	West Virginia
Young, Isaac W.	Lincoln
Yu, Philip S. S.	Foochow
Zartman, Foss	West Ohio
Zeuner, Hermann E.	Central Germany
Zottele, Pedro R.	Chile

ALPHABETICAL LIST OF RESERVE DELEGATES

(Names of Lay Delegates invariably printed in **Bold-face**)

NAMES	CONFERENCES
Abbott, Alfred J.	Michigan
Abel, Josiah W.	Southwest Kansas
Ake, J. Howard	Central Pennsylvania
Alexander, Karl B.	Ohio
Allen, Cade B.	Saint Johns River
Anderson, J. Edward	Central Swedish
Andrews, Charles C. (seated)	Northwest Kansas
Antrim, Clarence D.	Philadelphia
Archer, Sanford P. (seated)	Central Illinois
Ariel, Sampson	Central Provinces
Armacost, Harley E.	West Ohio
Ashe, Hugh L.	North Carolina
Au, S. H.	Hingwa
Avery, Charles E. (seated)	Montana State
Bahnson, N. C.	Northwest Iowa
Baker, Frank K.	California
Baker, Jacob V.	Indiana
Baker, James W. (seated)	Oklahoma
Barnes, Edward W.	Mississippi
Barnes, Helen F.	West Ohio
Baumann, Fred J. (seated)	Central German
Beagler, John L. (seated)	Missouri
Beaman, Abraham S.	Bengal
Beck, Bert D.	Northwest Indiana
Beck, John A.	Pacific German
Beebe, James A.	Erie
Beech, Joseph	Chengtu
Belcher, Harry B.	New York East
Beltrami, Pietro	Italy
Bennett, Harry P.	New Jersey
Bentley, Frank	West Wisconsin
Bergheim, C.	Western Norw.-Danish
Berry, Claud N.	Mississippi
Bingaman, Samuel	Newark
Black, James D.	Kentucky
Black, R. M.	North Dakota
Blanchard, William M.	Northwest Indiana
Boblin, Gustav	East German
Bolt, Nils	Norway
Booth, Robert A.	Oregon
Borjesson, John	Sweden
Borg, Charles T.	Columbia River
Bowen, Jr., John W. E.	Mississippi
Boyd, Ira R.	Columbia River
Boys, Howard M.	California
Brasure, William T.	Wilmington
Brattin, Carl L.	Montana State
¹ Brady, Russell H.	Detroit

¹ Transferred to another Conference.

NAMES	CONFERENCES
Britton, D. Wesley	Saint Louis
Brittson, William F. (seated)	Oklahoma
Brower, John C.	Little Rock
Brown, Harry I. (seated)	Upper Iowa
Bunton, Mrs. F. H.	Lexington
Burch, Daniel T.	Tennessee
Burkhart, R. H.	Holston
Butler, Clifford E.	Upper Iowa
Butler, Miss Fannie	Texas
Byrns, Archibald K. (seated)	Illinois
Carlson, Adolph	Eastern Swedish
Carlson, Alfred W.	Western Swedish
Carroll, Harry M.	Lexington
Chamberlain, Charles L.	Columbia River
Chase, Arthur E.	Upper Iowa
Chayer, Charles C.	Vermont
Cherry, James (seated)	North-East Ohio
Chipman, H. L.	New-England Southern
Cho, Pyung Ok	Korea
Chowfin, C. H.	North India
Clark, George R.	Wyoming
Clark, Merritt A.	Southern Illinois
Clarke, Arthur P. (seated)	Northern New York
Clarke, Mrs. Zora Bloomer	Lexington
Clifford, Cecil K.	Montana State
Coates, H. P.	Eastern South America
Cole, Walter D.	Colorado
Cooke, Edwin T.	New Hampshire
Corley, Jesse L.	Southern California
Cotton, W. O.	Inter-Mountain
Cottrell, Delano D. (seated)	Genesee
Cox, G. S.	Northern Minnesota
Craig, Albert D.	West Virginia
Craig, Alfred E. (seated)	Indiana
Cranston, Earl M. (seated)	Southern California
Crook, Alji R.	Illinois
Culver, Charles R. (seated)	Michigan
Cunningham, Samuel	Atlanta
Darling, J. H. (seated)	Des Moines
Dashiell, Edward H.	Wilmington
Davis, Anderson	East Tennessee
Davis, Merton J.	New Hampshire
Delahunt, Mrs. J.	Northwest Iowa
Detter, Mrs. W. C.	Southwest Kansas
Devadasan, James	Northwest India
Dickson, A. J.	Colorado
Dickson, Sterling W.	Central Pennsylvania
Diffendorfer, Ralph E. (seated)	Rock River
Dixon, J. O.	Tennessee
Dong, Syuk Kui	Korea
Dum, Ray S.	Colorado
Dunn, C. L.	Central Alabama
Eaton, Herbert G.	Erie
Echols, William J.	Central Alabama
Edelmaier, Edward D.	Central German
Edwards, John F.	North Indiana

NAMES	CONFERENCES
English, Walter A.	Washington
Erickson, Edward	Norwegian and Danish
Erwin, Mrs. A. N.	North Carolina
Eтчison, Mrs. Anna	Southern Illinois
Eva, Arthur P.	Detroit
Felt, Carl A.	North China
Felt, Frank A.	Central Provinces
Ferguson, John C.	Central New York
Fleming, Wallace B. (seated)	Kansas
Fletcher, John S.	Holston
Florence, G. W.	Central Tennessee
Flynn, Clarence E. (seated)	Indiana
Ford, Mrs. Missouri A.	Central Missouri
Fort, John L.	Kentucky
Foster, William H. (seated)	New York East
Foucar, Otto	Southwest Germany
Franklin, David G.	Lincoln
Frey, Ernest T.	North India
Fritsche, Louis C.	Central German
Gable, Mearl A.	Des Moines
Gaede, John C.	Kansas
Gaither, Benjamin F.	Kansas
Gamboa, Melquiades	Philippine Islands
Garcia, Leopoldo (seated)	Mexico
Garver, Jr., Leonard (seated)	West Ohio
Gates, Victoria E.	Little Rock
Gelhaus, Gustav	Chicago Northwest
George, Rufus L.	Southwest Kansas
Gfeller, A.	Switzerland
Gifford, Blaine H.	Erie
*Ginader, Benjamin A.	Erie
Godbey, Mrs. Coletta A.	Kentucky
Godshall, Moses S.	Wyoming
Golder, Gottlieb (seated)	Central German
Gong, Dieu Kong	Foochow
Goodsell, Henry G. (seated)	Colorado
Goorley, John (seated)	New Jersey
Gowdy, John (seated)	Foochow
Grant, Alsey R.	Upper Iowa
Grant, Luther R.	Central Missouri
Gregg, Lewis G.	South Carolina
Griggs, Leroy A. (seated)	Georgia
Gross, John O.	Kentucky
Guild, Cliff	Illinois
Guild, Lewis T.	Southern California
Guthrie, Charles E.	Genesee
Haas, William E. P.	Philadelphia
Hadley, Charles W. (seated)	Rock River
Hagberg, August	Northern Swedish
Hageman, Howard G.	Troy
Haggman, Jonas W.	Finland
Hampton, Wade H.	Louisiana
Hannah, Albert L.	West Ohio
Hardesty, John E.	Southwest Kansas

* Deceased.

NAMES	CONFERENCES
Harding, Frederick C. G.	New Mexico
Hares, George S. G.	Genesee
Harrington, Robert F.	South Carolina
Harris, Isaac A.	Bombay
Harris, John W.	West Wisconsin
Harriss, H. Styles	Montana State
Harsh, Philip H.	New Mexico
Harshbarger, C. C. (seated)	Northwest Iowa
Hartley, Charles H. (seated)	West Virginia
Hartman, William L.	Colorado
Hartzell, Corwin F.	Chile
Havighurst, Freeman A.	Illinois
Havner, Horace M. (seated)	Des Moines
Hayes, Alvin P.	Central Tennessee
Hebblethwaite, Robert C.	Central New York
Hebel, Harry J.	Wyoming
Heist, Laura A.	Gujarat
Helman, Charles E.	Inter-Mountain
Hewitt, Mrs. A. W. (seated)	Vermont
Hickey, Clinton G.	Colorado
Hicks, Thomas G.	Pittsburgh
Higdon, Mrs. J. E. (seated)	Saint Louis
Hill, Andy M. (seated)	Holston
Hill, Mrs. Tullie A. (seated)	Tennessee
Hillman, Paul M. (seated)	Nebraska
Hineman, J. L.	Genesee
Hipple, Edgar E.	Rock River
Hoffman, J. J.	Chicago Northwest
Hollett, Frank S.	North Dakota
Hollister, Mrs. George W. (seated)	Hingwa
Holmes, Howard D.	Northern New York
Holmes, John W.	North Indiana
Hoover, James M. (seated)	Malaya
Hopping, William P.	Puget Sound
Horton, Everett J.	New England Southern
Hosig, William G.	West Wisconsin
Hoskins, Mrs. W. C.	Wyoming State
Howard, George P.	Eastern South America
Howard, Frank D.	New England
Howard, Orville F. (seated)	Des Moines
Hubert, Charles	Texas
Huckel, Thomas O.	Michigan
Hufford, Arthur D.	Ohio
Hughes, Alfred J. (seated)	Southern California
Hughes, Cymbrid	Maine
Hulphers, Walter	Sweden
Hunter, Alfred V.	Nebraska
Hunter, George B. (seated)	Maine
Hurley, J. Carlton	Central New York
Hutchinson, William F.	Ohio
Hyatt, James H.	Baltimore
Hyde, Arthur M.	Missouri
Ivey, John L.	New England
Jackson, William H. (seated)	Washington
Jacobs, Disston W.	Wilmington
Jahnke, Karl	Southwest Germany
James, Edward E.	Central China

NAMES	CONFERENCES
James, James A. (seated)	Rock River
Jefferson, John W.	Delaware
Jenkins, John P.	Dakota
¹ Jett, Harry C.	South Fukien
Jett, Mrs. Harry C.	South Fukien
Jewett, Frederick S.	Delaware
Johns, Joseph E. A. (seated)	Delaware
Johnson, Charles L.	Atlanta
Johnson, Edwin K.	Ohio
Johnson, F. I.	North-East Ohio
Johnson, John B.	Central Illinois
Johnson, Ulysses G.	Dakota
Johnston, Will H.	New York-East
Jones, Harvey A. (seated)	Saint Louis
Jones, H.	Southern
Jones, Horatio W.	Delaware
Jones, William H.	Louisiana
Jordan, Fred J.	West Wisconsin
Jordan, Nathaniel.	North India
Judkins, Charles O.	Troy
Karlsson, Karl G.	Sweden
Keip, Bernhard	Northeast Germany
Keith, Allen	Nebraska
Kellar, Fred J.	North Africa
Kellar, Mrs. Fred J.	North Africa
Kern, Willard I. (seated)	Minnesota
Khojabhai, Virji	Gujarat
Kim, Tuk Su.	Korea
Kimball, Charles H. J.	New England
King, Maria A.	Liberia
King, William L.	South India
King, William W.	Saint Louis
Knodell, Roscoe.	Dakota
Knotts, J. Franklin	New England
Knudson, Albert C.	New England Southern
Kraft, Frederick.	New York
Kulp, Joseph B.	New Jersey
Kuppusamy, V. D.	Malaya
Lagrone, James A.	Mississippi
Langness, R. B.	Western Norw.-Danish
Larsen, Peder.	Norway
Lathrop, R. A.	North Dakota
Laurson, Charles A.	Dakota
Layton, Walter A.	Northwest Kansas
Lee, Beatrice D.	Kiangsi
Leffler, John F.	Genesee
Leifeste, Alonza A. (seated)	Southern
Leuring, Emil.	Central Germany
Levy, James R.	South Carolina
Lewis, Margaret D.	South India
Li, Ching H.	North China
Li, Jung Fang	North China
Libbey, Henry W. (seated)	Minnesota
Lightner, Lawrence H. (seated) . . .	Lincoln
Liljewall, C. A. R.	Eastern Swedish

¹Transferred to another Conference.

NAMES	CONFERENCES
Lindsay, Frederick F.	Northern Minnesota
Ling, Miss Esther	Yenping
Linstrum, Oscar E.	Southern
Liu, Chia E.	North China
Lloyd, John A.	Northern New York
Loar, Melvin H.	Southern Illinois
Lockwood, Edmund J.	Upper Iowa
Lodge, Susan C.	Philadelphia
Lofthouse, Walter H.	New York
Logan, Harland C.	Wisconsin
Lopez, Ismael.	Chile
Lott, James H.	Alabama
Lowe, John C.	North-East Ohio
Lowther, James W.	Central Pennsylvania
Luccock, Halford E. (seated)	New York East
Lumm, George W.	Central German
Lyons, Leslie J. (seated)	Saint Louis
MacMullen, Wallace	New York
Magee, D. B.	Northwest Kansas
Makkonen, Ida	Finland
Mall, Daniel L.	Indus River
Mann, Frederick	Central Illinois
Mann, Lawrence L.	Oregon
Mann, Theophil.	South Germany
Markham, O. Grant (seated)	Kansas
Marsh, Jeremiah M.	Upper Mississippi
Marshall, Wiley L.	Mississippi
Martin, William B.	North-East Ohio
Marting, Albert L.	Central German
Mather, H. V. (seated)	Southern California
McAllister, Edward L.	Central Missouri
McCarty, Battelle (seated)	North-East Ohio
McCauley, A. L.	Saint Louis
McClelland, Charles P.	New York
McCreight, Chester S. (seated)	Oklahoma
McCullum, E. J.	South Carolina
McDonald, T. Morton	Indiana
McEwen, Georgia A.	Upper Mississippi
McKinney, Thompson W.	Philadelphia
McKnight, Louis E.	Oklahoma
McMurray, Miss Maud (seated)	Missouri
McNamee, Hastings (seated)	Missouri
McNear, Alexander S.	Newark
McQueen, James Y.	Puget Sound
McRary, Robert B. (seated)	North Carolina
Mebane, Mrs. C. D. C. (seated)	Lexington
Meeks, Benjamin W.	Baltimore
Melcher, Samuel H.	Chicago Northwest
Melear, James M.	Holston
Millard, Richard M.	Holston
Miller, A. H.	Minnesota
Miller, Isaac E. (seated)	Ohio
Miner, Alton T.	New England Southern
Mitchell, Mrs. E. M.	Washington
Mitchell, William S.	New England
Moltrup, James T. (seated)	Pittsburgh
Mondol, Hrit K.	Bengal
Moore, C. I. D.	Southern California

NAMES	CONFERENCES
Moore, Robert S.	New England Southern
Morey, Edward C.	Pittsburgh
Morgan, Edward C. (seated)	Missouri
Morgan, E. L.	Northwest Indiana
Morgan, Merritt B.	Troy
Mork, T. O. (seated)	West Wisconsin
Morris, Isaiah S.	Detroit
Morris, Otho B.	Oklahoma
Morris, Percy F.	California
Morrish, William F.	California
Morton, Fred K.	Columbia River
Mosley, Willis G. (seated)	Central Missouri
Mueller, August	Pacific German
Murphy, George H.	Indiana
Neal, George H.	New Jersey
Neeley, Ananias N.	Little Rock
Newland, Thomas E.	Central Illinois
Ngu, Miss Cie Lang	Foochow
Noble, W. Arthur	Korea
North, William R.	Chungking, West China
Notman, W. A.	Genesee
O'Brien, William	Indiana
Odgers, J. Hastie	Rock River
Odum, Clyde W. (seated)	Kansas
Oliver, Guy W.	Upper Mississippi
Olsen, T. Arthur	North Dakota
Olson, Oscar T.	Baltimore
Palmer, Louis D.	Wyoming
Pant, Daniel D.	Lucknow
Pass, Norris J.	North Carolina
Patterson, James R.	Louisiana
Patton, William H. (seated)	Georgia
Pearce, Harvey G.	Detroit
Pearson, Axel G.	Northern Swedish
Peat, Jacob F.	Chungking, West China
Peck, Arthur D. (seated)	Alabama
Perkins, George M.	Central New York
Perry, Harrold O.	Columbia River
Peterson, B. O.	Philippine Islands
Peterson, Charles L.	Southern Illinois
Phelps, Elza E.	Iowa
Phillips, Charles M. (seated)	Wilmington
Phillips, P. D.	North India
Pickett, Deets	Baltimore
Pickett, J. Waskon	Lucknow
Pinkett, Samuel J.	Delaware
Poor, Seward W.	North Indiana
Points, Mrs. Lovie M.	Central Alabama
Porch, Willis T. (seated)	New Jersey
Porter, Lawrence D.	Maine
Postpischl, Umberto E.	Italy
Prentice, Thomas J.	Illinois
Prothro, Charles W.	Savannah
Ramke, Heinrich	Northwest Germany
Rardin, William H.	West Virginia

NAMES	CONFERENCES
Rarick, Charles C.	Oregon
Rawlings, Garrett D.	Washington
Reddix, Joseph A.	Louisiana
Reid, Robert J.	Puget Sound
Reiley, David A.	Florida
Reiley, J. McKendree (seated)	Central Pennsylvania
Remeke, H. W.	Northern Minnesota
Reusse, Adam	Northeast Germany
Reynolds, Russell F.	Blue Ridge-Atlantic
Ringer, J. Dean	Nebraska
Rinkel, John A. (seated)	Minnesota
Ritter, E. P. V. (seated)	New York
¹ Roberts, Frank L.	Northern Minnesota
Robinson, James L.	Texas
Robinson, William E.	Oklahoma
Rodemeyer, Theodor C.	Switzerland
Rogers, Garfield D. (seated)	South Florida
Rogert, A. A.	Denmark
Rolax, Joseph E.	Louisiana
Rosell, Paul	Sweden
Roseman, Alexander	Troy
Ross, Mrs. Marcellus D.	Hyderabad
Roward, Charles A.	West Ohio
Rugg, Earle M.	Indus River
Ruther, Josef	Sweden
Rutherford, Frank J. (seated)	Detroit
Rwan, Miss Eva	Chengtu, West China
Sakrison, John	Norwegian and Danish
Sang, H. L.	Hinghwa
Sawyer, Edward J. (seated)	South Carolina
Schiefelbein, Ernest S.	Nebraska
Schneider, Frederick W.	Chicago Northwest
Schofield, Charles E.	Wyoming State
Scott, James E.	West Virginia
Scott, Julius S.	Texas
Sears, Herman C.	Northern New York
Seaton, John L.	Michigan
Seaver, James Nelson	New Hampshire
Shannon, George C.	Baltimore
Shenton, David J. (seated)	Des Moines
Shepherd, William S.	Dakota
Sherrill, William S.	Little Rock
Shook, Edward J.	Iowa
Show, Clark M. (seated)	Southern Illinois
Shultz, William M.	West Virginia
Shumaker, Edward S.	Northwest Indiana
Shumate, Lucius H.	Saint Johns River
Singh, Samuel	Northwest India
Sinkford, Mrs. Hattie	East Tennessee
Skelton, Robert E.	Lexington
Slutz, Earl R.	North-East Ohio
Smith, Albert E.	West Ohio
Smith, Archibald N.	Newark
Smith, Charles H.	North Indiana
Smith, George B.	New York
Smith, Roy L.	Northern Minnesota

¹ Transferred to another Conference.

NAMES	CONFERENCES
Smith, Ulysses S.	Iowa
Smith, William B., Jr. (seated)	Wilmington
Snider, P. M.	Puget Sound
Spachmueller, Georg	South Germany
Spear, Ray F.	Burma
Spencer, Charles W.	Troy
Spurlock, George M.	Nebraska
Stair, Peter F.	Detroit
Stanton, Daniel H.	Atlanta
Stanton, F. W.	Minnesota
Stewart, Paul H.	Baltimore
Stone, Fred D. (seated)	Rock River
Stone, Watson H.	Wyoming
Storch, Oswald F. A.	South Germany
Strickland, William C.	Atlanta
Stromstedt, August	Sweden
Stuart, George P. (seated)	New England
Sullivan, Roy A.	New Hampshire
Summerhill, O. J.	Tennessee
Swan, Eric P.	Central Swedish
Swan, Henry M.	Bengal
Swann, Mrs. Dorcas N.	West Texas
Swann, Mrs. Josephine A.	West Texas
Swanson, Charles H.	Western Swedish
Taylor, Corwin	Northwest Iowa
Taylor, John B.	South Carolina
Templin, L. R. (seated)	Northwest Kansas
Terbush, Howard C.	Pittsburgh
Thaarup, Carl C.	Denmark
Thompson, W. C.	Delaware
Thompson, William J.	New York East
Thorpe, George E.	Central New York
Tichenor, Frank M.	New York East
Ting, Chang H.	Yenping
Todd, James S.	South Florida
Topping, Edward B.	Northern New York
Torrance, Cortis E.	Troy
Townsend, Mrs. Lena L.	West Texas
Tucker, Percy W.	Upper Mississippi
Tulloss, William G.	Kansas
Tung, Daniel C. T.	Central China
Turnbull, David C.	North Indiana
Turner, Frederick J.	Wisconsin
Ua, U. C.	Hinghwa
Umphrey, Clyde E.	Oregon
Uong, Gang-huo	Foochow
Vallentyne, George G. (seated)	Northern Minnesota
Vanderipe, J. B.	Northwest Indiana
Vaughan, Charles L.	Puget Sound
Velasco, Epigmenio	Mexico
Vogel, George G.	Newark
Wah, Louis W.	Liberia
Wahl, George E.	Iowa
Walker, H. K.	Central Illinois
Walker, J. B. (seated)	Northwest Iowa

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Walker, Joseph	Newark
Walker, S. C.	Central Alabama
Walker, T. H. B.	Florida
Wang, Chang T.	Shantung
Wang, Hseuh C.	Shantung
Wang, Shan-chih.....	Kiangsi
Warner, Ariel N.	Bombay
Warner, Carl M. (seated).....	California
Warren, John W.	West Texas
Washabaugh, Jacob E. (seated).....	Newark
Watchorn, John.....	Philadelphia
Waters, John W.	Washington
Watkins, William E. (seated).....	Central Pennsylvania
Weakley, John W.	West Texas
Weller, Georg	Northwest Germany
Wells, Oscar B.	Vermont
Wells, Mrs. Oscar B.	Vermont
Wendels, Charles M.	East German
White, Edgar L.	Inter-Mountain
White, Elam A.	Lexington
White, Jennie P. (seated).....	Maine
White, Leonard.....	Wilmington
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Wilcox, Charles E.	Dakota
Williams, Cornelius S.	West Texas
Williams, Dorie V. (seated).....	North Indiana
Williams, James H. N. (seated)	California
Williams, James S.	Central Pennsylvania
Williams, Joshua O.	Texas
Williams, Mrs. Maud (seated).....	Wisconsin
Willman, Leon K.	Wyoming
Willis, Fred N.	Des Moines
Willoughby, Samuel J.	Savannah
Wilson, Clarence T.	Oregon
Winbush, Jesse W.	Upper Mississippi
Winkler, Ernest	Central Germany
Winters, Mrs. W. A.	Inter-Mountain
Witzigman, Frederick C.	Upper Iowa
Wobith, Richard.....	South Germany
Wones, Mrs. W. H. (seated).....	Wisconsin
Woodmanse, William R.	Wisconsin
Woodward, Benjamin M.	New Jersey
Woolfolk, Buford E.	Upper Mississippi
Woolfolk, Elkin O.	Texas
Wooten, James R.	Michigan
Worden, Dan	Northwest Kansas
Worstel, L. G.	Ohio
Wright, James V.	Pittsburgh
Yocum, Isaac C.	Philadelphia
Young, Ulysses G.	West Texas

EPISCOPAL AREAS

1928-1932

UNITED STATES

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Boston: BISHOP ANDERSON—Maine, Vermont, New Hampshire, New England, New England Southern.

Buffalo: BISHOP LEONARD—Genesee. Central New York, Troy, Northern New York.

Chattanooga: BISHOP SMITH—Holston, Central Tennessee, East Tennessee, Blue Ridge-Atlantic, North Carolina, Alabama.

Chicago: BISHOP HUGHES—Illinois, Rock River, Norwegian and Danish, Chicago Northwest, Central Northwest.

Cincinnati: BISHOP HENDERSON—North-East Ohio, Ohio, Kentucky.

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Denver: BISHOP MEAD—Colorado, Wyoming State, Utah Mission, New Mexico Mission, Southwest Spanish Mission.

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Philadelphia: BISHOP RICHARDSON—Philadelphia, New Jersey, Delaware, Wyoming, Bilingual Mission.

Pittsburgh: BISHOP WELCH—Erie, Pittsburgh, West Virginia, Porto Rico Mission Conference.

Portland: BISHOP LOWE—Oregon, Puget Sound, Columbia River, Pacific German.

St. Paul: BISHOP LOCKE—Minnesota, Northern Minnesota, Wisconsin, West Wisconsin, Dakota.

San Francisco: BISHOP BURNS—California, Southern California, Pacific Chinese Mission, Pacific Japanese Mission, Pacific Swedish Mission Conference, Latin-American Mission, Hawaii Mission, Western Norwegian and Danish.

Washington: BISHOP McDOWELL—Baltimore, Central Pennsylvania, Washington, Wilmington.

AFRICA

Cape Town: BISHOP JOHNSON—Southeast Africa Mission Conference, Rhodesia Mission Conference, Congo Mission Conference, Angola Mission Conference.

EASTERN ASIA

Peking: BISHOP GROSE—North China, Chengtu West China, Chungking West China, Shantung.

Shanghai: BISHOP BIRNEY—Central China, Kiangsi, Foochow, Hinghwa, Yenping, South Fukien.

Seoul: BISHOP BAKER—Korea, Japan Mission Council.

SOUTHERN ASIA

Bombay: BISHOP BADLEY—Bombay, Gujarat, Hyderabad, South India.

Calcutta: BISHOP FISHER—Bengal, Burma, Bhabua Mission, Central Provinces, Lucknow.

Delhi: BISHOP ROBINSON—North India, Northwest India, Indus River.

SOUTHEASTERN ASIA

Singapore: BISHOP LEE—Malaya, Philippine Islands, Netherlands Indies Mission Conference, North Sumatra Mission Conference.

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Stockholm: BISHOP WADE—Denmark, Norway, Sweden, Finland, Finland Swedish Mission Conference, Baltic and Slavic Mission Conference, Russia Mission Conference.

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Zurich: BISHOP NUELSEN—Austria Mission Conference, Central Germany, Hungary Mission Conference, Northeast Germany, Northwest Germany, South Germany, Southwest Germany, Switzerland.

LATIN AMERICA

Buenos Aires, Argentine: BISHOP MILLER—Eastern South America, Chile, Bolivia Mission Conference, North Andes Mission Conference, Central America Mission Conference.

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(Names of Lay Delegates are invariably printed in **Bold Face**)

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Bombay.....	A. A. Parker, G. Sundar Rao
Burma.....	B. M. Jones, Mrs. B. M. Jones
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Central Alabama.....	W. L. Brown , E. M. Jones
Central China.....	Wen Teh Kiang , Handel Lee
Central German.....	A. J. Bucher, W. J. Gelvin
Central Germany.....	Otto Goricke , H. E. Zeuner
Central Illinois.....	L. E. Brewbaker , W. E. Shaw
Central Missouri.....	B. F. Abbott, Miss Arsania M. Williams
Central New York.....	G. H. Haigh, A. G. Odell
Central Pennsylvania.....	C. V. Adams , J. E. Skillington
Central Provinces.....	Shorogu Bose , C. F. H. Guse
Central Swedish.....	C. A. Carlson , C. J. Wallenius
Central Tennessee.....	C. G. Dillard , H. L. Upperman
Chengtu West China.....	Sao Dsi Liu , Bo Chen Tang
Chicago Northwest.....	H. R. Boese , A. J. Loeppert
Chile.....	Roberto Elphick, P. R. Zottele
Chungking West China.....	Din S. Lien , Fah S. Yang

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Columbia River	C. E. Miller, F. L. Pickett
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Denmark	Herman Saermark, C. H. Yensen
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Eastern Swedish	O. W. Hjerpe , O. K. Sundberg
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Florida	H. W. Bartley, W. W. Sullivan
Foochow	S. K. Hsu , P. S. S. Yu
Genesee	Ray Allen, L. M. Potter
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Hinghwa	G. W. Hollister, G. B. Lau
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Illinois	I. B. Blackstock , H. A. Keck
Indiana	O. W. Fifer, T. J. Sare
Indus River	J. W. N. Cumming , C. B. Stuntz
Inter-Mountain	H. S. Hamilton, H. J. Roan
Iowa	George Blagg, Dean Taylor
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Liberia	R. V. Richards, W. V. S. Tubman
Lincoln	J. H. Ellis, L. H. Lightner
Little Rock	L. M. McCoy, Hilda M. Nasmyth
Louisiana	C. S. Stanley, Thaddeus Taylor
Lucknow	J. R. Chitambar , Mrs. George H. Thomas
Maine	C. D. Baldwin , A. C. Goddard
Malaya	Su Lan Chen , E. F. Lee
Mexico	Vicente Mendoza, Andres Osuna
Michigan	L. D. Dickenson , Hugh Kennedy
Minnesota	W. C. Coffey , S. L. Parish
Mississippi	R. H. McAllister , J. B. F. Shaw
Missouri	E. J. Gale, R. E. Riddle
Montana State	V. E. Lewis , George Mecklenburg
Nebraska	J. N. Dryden , I. B. Schreckengast
Newark	D. F. Diefendorf, J. R. Joy
New England	S. T. Emery , L. O. Hartman
New England Southern	J. I. Bartholomew, B. F. Thurston
New Hampshire	E. A. Durham, J. T. Lord
New Jersey	F. A. De Maris, A. C. Poffenberger
New Mexico	R. C. Baker, L. S. Wilson
New York	C. A. Smith , E. S. Tipple
New York East	W. H. Finch, F. A. Horne
North Africa	E. F. Frease, Mrs. Edwin F. Frease
North Carolina	R. G. Morris, C. T. Woodland
North China	Wan Liang Hsu , Chih Ping Wang
North Dakota	E. P. Robertson, H. E. Simpson
North-East Ohio	W. E. Hammaker, H. H. Murphy
North India	E. S. Jones, A. N. Shukla

North Indiana	W. H. Forse, W. W. Wiant
Northern Minnesota	D. W. Longfellow, C. N. Pace
Northern New York	S. J. Greenfield, M. W. Holt
Northern Swedish	Andrew Alm, E. F. Lund
Northeast Germany	Heinrich Schaedel, Johannes Schmidt
Northwest Germany	F. H. Otto Melle, Heinrich Stehl
Northwest India	Benson Baker, E. M. Phillips
Northwest Indiana	H. L. Davis, J. J. Hunt
Northwest Iowa	M. P. Arrasmith, E. W. Oates
Northwest Kansas	W. A. Lewis, C. E. Spalding
Norway	Julius Holstad, Magnus Sagedahl
Norwegian and Danish	O. A. Berg, H. A. Ofstie
Ohio	E. H. Cherrington, W. C. Hartinger
Oklahoma	W. W. Starr, F. M. Stephenson
Oregon	C. G. Doney, B. L. Steeves
Pacific German	A. F. Cramer, Martin Schreiber
Philadelphia	W. H. G. Gould, G. W. Henson
Philippine Islands	O. W. E. Cook, C. B. Perez
Pittsburgh	P. W. Morgan, R. B. Urmy
Puget Sound	J. R. Magee, J. R. Wilkinson
Rock River	W. M. Shimmin, John Thompson
Saint Johns River	W. W. Liddell, R. N. Merrill
Saint Louis	C. W. Hanke, F. W. Wahl
Savannah	H. K. Gross, J. S. Stripling
Shantung	Yen L. Chou, P. O. Hanson
South Carolina	A. R. Howard, T. H. Pinckney
South Florida	Mary M. Bethune, J. A. Simpson
South Fukien	J. W. Hawley, Mrs. Joseph W. Hawley
South Germany	E. A. Barth, Heinrich Fellmann
South India	J. J. Kingham, Mrs. James Jay Kingham
Southern	Philip Deschner, L. G. Williamson
Southern California	F. M. Larkin, Mrs. C. F. Van de Water
Southern Illinois	C. C. Hall, J. M. Mitchell
Southwest Germany	E. G. Bek, August Ruecker
Southwest Kansas	W. G. Anderson, A. E. Kirk
Sweden	Theodor Arvidson, Emil Holm
Switzerland	Ernest Furrer, Hans Luthi
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Texas	M. W. Dogan, Mrs. Rosa Simpson
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West Virginia	C. E. Goodwin, C. L. Scholl
West Wisconsin	E. C. Dixon, T. O. Mork
Western Norwegian-Danish	A. M. Ipsen, H. P. Nelson
Western Swedish	J. W. Ekwall, I. F. Pearson
Wilmington	J. W. Colona, H. H. Nuttle
Wisconsin	J. A. Holmes, George A. Jacobs
Wyoming	S. H. Hicks, J. H. Race
Wyoming State	G. E. Konkel, Aven Nelson
Yenping	Frederick Bankhardt, L. N. Chen

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John E. Bowes, Minnesota Conference.

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James R. Gettys, Nebraska Conference.

Alvin C. Goddard, Maine Conference.

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Fred W. Mueller, Central German Conference.

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5. *Local Ministry:*

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6. *Annual Conference Journals:*

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7. *General Reference:*

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Blue Ridge-Atlantic	R. C. Kennedy, C. M. White
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Burma	B. M. Jones, Mrs. Benjamin M. Jones
California	L. L. Loofbourov, I. G. Rodda
Central Alabama	L. W. Lynn, J. W. Thomas
Central China	Wen Teh Kiang, Handel Lee
Central German	F. J. Bauman, William Brickner
Central Germany	Otto Goricke, H. E. Zeuner
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Central Missouri	Mrs. Olive E. Grear, C. S. Webster
Central New York	C. G. McConnell, R. L. Nye
Central Pennsylvania	H. L. Jacobs, I. P. Romberger
Central Provinces	Shorogu Bose, C. F. H. Guse
Central Swedish	C. A. Carlson, C. J. Wallenius
Central Tennessee	C. G. Dillard, H. L. Upperman
Chengt'u West China	Sao Dsi Liu, Bo Chen Tang
Chicago Northwest	A. J. Loeppert, C. E. Waterman
Chile	Roberto Elphick, P. R. Zottele
Chungking West China	Din S. Lien, Fah S. Yang
Colorado	G. H. Bradfield, C. O. Thibodeau
Columbia River	A. A. Callender, G. E. Hunt
Dakota	D. F. Jones, R. G. Minkler
Delaware	Mrs. M. A. R. Camphor, C. A. Tindley
Denmark	Herman Saermark, C. H. Yensen
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East German	C. F. Houck, H. A. Maser
East Tennessee	Mrs. E. H. Forrest, J. S. Hill
Eastern South America	Fred Aden, A. W. Tallon
Eastern Swedish	O. W. Hjerpe, O. K. Sundberg
Erie	A. L. Bell, A. B. Smith
Finland	Y. H. Hyvari, Toivo Rajalinna
Florida	H. W. Bartley, W. W. Sullivan
Foochow	Eu-guong Uong, R. A. Ward
Genesee	J. B. M. Stephens, H. M. Wilson
Georgia	E. J. Hammond, C. A. Titus
Gujarat	R. D. Bisbee, D. J. Makwana
Hinghwa	G. B. Lau, Tien H. Lin
Holston	D. A. Harkness, J. F. Reed
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Illinois	I. E. Merritt, E. G. Sandmeyer
Indiana	Charles McGraw, T. J. Scull
Indus River	J. W. N. Cumming, C. B. Stuntz
Inter-Mountain	H. J. Roan, C. W. Tenney
Iowa	W. R. Keesey, T. H. Maytag
Italy	Felice Cacciapuoti, C. M. Ferreri
Kansas	I. M. Benham, R. R. Price
Kentucky	E. R. Overley, J. H. Richardson
Kiangsi	Ren-yen Lo, Miriam L. Nieh
Korea	Helen Kim, Syun Ok Pyun
Lexington	S. H. Sweeney, J. A. Washington
Liberia	R. V. Richards, W. V. S. Tubman
Lincoln	J. H. Ellis, L. H. Lightner
Little Rock	B. F. Neal, G. C. Taylor
Louisiana	A. L. Fleet, C. S. Stanley
Lucknow	J. R. Chitambar, Mrs. George H. Thomas

Maine	J. M. Arters, R. E. Peck
Malaya	Su Lan Chen, E. F. Lee
Mexico	Vicente Mendoza, Andres Osuna
Michigan	W. W. Slee, L. T. Wilmarth
Minnesota	J. E. Bowes, J. F. D. Meighen
Mississippi	D. L. Morgan, R. B. Williams
Missouri	E. L. Robison, J. J. Shy
Montana State	C. G. Cole, R. J. Cunningham
Nebraska	H. G. Langley, C. H. Randall
Newark	H. C. Lytle, W. S. White
New England	C. O. Ford, E. F. Miner
New England Southern	R. A. Colpitts, B. F. Thurston
New Hampshire	E. A. Durham, J. T. Lord
New Jersey	F. A. DeMaris, W. E. Massey
New Mexico	R. C. Baker, L. S. Wilson
New York	Allan MacRossie, W. D. Southworth
New York East	A. J. Crawford, F. W. Hannan
North Africa	E. F. Frease, Mrs. Edwin F. Frease
North Carolina	J. A. McRae, R. W. Winchester
North China	Yu Liang, Chih Ping Wang
North Dakota	C. A. Pollock, C. L. Wallace
North-East Ohio	J. A. Fithian, L. C. Wright
North India	R. S. Charan, C. D. Rockey
North Indiana	L. E. Van Osdol, M. C. Wright
Northern Minnesota	J. B. Hingeley, W. T. Wilke
Northern New York	F. A. Miller, F. L. Thornberry
Northern Swedish	Andrew Alm, E. F. Lund
Northeast Germany	Heinrich Schaedel, Johannes Schmidt
Northwest Germany	F. H. O. Melle, Heinrich Stehl
Northwest India	Benson Baker, E. M. Phillips
Northwest Indiana	W. E. Carpenter, T. F. Williams
Northwest Iowa	E. M. Corbett, G. J. Poppenheimer
Northwest Kansas	C. A. Kemp, J. A. Templin
Norway	Julius Holstad, Magnus Sagedahl
Norwegian and Danish	O. A. Berg, H. A. Ofstie
Ohio	T. H. Campbell, J. A. Huston
Oklahoma	C. D. Meade, W. M. Vickery
Oregon	Thomas Acheson, G. W. Gregg
Pacific German	A. F. Cramer, Martin Schreiber
Philadelphia	W. H. Ford, S. T. Wilson
Philippine Islands	O. W. E. Cook, C. B. Perez
Pittsburgh	R. B. Cuthbert, E. L. Kidney
Puget Sound	G. W. Frame, C. W. Knudson
Rock River	R. C. Brown, W. C. Godden
Saint Johns River	W. W. Liddell, R. N. Merrill
Saint Louis	William R. Nelson, J. A. Taylor
Savannah	H. K. Gross, J. S. Stripling
Shantung	Yen L. Chou, P. O. Hanson
South Carolina	N. W. Greene, S. J. McDonald
South Florida	Mary M. Bethune, J. A. Simpson
South Fukien	J. W. Hawley, Mrs. Joseph W. Hawley
South Germany	E. A. Barth, Heinrich Fellmann
South India	J. J. Kingham, Mrs. James Jay Kingham
Southern	H. C. Leonard, L. C. Williamson
Southern California	F. G. H. Stevens, W. R. Stewart
Southern Illinois	Albert Watson, C. B. Whiteside
Southwest Germany	E. C. Bek, August Ruecker
Southwest Kansas	J. W. Gibson, H. L. Gleckler
Sweden	Herbert Lihndaker, C. A. Safwenberg
Switzerland	Ernest Furrer, Hans Luthi

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Texas.....	M. W. Jordan , E. W. Kelley
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Washington.....	Mrs. Fannie D. Tyler , E. S. Williams
West Ohio.....	B. C. Ballinger , B. F. Reading
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West Virginia.....	C. G. Stater, E. A. Yost
West Wisconsin.....	F. W. Harris, J. O. Paulson
Western Norwegian-Danish.....	A. M. Ipsen , H. P. Nelsen
Western Swedish.....	J. W. Ekwall , I. F. Pearson
Wilmington.....	W. E. Gunby, W. N. Jackson
Wisconsin.....	Richard Evans, G. F. Moss
Wyoming.....	G. M. Bell, H. H. Woodburn
Wyoming State.....	G. E. Konkel, Aven Nelson
Yenping.....	Frederick Bankhardt, L. N. Chen

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SUB-COMMITTEES

1. *Legality of Notice*:
A. M. WELLS, *Chairman*.
 2. *Paragraph 511 and 512*:
 3. *Action on Enabling Acts*:
 4. *Action Central Mission Conferences*:
 5. *Africa and South America*:
 6. *Asia—Conferences and Mission Conferences*:
HORACE G. SMITH, *Chairman*; **Wat Tyler**, *Secretary*.
 7. *Europe*:
F. H. THIEL, *Chairman*; O. E. CRAIN, *Secretary*.
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 9. *Central—Buffalo, Pittsburgh, Chicago, Cincinnati, Indianapolis, Detroit, Kansas City, Saint Paul*:
D. F. HELMS, *Chairman*; J. W. BLAIR, *Secretary*.
 10. *Western Section—Denver, Helena, Omaha, Portland, San Francisco, Wichita*:
 11. *Southern—Atlanta, Chattanooga, New Orleans*.
- | | |
|--------------------------|--|
| Alabama..... | W. A. Murphree, J. C. Swann |
| Atlanta..... | J. C. Arnold , L. H. King |
| Baltimore..... | G. W. Corner, Jr. , J. R. Edwards |
| Bengal..... | V. M. Ilahibaksh , S. K. Mondol |
| Blue Ridge-Atlantic..... | R. C. Kennedy , C. M. White |
| Bombay..... | A. A. Parker, G. Sundar Rao |

Burma	B. M. Jones, Mrs. Benjamin M. Jones
California	E. P. Dennett, P. S. King
Central Alabama	W. L. Brown , J. W. Thomas
Central China	Wen Teh Kiang , Handel Lee
Central German	William Brickner, W. J. Gelvin
Central Germany	Otto Goricke , H. E. Zeuner
Central Illinois	A. M. Legg , D. F. Wilson
Central Missouri	B. F. Abbott, Miss Arsanía M. Williams
Central New York	F. E. Baldwin , W. H. Powers
Central Pennsylvania	A. L. Miller, Wat Tyler
Central Provinces	Shorogu Bose , C. F. H. Guse
Central Swedish	C. A. Carlson , C. J. Wallenius
Central Tennessee	C. G. Dillard , H. L. Upperman
Chengtu West China	Sao Dsi Liu , Bo Chen Tang
Chicago Northwest	F. H. Thiel, C. E. Waterman
Chile	Roberto Elphick, P. R. Zottele
Chungking West China	Din S. Lien , Fah S. Yang
Colorado	E. G. Cutshall, I. F. Keeping
Columbia River	C. M. Holtzinger , T. W. Jeffrey
Dakota	D. F. Jones , W. E. Hartung
Delaware	Miss O. A. Hall , T. H. Kiah
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Des Moines	F. G. Bean, M. B. Nelson
Detroit	E. M. Moore, S. M. Powrie
East German	C. F. Houck , H. A. Maser
East Tennessee	Mrs. E. H. Forrest , J. S. Hill
Eastern South America	Fred Aden , A. W. Tallon
Eastern Swedish	O. W. Hjerpe , O. K. Sundberg
Erie	J. E. Roberts, W. A. Womer
Finland	Y. H. Hyvari , Toivo Rajalinna
Florida	H. W. Bartley, W. W. Sullivan
Foochow	Eu-guiong Uong , P. S. S. Yu
Genesee	D. D. Cottrell , J. H. Olmstead
Georgia	E. J. Hammond, C. A. Titus
Gujarat	R. D. Bisbee, D. J. Makwana
Hinghwa	Mrs. G. W. Hollister , G. W. Hollister
Holston	Mrs. John A. Patten , J. F. Reed
Hyderabad	M. D. Ross, Miss Elizabeth J. Wells
Illinois	T. V. Hopper , A. M. Wells
Indiana	F. A. Heuring , J. E. Murr
Indus River	J. W. N. Cumming , C. B. Stuntz
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Iowa	George Blagg, A. J. Wood
Italy	Felice Cacciapuoti , C. M. Ferreri
Kansas	J. C. Funnell , C. L. Hovgard
Kentucky	A. S. Bennett , E. P. Hall
Kiangsi	Ren-yen Lo, Miriam L. Nieh
Korea	Helen Kim , J. Z. Moore
Lexington	N. D. Shamborguer, J. A. Washington
Liberia	R. V. Richards, W. V. S. Tubman
Lincoln	J. H. Ellis, L. H. Lightner
Little Rock	L. M. McCoy , G. C. Taylor
Louisiana	Hubbard Daniels, M. S. Davage
Lucknow	J. R. Chitambar, Mrs. George H. Thomas
Maine	J. M. Arters, R. E. Peck
Malaya	Su Lan Chen , E. F. Lee
Mexico	Vicente Mendoza, Andres Osuna
Michigan	F. L. Blewfield, E. A. Densmore
Minnesota	J. E. Bowes, G. D. Erickson
Mississippi	Malachi Collins , D. L. Morgan

Missouri	E. J. Gale, Miss Maud McMurray
Montana State	George Mecklenburg, V. E. Lewis
Nebraska	G. C. Chadderdon, A. O. Hinson
Newark	C. C. Moore, Wilbert Westcott
New England	O. E. Crain, C. A. Littlefield
New England Southern	H. T. Borden, E. E. Wells
New Hampshire	J. E. Baker, F. P. Fletcher
New Jersey	F. A. DeMaris, M. R. Reynolds
New Mexico	R. C. Baker, L. S. Wilson
New York	R. L. Forman, L. E. Woolsey
New York East	H. A. Chaffee, F. M. North
North Africa	E. F. Frease, Mrs. Edwin F. Frease
North Carolina	R. G. Morris, C. T. Woodland
North China	Yu Liang, F. M. Pyke
North Dakota	C. A. Pollock, E. P. Robertson
North-East Ohio	James Cherry, H. S. Powell
North India	R. S. Charan, C. D. Rocky
North Indiana	Mrs. Ivan A. Hill, J. Ira Jones
Northern Minnesota	S. M. Bowles, F. F. Lindsay
Northern New York	M. W. Holt, S. J. Greenfield
Northern Swedish	Andrew Alm, E. F. Lund
Northeast Germany	Heinrich Schaedel, Johannes Schmidt
Northwest Germany	F. H. O. Melle, Heinrich Stehl
Northwest India	Benson Baker, E. M. Phillips
Northwest Indiana	C. O. Holmes, J. J. Wilson
Northwest Iowa	E. A. Morling, F. E. Mossman
Northwest Kansas	C. A. Kemp, L. H. Sweetland
Norway	Julius Holstad, Magnus Sagedahl
Norwegian and Danish	Ole A. Berg, H. A. Ofstie
Ohio	J. W. Blair, Bert Gill
Oklahoma	J. R. Caffyn, H. L. Hunter
Oregon	S. W. Hall, E. L. Wells
Pacific German	A. F. Cramer, Martin Schreiber
Philadelphia	G. W. Babcock, William Boyd
Philippine Islands	Cipriano Navarro, Herardo Samson
Pittsburgh	L. D. Spaugy, L. E. Umstead
Puget Sound	Andrew Warner, J. R. Wilkinson
Rock River	Irving Kelly, H. G. Smith
Saint Johns River	W. W. Liddell, R. N. Merrill
Saint Louis	J. H. Foreßman, R. H. Schuett
Savannah	H. K. Gross, J. S. Stripling
Shantung	Yen L. Chou, Perry O. Hanson
South Carolina	C. W. Caldwell, N. W. Greene
South Florida	Mrs. Mary M. Bethune, J. A. Simpson
South Fukien	J. W. Hawley, Mrs. Joseph W. Hawley
South Germany	E. A. Barth, George Rexroth
South India	J. J. Kingham, Mrs. James Jay Kingham
Southern	H. E. Draeger, H. C. Leonard
Southern California	L. A. Copeland, A. P. Shaw
Southern Illinois	C. F. Pruett, W. H. Whitlock
Southwest Germany	E. G. Bek, August Ruecker
Southwest Kansas	W. M. Campbell, W. R. Johnson
Sweden	Theodor Arvidson, Henry Collin
Switzerland	Ernest Furrer, Hans Luthi
Tennessee	William Copeland, G. W. Lewis
Texas	W. J. King, T. W. Patrick
Troy	J. A. Defendorf, Leigh Diefendorf
Upper Iowa	H. C. Culver, W. M. George
Upper Mississippi	E. F. Scarborough, R. L. Williams
Vermont	A. C. Clark, A. W. Hewitt

Washington.....	J. H. Love , W. A. C. Hughes
West Ohio.....	R. A. Haynes , D. F. Helms
West Texas.....	R. A. Atkinson , T. B. Echols
West Virginia.....	Daniel Westfall , W. T. Williamson
West Wisconsin.....	J. R. Denyes , F. W. Draper
Western Norwegian-Danish.....	A. M. Ipsen , H. P. Nelsen
Western Swedish.....	J. W. Ekwall , I. F. Pearson
Wilmington.....	O. E. Jones , W. B. Smith
Wisconsin.....	J. J. Bellin , I. E. Schlagenhauf
Wyoming.....	M. D. Aldrich , D. L. MacDonald
Wyoming State.....	G. E. Konkell , Aven Nelson
Yenping.....	Frederick Bankhardt , L. N. Chen

COMMITTEE ON REVISION

J. W. LANGDALE (New York East), *Chairman*; **C. W. TENNEY** (Inter-Mountain), *Vice-Chairman*; **E. P. DENNETT** (California), *Secretary*.

J. W. Langdale, New York East.
E. P. Dennett, California.
G. C. Douglas, Troy.
C. G. Doney, Oregon.
E. M. Antrim, Oklahoma.
C. W. Tenney, Inter-Mountain.
***W. E. Shaw**, Central Illinois.
N. W. Greene, South Carolina.
A. Lawrence Miller, Central Pennsylvania.

COMMITTEE ON TEMPORAL ECONOMY

WILLIAM B. FARMER (Indiana), *Chairman*; **J. W. HOLLAND** (Minnesota), *Vice-Chairman*; **Frederick A. Hazeltine** (Puget Sound), *Secretary*.

Alabama.....	W. A. Murphree , J. C. Swann
Atlanta.....	J. C. Arnold , L. H. King
Baltimore.....	J. P. Hand , Miss Florence Hooper
Bengal.....	V. M. Ilahibaksh , S. K. Mondol
Blue Ridge-Atlantic.....	R. C. Kennedy , C. M. White
Bombay.....	A. A. Parker , G. Sundar Rao
Burma.....	N. M. Jones , Mrs. Benjamin M. Jones
California.....	F. D. Parr , J. W. Winkley
Central Alabama.....	E. M. Jones , L. W. Lynn
Central China.....	Wen Teh Kiang , Handel Lee
Central German.....	C. E. Allinger , F. W. Mueller
Central Germany.....	Otto Goricke , H. E. Zeuner
Central Illinois.....	G. H. Thorpe , C. P. White
Central Missouri.....	Mrs. Olive E. Grear , C. S. Webster
Central New York.....	J. L. Thorpe , C. C. Roszell
Central Pennsylvania.....	S. E. Kuhn , A. S. Williams
Central Provinces.....	Shorogu Bose , C. F. H. Guse
Central Swedish.....	C. A. Carlson , C. J. Wallenius
Central Tennessee.....	C. G. Dillard , H. L. Upperman
Chengtú West China.....	Sao Dsi Liu , Bo Chen Tang
Chicago Northwest.....	H. R. Boese , A. J. Loeppert
Chile.....	Roberto Elphick , P. R. Zottele
Chungking West China.....	Din S. Lien , Fah S. Yang

* **J. Edgar Skillington** later elected to membership in place of **W. E. Shaw**, resigned.

Colorado	O. W. Auman, I. F. Keeping
Columbia River	C. E. Miller, F. L. Pickett
Dakota	A. C. Darling, E. E. Hunt
Delaware	F. H. Butler, W. W. M. Henry
Denmark	Herman Saermark, C. H. Yensen
Des Moines	E. L. McMichael, F. W. Simpson
Detroit	H. A. Field, D. D. Spellman
East German	C. F. Houck, H. A. Maser
East Tennessee	Mrs. E. H. Forrest, J. S. Hill
Eastern South America	Fred Aden, A. W. Tallon
Eastern Swedish	O. W. Hjerpe, O. K. Sundberg
Erie	J. E. Roberts, W. A. Womer
Finland	Y. H. Hyvari, Toivo Rajalinna
Florida	H. W. Bartley, W. W. Sullivan
Foochow	S. K. Hsu, P. S. S. Yu
Genesee	A. M. Blake, S. J. Clarkson
Georgia	E. J. Hammond, C. A. Titus
Gujarat	R. D. Bisbee, D. J. Makwana
Hinghwa	G. B. Lau, Tien H. Lin
Holston	Arlo A. Brown, D. A. Harkness
Hyderabad	M. D. Ross, Miss Elizabeth J. Wells
Illinois	H. W. McPherson, DeLafayette Musselman
Indiana	W. B. Farmer, D. S. Ritter
Indus River	J. W. N. Cumming, C. B. Stuntz
Inter-Mountain	H. J. Roan, C. W. Tenney
Iowa	W. R. Keesey, Dean Taylor
Italy	Felice Cacciapuoti, C. M. Ferreri
Kansas	J. E. Eckdall, W. A. Keve
Kentucky	A. S. Bennett, E. R. Overlay
Kiangsi	Ren-yen Lo, Miriam L. Nieh
Korea	H. H. Cynn, Syun Ok Pyun
Lexington	M. H. Gassaway, S. E. Grannum
Liberia	R. V. Richards, W. V. S. Tubman
Lincoln	J. H. Ellis, L. H. Lightner
Little Rock	Hilda M. Nasmyth, B. F. Neal
Louisiana	Hubbard Daniels, A. L. Fleet
Lucknow	J. R. Chitambar, Mrs. George H. Thomas
Maine	F. H. Hall, W. E. Russell
Malaya	Su Lan Chen, E. F. Lee
Mexico	Vicente Mendoza, Andres Osuna
Michigan	J. J. Cox, C. J. Kruse
Minnesota	J. W. Holland, J. F. D. Meighen
Mississippi	R. H. McAllister, M. T. J. Howard
Missouri	O. D. Kochan, E. L. Robison
Montana State	V. E. Lewis, George Mecklenburg
Nebraska	B. L. Story, Miss Ella M. Watson
Newark	M. S. Daniels, W. R. Neff
New England	E. P. Bliss, G. H. Spencer
New England Southern	H. T. Borden, R. A. Colpitts
New Hampshire	J. E. Baker, F. P. Fletcher
New Jersey	H. J. Belting, E. Y. Dobbins
New Mexico	R. C. Baker, L. S. Wilson
New York	Hough Houston, D. W. Wilbur
New York East	H. H. Beattys, W. C. Evans
North Africa	E. F. Frease, Mrs. Edwin F. Frease
North Carolina	J. A. McRae, R. W. Winchester
North China	Wan Liang Hsu, Chih Ping Wang
North Dakota	E. P. Robertson, H. E. Simpson
North-East Ohio	W. N. Roberts, W. B. Robinson
North India	R. S. Charan, C. D. Rokey

North Indiana	J. M. Triggs, R. J. Wade
Northern Minnesota	S. M. Bowles, J. S. Ulland
Northern New York	A. G. Judd, F. E. Sweetland
Northern Swedish	Andrew Alm, E. F. Lund
Northeast Germany	Heinrich Schaedel, Johannes Schmidt
Northwest Germany	F. H. O. Melle, Heinrich Stehl
Northwest India	Benson Baker, E. M. Phillips
Northwest Indiana	C. O. Holmes, J. J. Wilson
Northwest Iowa	J. J. Bushnell, J. L. Peterson
Northwest Kansas	A. H. King, C. E. Spalding
Norway	Julius Holstad, Magnus Sagedahl
Norwegian and Danish	O. A. Berg, H. A. Ofstie
Ohio	C. E. Hill, Mrs. J. H. Morrow
Oklahoma	H. L. Hunter, J. L. LaGrone
Oregon	A. L. Howarth, E. W. Peterson
Pacific German	A. F. Cramer, Martin Schreiber
Philadelphia	C. F. Eggleston, T. H. Evans
Philippine Islands	Cipriano Navarro, Herardo Samson
Pittsburgh	H. M. Chalfant, W. H. Pratt
Puget Sound	F. A. Hazeltine, Andrew Warner
Rock River	M. N. English, E. C. Page
Saint Johns River	W. W. Liddell, R. N. Merrill
Saint Louis	J. C. Gilbreath, C. A. A. Sleeth
Savannah	H. K. Gross, J. S. Stripling
Shantung	Yen L. Chou, Perry O. Hanson
South Carolina	C. W. Caldwell, C. C. Clark
South Florida	Mrs. Mary M. Bethune, J. A. Simpson
South Fukien	J. W. Hawley, Mrs. Joseph W. Hawley
South Germany	Heinrich Fellmann, Theophil Noetzold
South India	J. J. Kingham, Mrs. James Jay Kingham
Southern	Philip Deschner, H. E. Draeger
Southern California	A. R. Moore, F. P. Taggart
Southern Illinois	J. J. Brown, W. P. MacVey
Southwest Germany	E. G. Bek, August Ruecker
Southwest Kansas	A. E. Henry, A. O. Rorabaugh
Sweden	Henry Collin, Axel Engstrom
Switzerland	Ernest Furrer, Hans Luthi
Tennessee	W. D. Hawkins, S. M. Utley
Texas	M. W. Dogan, M. W. Jordan
Troy	A. D. Angell, Wallace Bryce
Upper Iowa	J. W. Arbuckle, T. P. Potter
Upper Mississippi	E. F. Scarborough, S. W. Wysinger
Vermont	B. G. Lipsky, Mrs. H. A. Stevenson
Washington	J. H. Love, Ernest Lyon
West Ohio	Leonard Garver, Jr., J. C. Roberts
West Texas	R. N. Brooks, J. S. Henry
West Virginia	C. W. Evans, J. E. Wells
West Wisconsin	G. W. Campbell, F. W. Draper
Western Norwegian-Danish	A. M. Ipsen, H. P. Nelsen
Western Swedish	J. W. Ekwall, I. F. Pearson
Wilmington	J. J. Bunting, E. F. Melson
Wisconsin	Richard Evans, C. F. Moss
Wyoming	G. S. Connell, F. L. Howard
Wyoming State	G. E. Konkell, Aven Nelson
Yenping	Frederick Bankhardt, L. N. Chen

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2. *International Relations*:
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3. *Race Relations*:
J. W. LANGDALE, *Chairman*; W. J. KING, *Secretary*.
4. *Spiritual Life and Doctrine*:
GEORGE ELLIOTT, *Chairman*; C. A. KITCH, *Secretary*.
5. *Worship and Ritual*:
LUCIUS H. BUGBEE, *Chairman*.
6. *Church Union*:
James A. James, *Chairman*; Mrs. G. W. Hollister, *Secretary*.
7. *Evangelism*:
RALPH S. CUSHMAN, *Chairman*; A. B. CORBIN, *Secretary*.
8. *Sabbath Observance*:
CAMERON HARMON, *Chairman*; Henry C. Black, *Secretary*.
9. *Marriage and Divorce*:
W. J. Sherman, *Chairman*; G. W. Reed, *Secretary*.
10. *Amusements and Recreation*:
Mrs. O. N. Townsend, *Chairman*; W. D. Little, *Secretary*.
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S. W. CORCORAN, *Chairman*.

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Baltimore	H. W. Burgan, J. C. Letts
Bengal	V. M. Ilahibaksh, S. K. Mondol
Blue Ridge-Atlantic	R. C. Kennedy, C. M. White
Bombay	A. A. Parker, G. Sundar Rao
Burma	B. M. Jones, Mrs. Benjamin M. Jones
California	J. H. McCallum, W. J. Sherman
Central Alabama	W. L. Brown, J. W. Thomas
Central China	Wen Teh Kiang, Handel Lee
Central German	A. J. Bucher, Gottlieb Golder
Central Germany	Otto Goricke, H. E. Zeuner
Central Illinois	J. A. Chapman, J. W. Fling
Central Missouri	B. F. Abbott, Miss Arsanias M. Williams
Central New York	M. F. Van Dyke, H. E. Woolever
Central Pennsylvania	H. T. Ames, E. R. Heckman
Central Provinces	Shorogu Bose, C. F. H. Guse
Central Swedish	C. A. Carlson, C. J. Wallenius
Central Tennessee	C. G. Dillard, H. L. Upperman

Chengtuo West China	Sao Dsi Liu , Bo Chen Tang
Chicago Northwest	H. R. Boese , F. H. Thiel
Chile	Roberto Elphick, P. R. Zottele
Chungking West China	Din S. Lien , Fah S. Yang
Colorado	E. G. Cutshall , Frank McDonough, Sr.
Columbia River	A. A. Callender , G. E. Hunt
Dakota	E. E. Hunt , Lauritz Miller
Delaware	D. H. Hargis , H. S. Wilson
Denmark	Herman Saermark , C. H. Yensen
Des Moines	J. H. Darling , L. P. Goodwin
Detroit	George Elliott , F. J. Rutherford
East German	C. F. Houck , H. A. Maser
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Bishop F. J. McCONNELL Presiding; Counsel for the Church, FRED D. STONE (Rock River); Counsel for the Defendant, DORR F. DIEFENDORF (Newark).

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E. A. Elliott, New England.
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Horace G. Smith, Rock River.
T. H. Campbell, Ohio.
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N. J. Crolley, Atlanta.
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L. H. Sweetland, Northwest Kansas.
M. S. Davage, Louisiana.
W. A. Brown, Nebraska.
W. H. Ford, Philadelphia.
G. E. Hunt, Columbia River.
J. E. Bowes, Minnesota.
L. A. Copeland, Southern California.

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F. M. Pyke, North China.
G. W. Hollister, Hinghwa.
S. O. Pyun, Korea.
C. B. Stuntz, Indus River.
Mrs. G. H. Thomas, Lucknow.
C. D. Rockey, North India.
Cipriano Navarro, Philippine Islands.
Theodor Arvidson, Sweden.
J. F. Reed, Holston.
Heinrich Fellman, South Germany.
Fred Aden, Eastern South America.
B. M. Jones, Burma.
J. B. Peatling, Michigan.
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H. E. Woolever, Central New York.
J. S. Hill, East Tennessee.
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I. W. Young, Lincoln.
C. W. Tenney, Inter-Mountain.
Manfred C. Wright, North Indiana.
H. C. Leonard, Southern.
S. M. Utley, Tennessee.

J. L. Peterson, Northwest Iowa.
T. S. Brock, New Jersey.
G. W. Frame, Puget Sound.
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Frederick Bankhart, Yenping.
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E. H. Redstone, New England.
Felice Cacciapuoti, Italy.
Ernest Furrer, Switzerland.
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E. W. Peterson, Oregon.
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In Memoriam



BISHOP
LUTHER BARTON WILSON

Born in Baltimore, Maryland,
November 14, 1856

Consecrated a Bishop in Los Angeles,
California, 1904

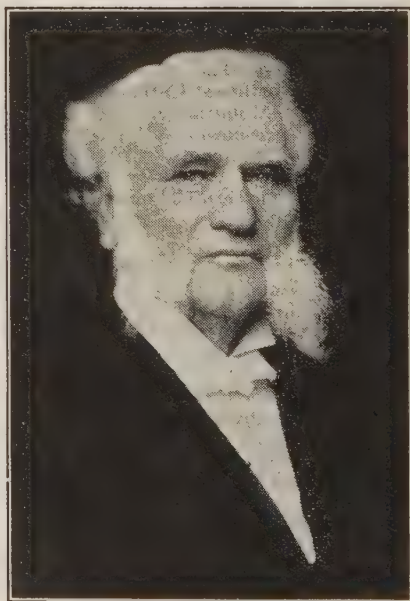
Died in Baltimore, Maryland,
June 5, 1928

BISHOP
JOSEPH C. HARTZELL

Born in Moline, Illinois,
January 1, 1842

Consecrated a Missionary
Bishop in Cleveland,
Ohio, 1893

Died in Cincinnati, Ohio,
September 6, 1928



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Names of Retired Bishops in Italics.

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 WILLIAM F. ANDERSON, 581 Boylston Street, Boston, Massachusetts.
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6.	William H. McMaster, 1304 South Union Avenue, Alliance, Ohio	1936
7.	George T. Saxton, 926 Yuma Street, Manhattan, Kansas..	1932
8.	George M. Henderson, Sterling, Colorado.....	1936
9.	*Charles A. J. Walker, 905 First National Bank Building, Cincinnati, Ohio	1932
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11.	Claude C. Hall, Lawrenceville, Illinois.....	1932
12.	J. Luther Taylor, Pittsburg, Kansas.....	1936
13.	Matthew S. Davage, Clark University, Atlanta, Georgia....	1932
14.	Wallace H. Finch, 164 Summit Avenue, Mount Vernon, New York	1936
15.	Horace M. Havner, 641 Insurance Exchange Building, Des Moines, Iowa	1932
16.	George W. Henson, 1019 69th Avenue, Oak Lane, Philadelphia, Pennsylvania	1936
17.	William F. Conner, The King Edward, Pittsburgh, Pennsylvania	1932
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19.	Joseph S. Ulland, Fergus Falls, Minnesota.....	1932
20.	Frank S. Wallace, Hotel Maryland, Pasadena, California..	1936
21.	M. J. Naylor, 428 North Pine Street, Baltimore, Maryland..	1932

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Morris S. Daniels, Suffern, New York.....	1936
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William T. Rich, 200 High Street, Boston, Massachusetts.....	1932

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*Deceased.

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The Chartered Fund of the Methodist Episcopal Church.—*Pennsylvania.*

Trustees of the Methodist Episcopal Church.—*Ohio.*

Board of Foreign Missions of the Methodist Episcopal Church.—*New York.*

The Board of Home Missions and Church Extension of the Methodist Episcopal Church.—*Pennsylvania.*

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The Woman's Foreign Missionary Society of the Methodist Episcopal Church.—*New York.*

The Woman's Home Missionary Society of the Methodist Episcopal Church.—*Ohio.*

* Deceased.

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Pittsburgh Conference: Ministerial, Grafton T. Reynolds, L. D. Spaugy; Layman, P. W. Morgan.

* Deceased.

RULES OF ORDER OF THE GENERAL CONFERENCE

ORGANIZATION

RULE 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the Devotional services, the call of the roll shall be made by the Secretary of the preceding General Conference in the following manner:

(a) The names of the Bishops who have died during the quadrennium, and the name of every Delegate-elect who may have died since election.

(b) The names of the Bishops, followed by the names of the Missionary Bishops.

(c) The roll of Delegates by Conferences. Whenever a Conference is called, the Chairman of the Delegation shall report the name of any Delegate who is absent. If no absentee is announced, the Secretary shall record all the Delegates of that Conference as present. And, if a quorum is present, the Conference shall proceed to organization by the election of a Secretary; by ballot, if there be more than one nomination, otherwise by acclamation; and by the election of such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

TIME OF MEETING, RECESS, AND ADJOURNMENT

RULE 2. *After the opening session*, the General Conference shall meet at 8:30 A. M., and adjourn at 12:30 P. M. The first *half hour* of the morning session shall be devoted to religious exercises, conducted by the Presiding Officer or by some other person designated for such service. The General Conference, however, may alter the time of meeting and may adjourn and fix the time to which it shall adjourn. A recess of ten minutes shall be taken at 10:30 o'clock unless otherwise ordered.

THE PRESIDENT

RULE 3. *The President shall take the Chair* precisely at the hour to which the General Conference stood adjourned, and cause the session to be opened by the reading of the Scriptures, singing, and prayer. On the appearance of a quorum he shall see that the business of the Conference proceeds regularly, according to the Rules of Order and such other regulations as may be adopted by the General Conference.

RULE 4. *The President shall decide all questions of order*, subject to an appeal to the General Conference. In case of such appeal the question shall be taken without debate, except that the

appellant shall state the grounds of his appeal, and the President shall state the grounds of his decision.

RULE 5. *The President shall appoint all Committees*, unless otherwise ordered by the Conference.

RULE 6. *On assigning the floor to a Delegate and before he speaks*, the President shall ascertain and distinctly announce his name and the Annual Conference which he represents.

ORDER OF BUSINESS

RULE 7. *The regular order of business shall be:*

I. DEVOTIONAL SERVICES.

II. APPROVAL OF THE JOURNAL.

On the first day of the session a Committee of Five, nominated by the Bishops, shall be elected. This Committee shall examine carefully the daily Journal of the Secretary, comparing it with the stenographic record, and shall report to the General Conference in either of these forms, strictly followed:

- (1) "We have examined the Journal and it is correct"; or
- (2) "We have examined the Journal and it is correct except in the following particular or particulars."

If the report of the Committee be in form (1) the question shall be submitted, Shall the Journal be approved? If the report of the Committee be in form (2), The question shall be submitted:

- a. Shall the report of the Committee be adopted?
- b. Shall the Journal as corrected in accordance with the report of the Committee be approved?

Any error subsequently discovered shall be reported by the Committee to the General Conference for its action.

III. REPORT OF THE COMMITTEE ON PRIVILEGES.

On the first day of the session there shall be elected, on nomination of the Bishops, a Committee of Nine on Questions of Privilege. To this Committee any Delegate shall submit what he considers a question of privilege relative to the business of the General Conference. The Committee shall determine whether the matter so submitted is or is not a question of privilege. All matters approved by the Committee as matters of privilege shall be reported to the Presiding Officer and acted upon each day immediately after the approval of the Journal. The appointment of this Committee, however, shall not be construed as abridging in any measure the right of any Delegate to bring forward at any time such matters of *urgency* as involve the rights or welfare of the individual Delegate or of the House. (See Rule 11.)

The following Calls shall be made in the order herein given, and shall be severally completed before the intro-

duction of other business, except by a suspension of the Rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

IV. CALL OF THE CONFERENCES.

Annual, Central and Central Mission—in alphabetical order for the presentation of written resolutions *for immediate passage.*

(1) When a resolution has been presented and read under the Call of Conferences, and *before* the Delegate who introduces the resolution shall speak, the question of consideration shall be raised by the Chair asking: "Is there objection to consideration?" If objection be raised, the question of consideration shall then be put without debate, and if there is a two-thirds vote *against* consideration the resolution shall not be entertained; but if consideration be not denied, the Delegate introducing the resolution may then speak to it.

(2) If, after the Delegate introducing the resolution has spoken, a motion of reference be *immediately* made, it shall be decided without debate. This motion to refer may be amended and such amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made or if a motion to refer has been negatived, the proposition shall be regarded as in possession of the House and its discussion shall be subject to the rules governing debate.

(3) A motion to defer consideration and print in *The Daily Christian Advocate* shall be decided without debate. If sustained by one hundred and fifty Delegates it shall prevail; in which case the resolution shall be given precedence at the next session of the General Conference immediately after recess; *provided*, however, that a resolution which has been refused consideration shall not be printed in *The Daily Christian Advocate* or the General Conference Journal.

V. CALENDAR.

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees and Commissions shall be called in the order in which they are filed with the Secretary of the General Conference, except as otherwise determined by the General Conference.

VI. MISCELLANEOUS BUSINESS.

Following the completion of the Call under V, there shall be the Call of Miscellaneous Business which shall be conducted under the special rules as provided for the Call of the Conferences in IV.

DUTIES AND PRIVILEGES OF DELEGATES

RULE 8. *No Delegate shall absent himself from the sessions*

of the General Conference without leave, unless he be unable to attend.

RULE 9. When a Delegate is about to speak in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President, but shall not proceed until recognized by him. The Delegate must address the Chair from his place, but he shall speak to the General Conference from the speaker's platform.

RULE 10. *No Delegate shall be interrupted* when speaking, except by the President to call him to order when he departs from the question, or uses personalities or other disrespectful language; but any Delegate may call the attention of the President to the subject when he deems a speaker out of order, and any Delegate may explain when he thinks himself misrepresented.

RULE 11. *When a Delegate desires to speak to a question of privilege* he shall state briefly the question to the President; but it shall not be in order for him to speak to the House until the President shall have decided that it is a privileged question. Questions of privilege are strictly limited to matters relating to the rights and welfare of the individual Delegate or of the whole body; and must be of such *immediate urgency* as to justify the interruption of the regular order. (See Rule 7, III.)

RULE 12. *No Delegate shall speak more than once* on the same question until every Delegate who chooses to speak shall have spoken; nor shall any Delegate speak more than twice on the same question, nor more than ten minutes at one time, except by consent of the General Conference.

MOTIONS AND RESOLUTIONS

RULE 13. *Resolutions shall be written and presented in duplicate by the mover.* A motion shall be reduced to writing if the President, Secretary, or a Delegate request it. If the General Conference shall order a resolution referred to a Committee, the mover shall furnish to the Secretary a *third copy thereof* for the use of the Committee.

RULE 14. *Reading.* All written motions, reports, and communications to the General Conference shall be passed to the Secretary, to be read by him to the General Conference.

RULE 15. *When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference.*

RULE 16. *The following motions shall be taken without debate:*

- (1) To adjourn.
- (2) To suspend the rules.
- (3) To lay on the table.

- (4) To take from the table.
- (5) To raise the question of consideration.
- (6) To call for the previous question.
- (7) To reconsider a non-debatable motion.
- (8) To refer, *only* under Rules 7, IV, (2), and 19.
- (9) To defer and print, *only* under Rule 7, IV, (3).

RULE 17. *No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection; but one or more of the following motions may be made, and they shall have precedence in the order in which they are given, namely;*

- (1) To fix the time to which the General Conference shall adjourn (may be amended, substituted, or laid on the table).
- (2) To adjourn.
- (3) To take a recess.
- (4) To lay on the table.
- (5) To order the previous question (cannot be laid on the table).
- (6) To postpone to a given time.
- (7) To refer.
- (8) To substitute.
- (9) To amend.
- (10) To postpone indefinitely.

NOTE.—The motions “To Lay on the Table” or “To Postpone Indefinitely” shall not apply to certain reports from the Committee on Judiciary. See Rule 44, § 2 (2).

RULE 18. *Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.*

RULE 19. *It shall be in order to move the previous question—that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by a vote of two-thirds of the Delegates present and voting, the main question shall be put; nevertheless, under this rule, after the previous question has been ordered, it shall be in order to divide, or to move to refer or to recommit or to lay on the table. It shall not be in order for a Delegate to move the previous question or to move to lay on the table or to offer any other motion that closes debate at the end of a speech in which he has discussed the pending question.*

RULE 20. *When a vote is about to be taken any Delegate shall have the right to call for the division of a question if it be divisible into distinct propositions.*

RULE 21. *The motion to adjourn* shall be taken without debate, and shall always be in order, *except*

(1) When a Delegate has the floor.

(2) When a question is actually put, or a vote is being taken, or until finally decided.

(3) When a question is pending on sustaining the demand for the previous question.

(4) When the previous question has been called and sustained, and action under it is pending.

(5) When a motion to adjourn has been negatived, and no business or debate has intervened.

(6) When a motion to fix the time to which the General Conference shall adjourn is pending.

RULE 22. *Reconsideration.* When any motion or resolution shall have been acted upon by the General Conference, it shall be in order for any Delegate who voted with the prevailing side to move a reconsideration; provided, that a motion to reconsider a non-debatable motion shall be decided without debate.

RULE 23. *Changes of Discipline.* All resolutions proposing changes in the *Discipline* shall state the wording of the paragraph, the line to be altered, and the wording to be substituted; and no such proposed change shall be considered until it has been in the possession of the General Conference for one day and shall have been printed in *The Daily Christian Advocate*; but while it is under consideration amendments which are germane shall be in order.

RULE 24. *When any Delegate shall move the reference of any portion of the Journal of an Annual, Central, or Central Mission Conference to any Committee* he must at the same time furnish a copy of the portion he wishes to have referred, prepared as provided by Rule 36 in the case of memorials.

REPORTS OF COMMITTEES AND COMMISSIONS

RULE 25. Reports signed by the Chairman and Secretary, and minority reports signed by at least 10 members of the Committee or Commission, shall be considered to be in the possession of the General Conference when they shall have been printed in *The Daily Christian Advocate*. In a minority report from the Committee on Judiciary one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the Committee reports for which they are offered as substitutes. If there be two or more such reports they shall be considered in their alphabetical order. All such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the Committee, the total membership of the Committee, the num-

ber present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of General Conference Commissions and Special Committees shall be printed in *The Daily Christian Advocate* before being presented to the Conference and shall be read to the General Conference *only by its order*.

RULE 26. *When the Chairman of a Committee is not in harmony with a report ordered by the Committee, it shall be his duty to state the fact to the Committee, and the Committee shall elect one of its members to represent it in the presentation and discussion of the report in the General Conference; but, if in such case the Committee fail to select such a representative, the Chairman shall designate a member to represent the action of the Committee, and said representative shall have all the rights and privileges of the Chairman in relation to such report.*

RULE 27. *The Delegate selected by the signers of a minority report for presenting their report shall have all the privileges in reference to the minority report that are given in Rule 28 to the Chairman presenting a Committee report; except that the Chairman presenting the Committee report shall have the right of closing the debate on the question of substituting the minority report for the Committee report.*

RULE 28. In the consideration of reports of Committees and Commissions, the Delegate claiming the floor shall announce from his assigned place upon which side he proposes to speak. If that side of the question has been presented by the speaker immediately preceding, and if the floor be immediately claimed by one upon the other side, the latter claim shall be recognized. In any case if a speaker takes the platform without challenge he shall be entitled to all the rights of debate; provided, however, that no report shall be finally decided or debate upon a question be closed without an opportunity for the presentation of that side of the question which has not been previously presented by at least two speakers.

Provided, however, that a Committee making a report through its Chairman, or one of its members, selected by the Committee or by its Chairman, shall be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The Committee shall not be deprived of its right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the Chairman or representative of the Committee shall be entitled to the same rights and privileges on each proposition, thus decided separately, as he would have had if the report had been consid-

ered as a unit. A similar privilege is granted to the Delegate in charge of a minority report. See Rules 26 and 27.

VOTING

RULE 29. *Every Delegate* who is within the bar at the time a question is put shall vote, unless, for special reasons, excused by the General Conference. A Delegate who is not within the bar at the time a question is put by the President shall not be allowed to vote except by consent of the General Conference, when such Delegate has been necessarily absent.

RULE 30. *Voting shall be by the uplifted hand*, but, on a division of the House, a count vote shall be taken, the Delegates rising in their places and standing until they shall have been counted. Votes may also be taken by ballot and by AYES and NOES.

RULE 31. *Ayes and Noes*. It shall be in order for any Delegate to call for the AYES and NOES on any question before the General Conference, and if the call be sustained by one hundred Delegates, the vote thereon shall be so taken. If the call be not sustained, Delegates voting in the minority may have their votes recorded. The AYES and NOES may be taken in the following manner: Each Delegate shall write his name and vote on the official ballot, to be inspected and the totals reported by the several Chairmen of the Conference Delegations, and passed to the Secretary of the General Conference for record. The Secretary of the General Conference shall prepare uniform blanks for the taking of such ballot, and shall publish the detailed vote by Conferences in the General Conference *Journal* and *The Daily Christian Advocate*.

RULE 32. *Order of voting*. In voting when there is a substitute, and amendments have been proposed to the original resolution, the General Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the General Conference shall vote upon the substitute, to which one amendment may be made, and finally upon the question of adoption.

RULE 33. *A call for a vote by orders* shall be made and seconded by Delegates of the same order, and shall require the vote of one-third of the Delegates of that order present and voting.

RULE 34. *When voting by orders* the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental question bearing upon such vote shall be decided by the General Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR
UNANNOUNCED REFERENCE

RULE 35. *Memorials.* Three copies of memorials, resolutions, and miscellaneous papers for reference to a Committee, and not for *immediate passage*, shall be placed in the hands of the Secretary without announcement.

RULE 36. *Delegates presenting such memorials*, petitions, and other papers for reference shall prepare the papers by writing plainly on the back of them, after folding, the following items in the order herein given, namely:

- (1) Name of Delegate presenting paper.
- (2) Conference to which the Delegate belongs.
- (3) Conference, Lay Member, Delegate, or Church from which the paper comes.
- (4) Subject to which it relates.
- (5) First name on the petition.
- (6) Number of other petitioners.
- (7) Committee to which it is to be referred.

RULE 37. Memorials, resolutions and other papers thus presented shall be *delivered directly to the Secretary* of the General Conference, in triplicate, and shall be sent by him to the Committee on Reference (see Rule 44) and announced in the Journal of the day; provided, that in case of memorials and documents of unusual length, which are not intended for publication, one complete original copy shall be required, and two copies of the indorsement thereon as required by this paragraph.

RULE 38. *Memorials, petitions, etc.*, for reference to Committees may be mailed to the Secretary of the General Conference at any time within four months previous to the session of the General Conference, for early classification and reference to the several Standing Committees.

RULE 39. *There shall be fourteen Standing Committees as follows:*

COMMITTEES

- I. Episcopacy.
- II. Judiciary.
- III. Itinerancy.
- IV. Boundaries.
- V. Revision.
- VI. Temporal Economy.
- VII. State of the Church.
- VIII. Book Concern.
- IX. Foreign Missions.
- X. Home Missions and Church Extension.
- XI. Education.
- XII. Pensions and Relief.
- XIII. Hospitals, Homes, and Deaconess Work.
- XIV. Temperance, Prohibition, and Public Morals.

RULE 40. *The Committee on Judiciary* shall consist of twenty-five Delegates, to be elected by the General Conference upon nomination of a special Committee consisting of the Secretary of the General Conference and the elected Chairmen of the Standing Committees. This Committee shall meet at such times as it shall determine or as may be ordered by the General Conference.

RULE 41. *The Committee on Revision* shall consist of nine Delegates to be nominated by the Bishops and elected by the General Conference. It shall meet at such times as it shall determine or as may be ordered by the General Conference.

RULE 42. *The other Standing Committees* shall be divided into two Groups, designated as GROUP A, meeting at 3 P. M. on Monday, Wednesday, and Friday; GROUP B, meeting at 3 P. M. on Tuesday, Thursday and Saturday; as follows:

GROUP A.—*Monday, Wednesday, Friday.*

Episcopacy.

Itinerancy.

Boundaries.

Temporal Economy.

State of the Church.

Hospitals, Homes, and Deaconess Work.

GROUP B.—*Tuesday, Thursday, Saturday.*

Book Concern.

Foreign Missions.

Home Missions and Church Extension.

Education.

Pensions and Relief.

Temperance, Prohibition, and Public Morals.

RULE 43. *Assignment to Standing Committees.* As soon as practicable after the election of Delegates, the Secretary of each Annual Conference shall call together the Ministerial and Lay Delegates for organization. They shall elect one of their number Chairman, and shall assign one Ministerial and one Lay Delegate to membership in each Standing Committee, except the Committees on Judiciary and on Revision. The Chairman of the Delegation shall immediately forward to the Secretary of the General Conference the names and addresses of the Delegates from his Conference, arranged alphabetically, indicating the order to which each belongs, and the Standing Committees in GROUP A or GROUP B to which each is assigned; and from these returns the Secretary of the General Conference shall construct as far as possible the roll of Standing Committees in advance of the opening of the General Conference.

RULE 44, § 1. There shall be a *Committee of Reference*, composed of the Secretary of the General Conference and two

Ministerial and two Lay Delegates, who shall be appointed by the Secretary of the General Conference, of which Committee the Secretary of the General Conference shall be Secretary.

(1) *The Committee of Reference*, as soon as appointed, shall meet and organize by electing a Chairman from its number. The Secretary of the General Conference may also appoint an Assistant Secretary to co-operate with him in keeping the records of this Committee, which records shall be made a part of the Journal of the General Conference. To this Committee shall be referred all petitions, memorials, appeals, and other documents, not otherwise provided for, presented to and requiring action of the General Conference.

(2) *The Committee of Reference* as expeditiously as possible shall refer and distribute all petitions, memorials, appeals, and other documents properly referable to the Committees provided by the Rules of Order and to such other Committees as are or may be provided by the Rules of Order or especially created by the Conference. Reference of all petitions, memorials, appeals, and other documents to the said several Committees shall be made as indicated generally by the title of the Committees, and hereafter particularly specified.

(3) *The Committee of Reference* shall number consecutively its references to the several Committees and shall publish the number, title, and Committee reference of all documents referred during the preceding day in *The Daily Christian Advocate*.

(4) *The Committee of Reference* shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another Committee; the said Committee shall also have power to withhold from reference and publication any document which it shall deem personal, or which is not properly referable to any existing Committee, or it may recommend to the General Conference the appointment of a special Committee to consider such document. The General Conference may, on motion, require any document withheld from reference to be properly referred.

§ 2. The following special references shall be made:

(1) *To the Committee on Episcopacy*, all memorials, petitions, and other documents relating to the General and Missionary Superintendency.

(2) *To the Committee on Judiciary*, all appeals coming to the General Conference under the provisions of the Discipline, rulings of the Bishops and all other questions specifically referred to it by the General Conference. It shall not be in order to "Lay on the Table" or to "Postpone Indefinitely" reports from the Committee on Judiciary, except on questions specifically referred to it by the General Conference.

(3) *To the Committee on Itinerancy*, all memorials, petitions, and other documents relating to the Pastorate, the District Superintendency, Annual Conference Membership, Conference Claimants and the Local Ministry (except the matter of Pensions and Relief), and also Annual Conference Journals.

(4) *To the Committee on Boundaries*, all memorials, petitions, and other documents relating to the Boundaries of the Conferences.

(5) *To the Committee on Revision* shall be sent, for the correction of verbal errors and infelicities only, all Committee reports except the reports of the Committees on Judiciary and Boundaries, as they finally pass the General Conference and before their final printing in *The Daily Christian Advocate*. To the Committee on Revision the General Conference also may refer any resolution or report for more careful and exact statement.

(6) *To the Committee on Temporal Economy*, all memorials, petitions, and other documents relating to the organization, business and administration of the Quarterly, District, Annual, and General Conferences, and also matters relating to Lay Conferences, Ratio of Representation, and matters relating to Church membership, property, finance, and other temporal matters, including statistical reports.

(7) *To the Committee on State of the Church*, all memorials, petitions, and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the Church not clearly belonging to other Committees.

(8) *To the Committee on Book Concern*, all memorials, petitions, and other documents relating to the Book Concern, the Book Committee, publications, and publishing interests.

(9) *To the Committee on Foreign Missions*, all memorials, petitions, and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Missionary Work outside the United States.

(10) *To the Committee on Home Missions and Church Extension*, all memorials, petitions, and other documents relating to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary work.

(11) *To the Committee on Education*, all memorials, petitions, and other documents relating to the Board of Education, our higher Institutions of Learning, Courses of Study, and all other questions affecting the educational interests of the Church; relating to Education for Negroes and all other matters affecting the educational interests of the colored people; relating to

Church Schools, Methodist Brotherhood, Church School literature, and all other matters affecting our Church School work; relating to our Young People's work, the literature of the Epworth League, and other matters affecting the interests of the League.

(12) *To the Committee on Pensions and Relief*, all memorials, petitions, and other documents relating to the subject of Pensions and Relief for our Preachers, Missionaries, Deaconesses and other Church workers.

♥ (13) *To the Committee on Hospitals, Homes, and Deaconess Work*, all memorials, petitions, and other documents relating to Hospitals, Homes, and Deaconess Work.

(14) *To the Committee on Temperance, Prohibition, and Public Morals*, all memorials, petitions, and other documents relating to Temperance, Prohibition, Habit-Forming Drugs, the Social Evil, and other questions on the attitude of the Church toward Public Morals.

RULE 45. *A business quorum of a Standing Committee* shall be thirty-five, except that for the Committees on Judiciary and on Revision a majority of all the members of the Committee shall constitute a quorum.

RULE 46. *The General Conference shall elect* the following Special Committees to consist of one Delegate from each Episcopal Area, to be nominated by the Bishops at the morning session of the third day: American Bible Society, Federation;

Also Special Committees on Credentials, Complimentary Resolutions, and Fraternal Delegates, to be nominated by the Bishops at the opening session.

(1) The Committee on Credentials shall consist of eleven Delegates. It shall report upon the membership of the Conference, the absence of delegates, and the seating of reserve delegates, together with all other questions directly related to the attendance or excuse of Delegates. The report of this Committee shall be the basis of settlement with the Delegates in the matter of *per diem* allowance.

(2) The Committee on Fraternal Delegates shall consist of eleven Delegates. This Committee shall see to the entertainment of Fraternal Delegates, their presentation and introduction. To this Committee shall be referred formal communications of greeting coming from other Churches or religious bodies. Replies to such communications shall be prepared by this Committee, and if adopted by the General Conference, said replies shall be forwarded in the form approved.

RULE 47. Committees shall not originate business, but shall give consideration to all subjects specifically referred to them by the General Conference, and to all memorials and petitions received not later than the eighth business day of the General

Conference, and report on all subjects coming before them, but not necessarily on all memorials.

RULE 48. *No Committee shall consider a matter which the General Conference has refused to refer.*

RULE 49. *When a matter has been received by the General Conference, and referred to a Committee, and a report thereon has been made, it shall not be in order for another Committee to consider the same subject, or for the General Conference to entertain a report from another Committee on the same subject; but should a Committee ascertain that a subject which has been referred to it has been referred also to another Committee, it shall report the fact to the Committee on Reference, which shall assign the paper to the proper Committee unless it be in doubt, in which case it shall report the matter to the General Conference for its decision.*

RULE 50. *Whenever in any Committee any change in the Discipline is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the Standing Committees, there shall be a Committee of Conference, composed of three members from each Standing Committee involved, appointed by the Chairman of each Committee; which Committee of Conference shall consider said proposed legislation and report back to their respective Committees before any report on the proposed legislation is made to the General Conference.*

RULE 51. *There shall not be reported as coming from a Committee any matter which has not been considered and acted upon by the Committee duly assembled.*

RULE 52. *Committee reports which propose changes in the Discipline shall recite not only the paragraph and the line to be amended, but also the paragraph as amended.*

MISCELLANEOUS

RULE 53. The roll call at the close of the General Conference shall follow the order as provided in RULE 1, (b) and (c).

RULE 54. *Demonstrations* of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 55. *No persons*, except Delegates, ushers, and pages, shall stand in the open spaces in the room.

RULE 56. *The ushers* shall keep the aisles clear for their proper use, and none but Delegates shall be admitted within the inclosure reserved for the Delegates.

RULE 57. *In all matters not specified* herein the proceedings of the General Conference shall be governed by Common Parliamentary Law.

RULE 58. *These rules may be suspended* at any time by a vote of two thirds of the Delegates present and voting.

THE EPISCOPAL ADDRESS TO THE GENERAL CONFERENCE OF 1928

THE ADDRESS OF THE GENERAL SUPERINTENDENTS TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH
IN SESSION AT KANSAS CITY, MISSOURI, 1928

To the members of the General Conference of the Methodist Episcopal Church and to the Communion they represent, your brethren in the Episcopal office offer their Christian greeting: "Grace to you and peace from God our Father and the Lord Jesus Christ."

Since we separated at Springfield some of our group have passed from us:

Bishop Quayle, apostle of optimism and brotherhood, as never before is in God's glorious out-of-doors.

Bishop Stuntz, with his rare missionary genius, has reached the land where they rest from their labors and yet serve Him.

Bishop Bickley, with his reverence for God and duty, has found the joy of the city that lieth four square.

Bishop Neely, after a long life of abundant labor, has entered the Church Triumphant, leaving to us an example of untiring devotion.

And from our ministry in other offices, and from our laity, have gone stalwart servants of the King, whom, at some appropriate hour of the session, we shall remember, not more lovingly than now but more formally.

Reports

From the written reports already in your hands, you will be advised of the principal happenings in the respective Episcopal Areas. In Copenhagen a situation has arisen which will be later formally presented to you for such consideration and action as you shall adjudge proper.

The Benevolent Boards of the Church, devoted and diligent, will desire severally the privilege and opportunity of presenting the record of the quadrennium in their own way and save as

their work is related to questions of general policy, we shall not in any way anticipate their reports.

The orders of the General Conference of 1924 have been carried out in the matter of organizing Conferences and Missions, and in the case of changes authorized, the action thus taken will be formally reported.

Pursuant to your instruction, there has been the usual exchange of courtesies with other denominations by regularly appointed representatives. We have all traveled through the connection except as physical disability or other causes have limited the scope of our endeavor, and in recognition of your expressed judgment as to Conference presidency, even though you left the interpretation of the suggestion to the Board itself, the Bishops resident in the United States have held their own Conferences not more frequently than twice in the four years. As to our future administration in respect of this, you will doubtless advise us.

At the spring meeting of 1926, held in Washington, D. C., by special understanding all the Bishops were present except Bishops Nuelsen, Mitchell and Bast. The whole time of the Conference was given to reports from overseas. The addresses there delivered were published and widely distributed. Within the recollection of the present Bishops, there has been no meeting richer in information and inspiration.

We are regretful that we cannot report the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, as an accomplished fact. As you know, we gave to the plan of unification a large vote, but our sister Church, while giving to it a substantial majority, did not give the required constitutional majority. What was recorded was, however, a noticeable advance toward the goal.

Statistics

The progress of our Church during the four years now closing will be measurably stated in a brief summary. In the item of membership, there were reported for 1923, 4,643,453; for 1927, 4,781,337, a gain of 137,884. For the Sunday School, the figures at the beginning of the quadrennium were 4,857,429, and at its close 4,633,828; in the Annual Conferences and Mis-

sions there were 2,038 probationers, 19,233 full members, and there were in 1923, 15,195 local preachers. Now there are 1,672 probationers, 19,567 full members, 15,332 local preachers. For all the Benevolences we contributed in the last year of the preceding quadrennium \$22,471,525, and we report as the totals for 1927, \$18,965,782.

Introduction

The representatives of the Church here present cannot be satisfied to give to the facts and figures submitted to them hurried attention or easy-going consideration. Mr. Wesley's motto, "The world is my parish," is in no danger of being forgotten; it is illustrated in the personnel of our body. Here all the continents except Australasia are represented, but more than that, almost all classes, groups and races are represented, not only in the General Conference itself, but also in its standing committees. It must be, therefore, that the world will be constantly in our thinking and we shall be visualizing the interest and claim of the whole parish in what we say and do.

In his history of England, Trevelyan quotes the saying, "It was not England that made her parliament, but her parliament that made England." Let us apply that latter word to this Ecclesiastical Council, for it is also and in particular true that this General Conference, in a degree hardly to be estimated, will tend to make the Methodism of tomorrow a feeble or stalwart entity. What model shall we set before ourselves?

It has been frequently noted that the Methodist Episcopal Church and the government of The United States of America have some features in common. Ours is not an association of independent units, but a federation by the provisions of which certain specified rights are reserved by the constituent bodies, but other rights are granted to the governing Conference to which is committed the formulation of provisions and general programs for the entire communion. The General Conference session affords opportunity for practically unrestricted action, except in the case of constitutional questions for which definite procedure is prescribed. With the constitution of the United States and that of the Methodist Episcopal Church, it is conceivable that practical amendment might be attempted by

statutory interpretation. Since the days of the fathers, however, propositions affecting our articles of organization and government have demanded for determination the action both of the General Conference and that of the Annual and Lay Electoral Conferences.

The irregularity of any other procedure has been recognized, and so in practice, where there has been a reasonable opinion that the action proposed impinged upon the constitution, the impulse toward hasty action has almost invariably yielded to respect for precedent. Recognizing, as we do, the general tendency to lawlessness and disregard of constitutional authority we shall the more eagerly demonstrate our respect for the authority and decisions of the General Conference.

Nothing of human origin, whether civic or ecclesiastical, is too sacred for scrutiny and criticism, and the warrant for denominational continuance is in the service actually rendered to the present age. There is no inherent glory in either advocacy of or opposition to the status quo. We must accept honestly, and courageously, the obligation of these hours, and the members of the General Conference will find their brothers of the Episcopacy ready to co-operate in every way practicable, either now or hereafter, in relieving administrative difficulty and in increasing the efficiency of our beloved Church.

Church

From the beginning our Church has always been ready to make such modifications in its system as experience and necessity show to be required. The genius of Methodism lies in its power of adaptation and response to changing conditions and demands. Much discussion has taken place in the church and several proposals come before the General Conference touching the Episcopacy. These will receive your serious and careful attention. We have no word to say on the one side or the other of the questions before the body. We do desire to emphasize the importance and the intricacy of the questions under discussion and to declare our entire readiness to give all possible assistance to the constructive study of our administrative system. We share your desire for the highest welfare and spiritual efficiency of the Church today and tomorrow. Together with you

we seek the wisdom that cometh down from above, all of us eager to find those plans which will glorify our Christ and build up the Church which is His body.

Sharing the opportunity and responsibility which the General Conference offers and imposes, we enter upon the session with the hope and determination that by its example of unselfish devotion to high purpose, of deliberation, calm and judicial, of mutual respect and courtesy, and by its invariable subordination of personal wish to denominational welfare, this Conference shall set a new standard for connectional council and procedure. There is a quaint record in the old Book of how once between the herdmen of Abram's cattle and the herdmen of Lot's cattle there was strife. Naïvely there is added, "and the Canaanite and Perizzite dwelled then in the land." It would seem that with the personal discomfort of such unfriendly discussion, there were thus given to the too eager and hostile critics new darts of accusation with which to wound the saints. To the mind of the ancient writer, there probably came the thought that knowledge of the environment should have served to cool the fever of impulsive expression. Though the Canaanite and Perizzite of the story have passed on, we remember that their successors still dwell in the land.

I. THE LOCAL CHURCH AND WHAT IT MAY ASK OF GENERAL METHODISM

We turn our thoughts to the local church and ask ourselves what we find there and what has it the right to ask of world-wide Methodism. The local church is taken as the unit in our study of denominational progress, for it is there that we are to test the value of our organization and polity. It is the point of Methodism's contact with humanity. It is our recruiting office for the King's service. It is for us the institute of religious technology, our workshop, our training camp, our spiritual hospital, our home.

The Church Building

The building must be suited to the activities peculiarly demanded by the community, suggestively churchly, let us say—and the type of our buildings has been noticeably improved by what the Home Missions Bureau of Architecture has done—but

must never be obtrusively ornate. It should be suited for our work and worship, where the pulpit presumably takes precedence of ritual except in the great sacraments. The satisfaction of the æsthetic sense is too costly if, following a common custom of post-war finance, the erection of the building involves burdensome and long-continued indebtedness, or makes self-support indefinitely the goal of financial endeavor, or if material elegance takes from the house that warmth of atmosphere which is indissolubly associated with the idea of home. Yet the Church proper, and where possible the parish house, should fairly and fully express our sense of reverence, our love of beauty, our ideals of service and our financial ability. It would greatly conduce to the comfort of the congregation and officary if the Disciplinary restrictions as to mortgage were invariably observed, and it would further prove to the good of the charge if the requirements as to mortgage and sale were made applicable to lease. In case of proposed mortgage, where the amount required is equal to say one fifth of the value of the realty, the approval should be required of the District Committee of Church Location, of which the name and function might be appropriately changed.

The local church ought to be to its neighborhood as a little bit of heaven, and the more unlike heaven the neighborhood is, the greater the need for the church. This consideration should not be dismissed when the downtown congregation, allured by suburban attractions, is proposing to leave the crowded neighborhood in the congested centers of commercialism or neglect. Its open door should be the sign of its hospitality toward all sorts and conditions of men. If it can be made now, as in the past, a center of social life, the ideals of fellowship will be lifted to a new level and the essential democracy of Methodism be impressively illustrated. The church building, if in use but for a few hours each week, is yielding a return altogether inadequate. If at all possible, its doors should be open daily, thus affording a place for prayer or rest or for other worthy end. We are ready to believe and avow that even the humblest of our churches is the house of God and the gate of heaven. With this thought in mind, it must, however, appear incongruous to find the doors closed as is so often the case. It would be well if in

practice there might be borrowed from Saint John that word concerning the heavenly city, "The gates of it shall not be shut at all by day."

The reason for the open door is not far to seek. There are multitudes who have passed the days of strenuous toil and have abundant time for contemplation; there are discouraged folk to whom the open door might offer comfort. Also there are many strong and hopeful who, in the urge and drive of busy days, would be even stronger and more courageous if there were given them, in the quiet of God's House, a chance to tarry beside the wells of refreshing. If the Church shall bring together in the sympathies of a living comradeship those who have known the chill of social antipathy or occupational antagonism, its influence will be mightily felt and its pre-eminence among the redemptive agencies be everywhere conceded.

One of the tests of religious discrimination and leadership will appear in the settlement of what is and what is not to be permitted under the auspices of the church, and particularly what may or may not properly be done in the church itself or in the parish house in the way of entertainment or amusement. The popularity of any church is tawdry and short-lived if it is gained by the lowering of standards to the common levels of the world. It is a perversion of our so-called liberty and a betrayal of our sacred trust if we suffer the church in any case to become in its social life only a decent twentieth-century club.

The Local Church and Its Members

The local church is the visible home of the member as the Record shows or ought to show, and the idea of home cannot be too strongly emphasized nor can its practical realization be too substantially enriched. The officary and congregation of every charge in Methodism would do well to consider in the most exhaustive way these questions: "How can we make our church more homelike and attractive? How better may our hands and lips say 'welcome' to those who enter? How can we give to comradeship a new glow of hospitality so that the bonds of association shall be riveted with love?"

We, however, have provided a method of transfer from the active to the non-resident, inactive list, which, in view of mem-

bership rights and the solemn duty of membership care, has been employed too often and without the preliminary exercise of that solicitude which the Discipline anticipates.

Ian Maclaren has painted for us in "Beside the Bonnie Briar Bush" the picture of Lachlan Campbell striking out of the family Bible the name of his daughter, Flora. Pharisee that he was, the lines that obliterated the name were blotted and blurred with tears. But on the 430,000 names which, according to our statisticians, we have placed on the non-effective list, the mark of the tears is not always to be found. In the great cities one hears again and again the call for missing men and women. Alas, that so often, without search, without emotion, those whom we have welcomed with gladness slip away from us, denominational nomads, or wanderers into the far country, and the tragedy of it seems not to impress us. We must bring our practice closer to our theory in respect of this imperiled class. We earnestly call to the attention of our pastors and people the fruitful evangelistic field offered by this nearly half million members now on the inactive list.

Likewise, for those, of whose change of residence we are notified, we must devise a more effective follow-up system. The selfish desire of the home church to hold a name many times leads to the permanent loss of those whom we ought not to lose. One of the incumbent duties of this Conference is the repairing of our walls, so that exit shall be by the way specifically provided and vigilantly guarded, that we shall put an end to losses involved in the too easy transfer from the active to the non-active list of membership, and also of dismissal by letter without due notification of the pastor into whose parish our members move.

Young People—The Church School

The local church is the home of our children, and in it they have, by virtue of birth, an indefeasible right which cannot be disallowed by us or forfeited by them. Here every spiritual art is to be cultivated and employed for the nurture of the child entrusted to its guardianship. If there is anything at fault, either in the personnel or method of the church school or in the character of the literature furnished it, if there is any easy

going and inefficient custom encouraged or permitted in the brief hours of instruction, the local church, in a sense never to be dimmed, must recognize its sacred responsibility.

None of us can be quite satisfied that the instruction ordinarily given is sufficient. We need to lay greater stress than we are accustomed to do upon some adaptation of the catechetical method and the memorizing of Scripture. The time actually given to the lesson in many schools is so inadequate that, wherever possible, we should provide for week-day religious instruction, not to make of our children and adults bigots or sectarians, but that there be laid the foundation for intelligent religious belief.

It is evident that a more thorough method as to organization and personnel is pursued than ever before. The junior church should be studied, but we are persuaded that the outlook is brightest when the presence of the children in the public service is encouraged and where the paths followed lead most surely to personal religious experience and membership in the recognized Church.

The development of adult classes in the church school is one of the noticeable facts of the past years. Occasionally this has resulted in a lessened interest in and attendance upon the regular preaching services, and in a few cases has led to a general appraisal of church activities and agencies altogether unbalanced. Where these disadvantages have been avoided, the results have been gratifying. The reported decrease in the membership and attendance of the church school brings to us one of the most serious of our problems. It is possible that the mechanics of organization have been unduly developed or that the processes have not been fully and thoughtfully spiritualized. The whole question of instruction must be under scrutiny. What can be done should be done to make tender and strong the maternal interests of the Church and to sanctify the cultural methods which are the legitimate expression of that interest.

Young People—The Epworth League

The Epworth League is one of the great educational forces in the local church. It is apparent that the enthusiasm which marked the early days of the organization has not everywhere

been maintained. All the forces which have seemed to operate elsewhere to the lowering of standards in the conduct of youth have been felt by the League. It has also happened that the management of the League has been too often not by the young people themselves, but by those of maturer years, so that its character as a young people's society has been lost. In some instances this has come about by the repeated re-election of those who have perhaps grown old in service but who have been unwilling to surrender office, and who have been retained not because of their fitness for continuance, but because of their well-understood dread of retirement. The control should be in the hands of those for whom in particular it was organized, though the evident sympathy of the older church members ought never to be lacking. The influence of the League has been greatly strengthened by the Institutes conducted under its care and direction.

Sometimes we are harshly censorious in our criticism of our young people, contrasting the manners of youth today with the manners of youth in some golden yesterday. The contrast often considers youth alone and leaves out of view the adult actors. If we painted in all the characters that rightfully belong in the picture, we should see that however glaring the faults of youth today, however irritating its disposition toward undue self-expression, in which perhaps it is but following the example set by previous generations, it is more sinned against than sinning. There are influences at work affecting all the standards of conduct. The natural impulsiveness of youth and the absence of those restraints which usually come with age often lead to a sort of conspicuous recklessness out of proportion to real moral intent. If we were of keener discernment, we should doubtless interpret the phenomenon of youth's behavior as an appeal for bread when for lack of that discernment we are giving a stone.

At no previous day has there been so great need for wise, courageous and spiritual leadership as at this present, for at no previous day have our young people been so persistently and subtly assailed. They are resentful of sham, they are keenly critical of every attempt to guide them. In every provision for them, in every approach to them, love must crowd out effusive

sentimentality; pretense must yield to truth; genuine devotion must avoid the semblance of patronage. To neglect these principles in our action is only to widen and intensify what has been called the revolt of youth and hasten the spread of irreligion. It cannot be too emphatically declared that youth needs the Church even as the Church needs youth.

Young People—Finance, Office

If in any distribution of financial responsibility for denominational projects the membership of the local church is made a factor in the basis of computation, we are convinced that for this factor only adult membership should be included. There must be no allocation of financial responsibility, direct or implied, tending to discourage the bringing of our children into the formal membership of the Church.

We earnestly recommend that, where personal qualification gives promise of usefulness, a fair proportion of the offices of the Church be committed to the younger people so that in the interest of the Kingdom there shall be secured for the work the advantage of their aggressive strength and buoyant optimism, elements which the great business corporations of the world are more and more appreciating and utilizing.

The Pastor

In the Church, the pulpit and preacher are central to its life. The tasks of the pastorate were never so many and so intricate as at present, but the key of the situation is not in the cutting down of spiritual activity. The relief of the over-burdened pastor will be largely by the more thorough organization of the Church membership for service, a task delicate and difficult, but imperative.

What can world-wide Methodism do for the local church in respect of this? It must utilize every means, exhaust every effort in giving to the local church a competent pastor, and we must see to it that the importance of the ministerial office is recognized. One of the colossal obligations of the world, sometimes overlooked, is to the servants of God and the Church, who have magnified the offices of preacher and pastor in changing the manners and lifting the ideals of their day. Under

their prayer and toil, arid and forbidding deserts have become as blossoming gardens. Prophets, apostles, preachers of righteousness are as jeweled links in the chain of the world's golden personalities. The world will always have place for great preachers and great pastors, like Baxter of Kidderminster, or Rutherford, or Whyte, or Phillips Brooks, or like Durbin or Simpson, or like Quayle, who shall make the pulpit a throne of power and who, in pastoral ministry, shall brighten the day and cheer the way for those to whom they come. As in our homes we talk over the matter of life work with our children, let us not forget this place of alluring possibility.

Educational Institutions

Our Wesley Foundations, already established at many of the State supported colleges and universities, might profitably be located also at State normal schools, thus affording the opportunity of bringing Christian ideals before their students at a time when the question of vocation is receiving earnest consideration. This is a sufficient reason for the establishment of this denominational institution wherever practicable, though the duty of watching over our own in these schools, altogether apart from the vocational appeal, would justify the maintenance of this denominational ministry.

But in particular we must generously provide for our own schools, colleges and universities, while insisting upon their loyalty to those educational and religious ideals without which they can neither meet denominational requirement nor reasonably expect denominational support. It is to them that we must look chiefly for our technically qualified leadership. The catalogues of our theological seminaries show conclusively that we must largely depend upon our colleges for a proper ministerial supply, while experience proves that many of our finest and most influential laymen come from our collegiate campuses. So far from being merely a burdensome charge upon our people's benefaction, our colleges are really the indispensable training places for our future leaders.

Our theological schools are necessary and are to be considered as in no sense area institutions with patronage and support limited to contiguous Conferences. They are not only impor-

tant but, humanly speaking, they are indispensable. We cannot do without them. This Conference will not meet its responsibility if it gives to these agencies only the encouragement of its words. It should send out a compelling appeal for their support, perfecting also some plan which shall give to them immediate, systematic and dependable financial aid. They deserve a place in the regular budget of the local church.

The schools of method, promoted chiefly by our Boards of Home Missions and Education, which have become a feature of our connectional activity in recent years, cannot be too strongly commended, though they are not to be regarded as in any sense a substitute for the broader and deeper training of our theological institutes or seminaries. The work of your Commission on the Courses of Study for similar reasons merits your hearty commendation. To the valuable help afforded our undergraduate preachers, it has added post-graduate courses dealing effectively with all the details of ordinary pastoral and parochial service, embracing what must be the major interests of the preacher's thought and heart life. The summer schools conducted by the Commission are commanding increasingly the support and appreciation of our men and Conferences. Planned originally for intellectual stimulation and help, by the testimony of those in attendance and the Conference Boards of Examiners, they have in many instances proved to be of intense spiritual power.

Helps to Ministerial Effectiveness

Whatever can be done for the intellectual furnishing of the minister and for his spiritual cultivation must be done. The appeal of the ministry to our college-trained men and their post-collegiate qualification for the great work cannot be based on the measure of remuneration promised or expected, but upon the call of the day for the best that can be given, an appeal to heroic souls such as have never yet gone unheeded. And yet for the securing of unembarrassed service, the local church must see the need of an adequate allowance. The young men entering the work should be given assurance of care when the days of activity are at end, yet all must know, pastor and people

alike, that there can be given no equivalent for what the pastor brings. We shall do wisely in taking into account the whole range of the preacher's life, from the beginning of his student days to those other days, when wearied with the burden of the years, he can only stand and watch and pray as his comrades swing past him on their songful way. If we are to have the best, we must be able to make the beginning easier, and the calm of the closing hours more secure. The effort of our Board of Pensions and Relief to work out an effective plan for accomplishing this result in the later years is worthy of highest commendation. The plan, as finally developed, should provide a pension also for those Supply Preachers who shall have given to the Church not less than ten years of consecutive and full-time service. There can properly be no scaling down of ministerial endeavor to fit a meager stipend; there must be no meagerness of stipend where there is the ability generously to meet the needed demands for comfortable support.

Pastoral Assignment

The success of the minister, even with the training of mind and heart, will depend largely upon his comfortable adjustment in the parish, and there are many sides to this problem of appointment. There are the younger men of exceptional ability and there are the older men of experience. It has happened that the method of adjustment has, in its occasional working, tended to discourage and alienate men whom we should have been glad to hold.

The matter of Conference morale cannot be ignored, and the loss of ministerial effectiveness is inevitable if there is ground for believing that in fixing the appointments favoritism has prevailed over merit or that adjustment has simply followed the line of least resistance. Some of the recent critics of the present administrative methods have evidently not thought through the subject. Under our historic and existing policy, we must be prepared to accept the occasional infelicities which are unavoidable, each of us resisting the impulse, confessedly natural, to demand the sort of preferential consideration which, in the nature of the case, cannot always be given. Before radical changes are made in our polity, it is incumbent upon us to scrutinize

with greatest care the alternatives proposed. It is clearly impossible in any single system to have all the advantages of the congregational and connectional forms of government and none of the limitations of either.

Relief of Supervisional Complexity

At present, with a number of churches and ministers, supervisional authority is exercised by several administrative agencies as, for example, in the case of churches under the City Societies. There ought to be a careful revision of method so that administration shall be simplified and confusion avoided. If practicable, there should be one point of actual and authoritative contact so that the possible differences of administrative intent may be composed before the program is given to the local church.

In the light of our last four years of experience, you will undoubtedly review also the provisions for the work now included in the Bi-lingual Mission. It is of so great importance as to justify your most painstaking and discriminating study. We are persuaded that if the Mission is continued, it should be associated with other Foreign Speaking Missions and to the Area thus created some one of the Bishops should be assigned, but relieved of other regular administrative responsibility.

Having brought many of your strongest sons to the responsible place of spiritual leadership in the ministry or pastorate, you must see to it that in the polity or connectional program of the Church there be no imposition of needless burden, and nothing must be allowed to embarrass reasonable pastoral initiative and direction. At present all the members of the Quarterly Conference are members of the Official Board. We believe that, in the interest of unity and effectiveness, only such members of the Quarterly Conference as have been elected or approved by that body for membership in it, together with the regularly appointed pastor or pastors of the charge, should have membership in the Official Board.

If our financial methods constitute a real embarrassment to the pastor, then they must be carefully examined, for Methodism exists not for the Board but for the local church, and the chief man among us is not a general officer of whatever name or function. The chief man is the pastor!

The Preacher

The pastor is the immediate interpreter of our message. It is necessary that he shall be loyal to the basic principles of our faith. Unbelief in its grossest forms does not only assert itself, shifting its ground from time to time, but is adopted as a vogue by some of the writers of the day more clamorous than convincing in their utterances. There are groups organized for the open spread of atheism in schools and colleges and elsewhere, who by implication, if not by expressed affirmation, give the weight of their influence to the utterly destructive teaching of groups sadly adrift from governmental and ecclesiastical anchorage. No subject is so sacred as to escape the cheap wit of shallow skepticism, or the poisoned barbs of malignant destructionists who, mistaking the seats of the scornful for the seats of the mighty, are as venomous in their attack upon public morality as upon religion.

At a time when so many forces are, with hostile intent, moving in upon the faith, the pastor, who is the expounder of our creed, is to present the vital beliefs in the language of the day. The message, if it is to have a hearing, must bear the marks of reflection and conviction since few congregations will patiently endure memorized platitudes, however sonorously uttered, or welcome trivialities only less endurable if clad in garish rhetoric. If the preacher assumes to answer every adversary of Christianity, he will make the place a battlefield instead of a sheepfold. If he majors in polemical theology, it is not unlikely that by his very pronouncements he will introduce to his hearers heresies of which they might otherwise never have heard. It is doubtless on occasion a much more congenial task to answer the fallacies of those who are not present than to satisfy the spiritual hunger of those who are present. This man of the pulpit is to make clear and convincing the great appeal of the gospel, affirming without apology belief in the supernatural. With his beliefs vitalized by personal Christian experience, he will strive to bring men to grips with God, setting in compelling impressiveness sin and salvation. He will turn the faces and the faith of men toward Jesus Christ, God's only begotten Son, whose name is above every name, the virgin-born, the manger-cradled, the Crucified, the risen, the ascended Lord and Saviour of men,

able to save unto the uttermost all who come unto God by Him, the same yesterday, today and forever, whose spiritual conquest of the world is the consummation of universal history and whose glorious presence in the world to come makes it that they need for the illumination of that city neither star nor sun. The mystery of the Trinity we may not be able to explain, but the limitations of reason must not prevent acceptance of and insistence upon the personality and power of the Holy Spirit, essential tenets of apostolic teaching.

You have the right to insist and expect that the preacher will be intellectually and spiritually loyal to his task, but you must not attempt to fetter him either with the bonds of an arrogant mechanistic philosophy or with those of a despotic traditionalism. He must fix the reverent thought of men upon the face of Him who is the One among ten thousand, but he should not be compelled to hold or declare persuasion of redemptive value in particular creative processes so long as he makes real his vision of God upon the field. A persistent disregard of changed conditions in the thought of the world, which not only resists but also resents every appeal for theological readjustment, is discreditable not only to reason but to faith. To insist upon a presentation of the great issues to the young and old in the precise terms and phrases of even a generation ago is equivalent to saying that prophecy must be static rather than dynamic. John Robinson of Leyden declared, "The Lord hath more truth and light to break forth out of His Holy Word." It was Jesus Himself who promised, "When He the Spirit of truth is come, He shall guide you into all the truth."

We steadfastly maintain our unshaken loyalty to the great basic doctrines, but we would not be silent as to the widely discussed conflict of science and religion. There may be battle between the exponents and interpreters, but our God is God of the hills and valleys alike. We will not compromise conviction, but in our proclamation we will resist all inclination to lord it over God's heritage. We believe that every real advance of knowledge will be to the greater glory of God. It is not essential that the preacher shall be able argumentatively to confound all antagonists and refute the assertions of all who dissent. It

is essential that he shall help men so to trust that they shall come into possession of that which the world cannot give. If we are afraid to go into the laboratory with the scientist or into the geological field with true and reverent investigators, then we are doubting God. This preacher may go with the scholar wherever reverent and honest scholarship can go. His very loyalty to God will free him from the fear of finding anywhere the footprints of another creator or of discovering another cross in which to glory. If this man is able to confess, "I know whom I have believed," he will be prepared the more boldly to affirm his determination not "to know anything among men save Jesus Christ and Him crucified." His very faith at once unfetters him and holds him. He is free indeed. To attempt the standardizing of human intellects with a meticulous insistence upon invariable identity of phrase, is an undertaking presumptuous for any of us. It is inescapable that there shall be landmarks indicating the boundaries of denominational belief, but within these landmarks of our denominational heritage we will stand for the liberty of the sons of God, and if in anything it appears that the hedges have been broken through or the fair limits transgressed, the Church has prescribed the procedure in the case and all the proprieties demand recourse to the method so provided. Controversial intolerance or intolerant controversialism will inevitably prove divisive rather than constructive and, next to absolute indifference, the atmosphere of polemical assertiveness, which breeds suspicion and aspersion, is of all conditions the most unfavorable to spiritual growth. We cannot recognize any authority, however assumed, for ecclesiastical judgment and censure except as provided in our law, nor can we recognize the right of any other than those having official authority to demand an answer in case of alleged or suspected heretical teaching. Where the right of demand is otherwise assumed, the failure to make answer cannot with propriety be regarded or treated as an offense calling for censure, but must be construed and accepted as a justifiable denial of the right of jurisdiction. In the Church, as in the State, the formulated law is at once the guarantee of immunity from unwarranted aspersion and extrajudicial penalties, as it is also the surest deterrent of offense.

Christian Psychology

Evangelical Christianity must avail itself of whatever helpful influence inheres in sane psychology, not leaving so potent an agent to religious charlatans and empirics. But wherever taught, whether in the pulpit or college class room, the manner of its treatment must be consistent with all the essentials of a distinctly Christian faith. It must be acknowledged that our comparative failure to give to this science its proper place has opened the way for heretical beliefs in which the normal has been sacrificed for the abnormal. Too often this source of possible strength has for commercial ends been made to yield only a polluted stream of sensuous suggestion. Operating under another name, it has clothed the imaginary in the borrowed garments of reality while ascribing to the phenomena of consciousness the quality of unreality. It has deified the human but denied to the divine even the fact of personality and has substituted for the balanced gospel of our Lord a system in which the chief attraction would seem to be that nebulous expanse of suggestion which allows to individual fancy unrestricted range.

Personal Pastoral Counsel

We must agree that in every church some provision should be made for the quiet and undisturbed approach of anxious souls to one who, as a well-instructed believer and disciple, is qualified by patience and sympathy to encourage the trusting and also to lift up the fallen and bring back into the way those who have wandered from the path; who shall so meet all who come that they may go away cheered in the consciousness of Christ's nearness, strengthened by the comfortable communion of the Holy Spirit. The idea is as old as Methodism itself, for it was the outstanding feature of the class meeting of former days. Into the crowded hours of these modern days it may be that the old institution cannot be brought back, but the need of such pastoral contact and counsel is as great as ever it was, and it must be met in one or another way. Whatever value may attach to other phases of social religious life, we cannot too insistently urge upon the local church the duty of holding to its services of prayer and testimony. There is a cultural value

and a spiritual dynamic attaching to such services which do not belong to a mid-week lecture, if the feature of congregational participation be omitted.

The Sacraments

An emphasis not generally voiced must be given to the observance of the sacraments of Baptism and the Lord's Supper. It is needful that they have their rightful place in the service of the Church, with such adequacy of explanation, with such reverence in administration as shall not only serve to enrich the formal worship but really make of them means of grace. It is incumbent upon us, not in the spirit of controversy but of illumination, to declare that in every aspiration and approach of honest faith, but in the sacraments especially, we do believe in the real though not the corporeal presence of that Master whose solemn words we honor as we thus remember Him, a presence not dependent upon the mind and will of any celebrant, but conditioned upon the appropriating faith of the individual worshiper.

Order of Service

Recognizing the differences of setting and taste represented in the local church, certain latitude must be allowed in the character and conduct of service. In some places the order followed will be that of utmost simplicity; in other churches a more formal service will be appropriate. A degree of liberty with respect to the form of service will be recognized as inherent in the genius of Methodism, but it must also be recognized that total disregard of ritual and order tends to irreverence. We must guard against that perversion of liberty which makes of God's house a common meeting place and takes from formal service the suggestion of sacredness and the spirit of reverence. Upon the other hand we must guard against that soulless formality which exalts ritual at the expense of life. We would urge that in every church, for the morning service at least, in addition to the singing from our hymnal; prayer; the Scripture lesson by the pastor and the sermon, there be the confession of our common faith in the use of the Apostles' Creed; the responsive Scripture reading from our Psalter, which, however, should be revised, and to which should be added selections from the

Old and New Testaments, thus providing alternative readings; and in every morning service certainly the Doxology and the Gloria should be sung.

Evangelism

The Church will have its place in many lands and the sermon will be in many languages, but everywhere the aim will be that of evangelical adaptation and promotion. For the realizing of that aim it will be well to employ every method available. The plan of visitation evangelism or of mass evangelism, where conditions are favorable, will be adopted but ever with the rejection of those glaringly spectacular features which are much more effective in advertisement of the evangelist than in the exaltation of Christ. We must avail ourselves of all our contacts in the promotion of the work, making definite use of all the Church festivals, magnifying the suggestive value of Decision Day, joining the multitudes of our fellow Christians in the intensive observance of the Lenten season leading to Passion Week and the great festival of the Resurrection, insisting also upon the reverent observance of the Pentecostal season which, in historical significance and spiritual suggestion, must have place with our Lord's advent and passion. The General Conference would give the most emphatic encouragement possible to such a celebration of Pentecost, if upon the closing Sunday of the session—assuming that we shall continue through the month—we should ourselves make the personality and office of the Holy Spirit the subject of our thought, and the object of our prayer, urging that our churches throughout the world so far as possible join with us in this celebration. We recommend that this be formally approved.

We are reminded, also, that the nineteen hundredth anniversary of the historic festival of Pentecost will be observed in the year 1930. We are convinced that an adequate preparation for the observance of this historic event on the part of world-wide Methodism will tend to summon our membership to share in the unused resources of Pentecost. We, therefore, recommend that the Bishops, together with the departments of evangelism of the constituted agencies of the Church, be instructed

to suggest to an expectant Methodism such a spiritual procedure as will culminate in Pentecost, 1930.

The place of importance given by the Bishops to evangelism has been made clear by their formal statement urging the whole-hearted co-operation of ministers and laymen in this, the chief business of the Church. That appeal, with its promise of support by every member of the Board, must not be regarded as an idle word. It has been followed up by great group meetings of remarkable interest and power. Our hearts were in the message as they are now in its reaffirmation. May our Church never outgrow the passion of Wesley and Asbury, nor be led by our philosophy or program to accept any merely intellectual readjustment as a substitute for conversion. Today, as yesterday, the aim of Methodism is and must be that of our Master, that the world shall be saved. We cannot really as a Church outlive that passion, for if it should cease, Methodism would be dead.

In this memorial year we might well revive our recollection of John Bunyan and his immortal classic. If we sit at the feet of this saint and sage we shall learn that every chord of emotion must be touched, every force of will called into play, every power of judgment, faith and love be evoked. The Pilgrim of the twentieth century who reaches the Celestial City must master the same difficulties and subdue the same enemies as did the Pilgrim of the seventeenth century. Likewise he has need of the same encouragement, the same vision, the same mighty Deliverer. There can be no spiritual appeal comparable with that which is based upon personal Christian experience, and the publicity that shall mean most to Church and world will be that of the transformed life, the radiant face.

The Laity

We have spoken of pastoral leadership and conditions that make for its success. It is obvious that whatever affects the morale of the ministry is a factor in this equation. But if the pastor be the director of the local church, the laity constitutes its body and strength. The laymen are the counselors and co-workers in all the activities of the Church. Their breadth of vision, their response to great impulses, their support of programs proposed to them or wrought out by them will measure

the success of that local church in the spiritualities as well as the temporalities. We might apply to these two elements, the ministerial and lay, the words, "useless each without the other." We are speaking only of the human agencies to be sure. In this address we would formally recognize the magnificent work of our lay members, who in innumerable fields, without even the reward of a bit of ribbon or the honor of a citation, have carried on to the praise of God and the extension of the Kingdom.

The Laity and the Annual Conference

We believe the relation of our laity to the Annual Conference bears strongly upon the question of what the local church may ask of the General Conference. As to the Quarterly Conference, immediately authoritative in so large degree in the control of the local church, the rights of the laity have never been questioned. In respect to the General Conference, the governing Conference of the Methodist Episcopal Church, the way of discussion was often storm swept, but the principle was formally approved in 1872; in 1896 numerical equality was reached, and in 1908 women were given membership in the Conference, so that in the eyes of our law, so far as this Conference is concerned, there is no longer male or female. But as to the place of the laity in the Annual Conference, the decision has not been reached. The Annual Conference is not primarily a legislative body in any proper and technical sense, but it is a body for consultation and action upon many important subjects affecting the welfare of the local church, and it is the only body which deals with some of those important matters in which the laity, as well as the ministry, must be vitally concerned. With some the admission of laymen to the Annual Conference has been deemed illegal. Of course, Disciplinary procedure can relieve that illegality. But it has been objected that even though it be lawful, it is not expedient. So long as "lawful" means only permissible, expediency may well determine action, but when to permissibility is added the element of justice, then expediency must yield to right.

A century ago by the calendar the agitation of this question was largely influential in the separation of those who formed the Methodist Protestant Church. It is the judgment of your brethren that, in the matter of the laymen in the Annual Con-

ference, the present might well be the appropriate time to face and master whatever difficulties appear. Of necessity there will be certain rights reserved, as, for instance, action in judicial procedure, but with the reservations which will suggest themselves, the participation of our laymen would in our opinion be of value. In some of the matters brought to the Annual Conference there might be given the right of voice without vote, and in other matters the full right of voice and vote. It would undoubtedly strengthen the sympathy of the laity for the ministry if the opportunity of expressing judgment were allowed the laity in the reception and ordination of preachers, for this vitally affects the life of the local church, and the support of the laity must be a large factor in the problem of maintenance. Indeed, in all the questions considered by the Annual Conference, the advantage of lay participation must be conceded. The justification of such extension of lay function will, however, be conditioned upon the character of the men selected for such service and largely upon their continuance in it, so that there shall be such acquaintance with the task and such familiarity with method as shall secure effectiveness. The temperamental qualifications for team work, we may safely assume, will not be overlooked.

Stewardship

All of our Church activities, with moral or spiritual objective, accentuate the importance of Stewardship, not as an academic theory, but as a vital factor in the whole round of duty and privilege. The fixing of a standard in the dedication of substance is not the chief thesis of Stewardship, though for definiteness the tithe is accepted by increasing multitudes as a reasonable minimum of obligation. This, however, is but the material symbol of that devotion which utterly and gladly yields to God self and all it holds. As the waters of the sea at the incoming of the tide find and fill the broad stretches of gulf and bay, and also the waiting vacancies half hidden by sedge and reed, so comes in God's claim, from the imperious command of which no power of brain or heart, no bit of strength or wealth can find itself exempt. To that claim the only worthy response is the utter devotement of substance, of service, of life itself. It is evident that some form of organized Stewardship is essen-

tial if really worth-while results are to be secured. We, therefore, express the hope that the General Conference may discover a plan for the crystallization of the conviction of our people on this vital question.

Changes in the World Parish

The world parish has undergone radical changes during the last quadrennium. In South America and Mexico, notably in the latter country, such changes have taken place. In Mexico the government has adopted measures to prevent the interference of the Church in matters political. Our own constituency has accepted the situation in good faith, and on the whole the result has been to the strengthening of our work. In India the nationalistic movement has gone forward with occasional change of direction and method, but in China the most radical and revolutionary movements have taken place, industrial, social and religious, developing conditions of increasing and bewildering confusion. It is in these countries, especially, as it was in this country at the beginning of our revolution, the ideals of the Oriental peoples have new proportions. Progress must in all these lands be ultimately by indigenous agencies, and its direction will be by native leaders. In view of this, our legislation should contemplate this finality and make easier the way to its realization.

Episcopal Administration in Central Conference Territories

One item in the progressive adaptation of our methods to a work now carried on in many countries involves a new consideration of our system of episcopal administration. The advance of our Church overseas in numbers, in educational training, in experience of Church life, and in power of spiritual leadership, has resulted in a strength and a growing self-realization which have been the goal of our efforts and in which we heartily rejoice. But these very conditions call for some modification in our present plan of supervision. In some major sections of our work outside of the United States of America no change is desired in the existing order of administration by General Superintendents elected and assigned to their fields by the General Conference. But in other Central Conference territories there is a clear and reasonable demand that the task of episcopal

administration shall be shared by nationals or others already resident on those fields, and that the national church, through its Central Conference, shall participate more weightily in the choice of its own leaders. So far from breaking connection with the Church at large, such a plan, we believe, will strengthen the ties of affection and loyalty which unite the sections of our Church in distant lands. While differing in detail, the memorials which come from several Central Conferences are alike in asking for continued inclusion in the organic life of the Methodist Episcopal Church, coupled with larger local autonomy. In particular, they request that the power may be granted them, by such constitutional process as shall be found necessary and appropriate, to choose for themselves such national or regional Bishops as they may need in addition to the General Superintendents assigned to them by the General Conference. These new national aspirations command our warmest sympathy. We believe the time has come for action, and we recommend to the General Conference the careful and cordial consideration of the wisest way by which these aspirations may be met and satisfied.

World Policy

Whatever action may be taken by the General Conference on the matter of episcopal supervision overseas will touch, however, only one aspect of a complex problem. What shall be the whole policy of our Church in lands outside of the United States,—as to the form of its organization, the powers committed to it, its organic relation to the rest of the Church, and its relation to other evangelical bodies and to movements for the formation of union national Churches? Upon the answer to these and similar queries much will depend. It is undoubtedly wiser to steer than to drift, but we cannot steer with confidence until the course has been charted. It may well be, as we face some changes and many problems brought before us by rapidly shifting circumstances, that the time has come for such a comprehensive and thorough study of this whole matter as might be made by a special Commission so chosen as to be representative of all the major fields in which we are at work. In this connection we call attention to the memorial on this subject from the Eastern Asia Central Conference, and invite

the thoughtful attention of the General Conference to this far-reaching question.

II. WHAT THE LOCAL CHURCH OWES TO GENERAL METHODISM

But what does the local church owe to world-wide Methodism? For this local church, in whatever land it has its place, must never think of itself as a church apart. It must be constantly emphasized that the world is our parish, and the local church should not regard community boundaries as limiting the range of its interest and sympathy. If in any given place there are more churches than can be properly maintained, it is far better to leave the spiritual care of the neighborhood to some one of the other churches having the world-vision than to merge the various groups into an organization lacking the stimulation of the world outlook and contact. Such outlook and contact are essential to normal church life, and no financial saving can compensate for their absence. The Church which is to save itself must take its rightful part in saving the world. The local church must not become the creature of an aggressive individualism or of a narrow parochialism. It owes to the general Church respect for its authority and support of its policies and programs. It should strengthen our appreciation of our own agencies to note that some of our Boards—in particular those of Missions, of Education, of Hospitals, Homes and Deaconesses, of Temperance, Prohibition and Public Morals—have had for their management in the last years the practical endorsement of most munificent gifts, not only from our own constituency, but from Christian men and women outside our communion.

Solidarity and Co-operation

It is possible, of course, unduly to magnify the importance of solidarity, and it may be necessary sometimes to discourage the idolatry which sacrifices to the net and burns incense to the drag, but there is a reasonable attitude of mind which, having deliberately cast in its lot with the denomination, steadfastly resists the impulse to belittle the connectional appeal or embarrass its presentation.

The local church which honors itself will also honor this general Church whose name it bears. The election of the

officers of the general Church and the formulation of the Discipline which they are directed to administer are determined by the representatives of the local church. The right of insistence that these officers shall be obedient to the orders of the Church has its correlative in the insistence that brotherly support be given to those chosen by their comrades for such administrative office who, after all, are men of like passions with their electors, and who are doubtless ready to confess that whatever treasure they may have, they hold in earthen vessels. In such case the obligation of consideration and helpfulness is inescapable, and in things ecclesiastical, as in things physical, the law of action and reaction inevitably holds.

The local church must share in the denominational philanthropies in a way that shall fairly express ability, intellectual, spiritual, financial, contributing for the care of childhood and the aged. As Christ long time ago took up the little child into His arms of love, so He means that His Church shall care for those deprived of parental care. As He from the cross, called to His best loved disciple, "Behold thy mother," so He calls His Church now to emulate the apostolic tenderness in its care of the aged. As He turned aside to answer the call of the blind, the ill, the distraught, so it befits His followers worthily to meet their responsibility in ministry to the weak and suffering.

The Local Church and Missions

During the quadrennium our people have laid upon the altar of God unprecedented offerings, but the balance as to objective has not been preserved. It is in the distinctive work of foreign missions that our lack is most painfully noticeable. For the previous quadrennium, for example, the receipts of the Board of Foreign Missions amounted to \$22,353,504; for the quadrennium just closed the sum was \$14,292,496, or a deficit of thirty-six per cent. The amount given includes the preferential for the Board's debt.

We have grown accustomed to the mechanics of benevolence and sometimes in the intricacies of method the straight road from giver to the recipient intended has appeared to be in effect blocked, so that a gift generously devised has not really helped the special cause for which it was offered, not because of any intentional diversion, but simply because of the tortuous lines of

involved transmission. We need to bring in by some sort of spiritual endeavor an application of television so that a face shall be seen rather than the intermediary organization, and we must have, not the mechanics of a system, but the emotion of a heart. The work and success of our women's great missionary societies must not be lost upon us. Their method is illustrative of personality, and if we may so say, of objective visibility. More than once the mind of the Church has been confused and liberality discouraged because of conflicting statements of need and general policy upon the part of those charged with the conduct of our benevolences. It is apparent that such contrariety of utterance must be avoided in the interest of the causes represented, and also with distinct intent to eliminate every needless embarrassment in the work of the local church.

Somehow the face of the man of Macedonia has lost the sharpness of outline, and the neglected man, once brought clearly to notice, has again disappeared. For him the forgetfulness that follows acquaintance is more perilous than the ignorance which preceded his introduction. In some of the fields the privations of our heroic missionaries and the loss of confidence upon the part of the nationals are such as it is impossible to portray. Whatever be the lines of administration as you shall determine them, the conservation of past successes and the improvement of present opportunity demand a consecration of substance far, far beyond that of the last quadrennium. One of the greatest of America's statesmen began his march toward service of the world when he took upon his heart the burden of the forgotten man. We must find, if we can, how it has come to pass that so many have forgotten, or have seemed to forget the faces that Bashford saw and loved, the faces that William Taylor and William Butler looked upon until the lines of those faces were graven on mind and heart. As a Conference we must pray God that no temple calling us to worship, no structure waiting for erection, no enterprise, however Christlike in its appeal, shall cause us to pass by on the other side, when China lies wounded in the road of the ages, or when Europe or India, or Japan, or Korea, or South America, or Africa, or Mexico or the Philippine Islands cries to us for help. God has entrusted the collective churches with vast wealth. It is for you to probe and plan, to pray, to co-ordinate, so to quicken and inspire that

in the whole world there shall be no forgotten race, no forgotten group, no forgotten soul, whether in this or another land, whether speaking ours or another tongue.

In response to a demand for consolidation and a unified management, our law has provided for a central organization which makes its appeal in behalf of World Service. Without question, this general plan has made for indefiniteness so that, even though a strong Commission has sought faithfully to carry forward the work, there has been lacking the more specific challenge necessary for the awakening of interest and the stimulating of giving. Utter freedom of solicitation would doubtless flood our Church with wearying appeals, while utter indefiniteness would make for decreasing response. It is, therefore, the conviction of the Bishops that the most careful thought should be given to the devising of a plan that will allow the largest possible freedom of designating gifts, whether by individuals or churches, consistent with the protection of our benevolent system as a whole. We believe, as well, that the benevolent organizations should be so changed as to make separate Boards more responsible for the educating of our people with reference to their particular work, and for inspiring the people to larger generosity.

We must make it convincingly clear to the people among whom we labor that the Methodist Episcopal Church is in no sense an agent of any government. Where we labor we are present not as propagandists of civilization of any type but as the friends of men and the proclaimers of the good news of God. Certainly no man should be there whose mind holds to Kipling's idea of "the lesser breeds without the law." We are to distinguish sharply between the promulgation of a gospel which is not ours but Christ's, and the propaganda of a civilization which is not Christ's but ours. The attitude assumed and held by the Methodist Episcopal Church in every land must be non-political but can never be non-ethical. If in any land, the publication of the gospel with its inescapable ethical teaching involves us in irreconcilable differences with the ruling powers, the only course open to us would be that of retiring from the field, transferring what we have to national groups with such subsidies as may be required.

It has been said, "When once a nation begins to think, it is

impossible to stop it." The nations of the South, but especially those of the East, have begun to think new thoughts and we must, in our ministry to them, understand and respect their ideals. If ever there has been mingled with the redemptive passion for China and India, the desire for ecclesiastical glory or zeal for Western civilization, however ideally presented, the day for it has gone. We shall be solicitous, not concerning the externalities of church life, nor can we dictate in any imperialistic way the terms of confession or the forms of worship. If only we can help men in spiritual need to see Christ, if only we can help to make plain to them who He is and how He loves, we can well afford to agree that the further understanding and practice may be in the fashion of the East rather than of the West.

III. WHAT WORLD-WIDE METHODISM ASKS OF THE WORLD

What world-wide Methodism would ask of the world is only this: credit for honest intention, accuracy in reporting us, and the opportunity to serve. It has sometimes been charged that we are a political Church. It would doubtless be well if, when those of our membership, lay or ministerial, discuss questions of public policy, they would make it plain that they speak for themselves and not as representatives of the Church unless especially commissioned to do so. But the characterization of any Church as political is not to be justified on the ground that it is interested in the civic affairs of state, nation or world, or on the ground that being thus interested, it makes known the positions to which it is committed. The term in any unfavorable sense is applicable only when it can be shown that effort, whether by open pronouncement or secret intrigue or endeavor, contemplates some special advantage in the way of strength or prestige or immunity of the Church concerned. We are clearly within our rights in appealing for that fairness of treatment which every group, religious, political, social, industrial, financial, may reasonably expect, a claim which is generally recognized and respected by the journalism of the day.

IV. WHAT WORLD-WIDE METHODISM OWES TO THE WORLD

But what world-wide Methodism owes to the world cannot be stated so briefly. It owes not only the obligation of humane and

generous intent but the effectual demonstration of this intent. Jesus Christ was not only Master, Saviour, Lord, but in the broadest and most vital sense He was Brother, and by His brotherhood all depths were fathomed, all heights scaled, all reaches encompassed. There can be nothing human which can be of indifference to the Master or to His Church. Methodism owes to the world intelligent interest in all the problems humanity is seeking to solve.

The World's Childhood and Youth

Methodism must be concerned with childhood everywhere, not only our own children but the childhood of the world, concerned that every unit in the great multitude shall have a child's fair chance. It would mean, if accurately analyzed, that the child should, in so far as may be, have a fair and kindly world in which to live, that he shall escape the wiles of cupidity and exploitation, be delivered from the factual slavery of mills and fields, whether in the old lands or the new. In those early years, when brain and muscle must have their chance for development, all the voices of the physical world, through which God speaks to men, declare that the playground with its pleasurable varieties of exercise must have right of way over the treadmill grind of compulsory toil. A child has the inherent right to know something of the world in which he lives. He will early enough see the seamy side of things and have that view of life which inevitably leads either to the hazard of the willful or the bondage of the fearful. Well for him if he can feel God's winds blowing across the years, can catch the sunshine of God's favor, and be helped in weaving into the web of life some of the warmer, brighter colors. You may not understand the language of the child's lips, but you do know the language of his heart, for human hearts have a common speech, a common cry.

And this child, if he survives the chill and hunger of unfriendly years, if he escapes the thrill of circumstances which shuts out the vision and holds him in from liberty and down to the dust, if he gets by the perils of the earliest days, too often enters that cheerless world of religious illiterates, of which group there are in America alone, according to one authority, 13,000,000 and, according to another, 27,000,000. We must follow them. They are without God so far as faith

and obedience go, without religion, Jewish or Christian, Roman Catholic or Protestant. If that be true of the United States of America, what is the spiritual destitution of the world's childhood? The attitude of world-wide Methodism is that which recognizes the immense advance of any soul which has been lifted out of the depths of a godless world and has come to a conscious and worshipful attitude toward God, the Father, and toward Jesus Christ, His only Son our Lord, even though the vision of the Incarnate God be dim and shadowy. Methodism owes to this child, this youth, this soul of whatever age or place or circumstance, its unaffected concern, its real sympathy, praying that upon its darkness, and if so may be, through our help, heaven shall say, "Let there be light." With such a life before us, the attitude toward every movement in the interest of childhood, youth or adult which expresses genuine interest in constructive endeavor may well have our encouragement even if it does not answer all the tests we would apply to our own agencies.

We are and must be profoundly interested in every phase of real educational work under whatever auspices conducted. We are, however, particularly committed to our public school system, and are concerned that the provisions made for the children and youth shall everywhere be adequate. We are convinced also that morality should be taught in these schools and that the Bible should be read not with theological intent but to give evidence of our respect for religion and to lay a foundation for morality in teaching the being, the presence, the kindness of God. In such organizations as the Boy Scouts, the Young Men's Christian Association, the Young Women's Christian Association, we should be substantially represented, for in a fine way they interpret human interest, intelligent and Christ-like. And we must accept responsibility for our rightful share in the promotion of all the general philanthropies which express unselfish impulse in helpful ministry.

The Industrial Problem

We are concerned in the industrial problem in its every aspect, and in safeguarding to the very limit those who are engaged in extra-hazardous labor, that wherever practicable the element of danger be eliminated or relieved. But we are con-

cerned also that whatever the character of the toil there shall be a livable wage alike to men and women, capable not merely of prolonging existence but of supporting life, insisting always that life shall have for others such content as we demand for ourselves. It does not satisfy the requirement if there be given to the toiler to-day only so much as shall enable him to resume his toil to-morrow.

The dead level of a purely communistic theory does not appear either practicable or desirable, but certain things are demanded; provision for bodily comfort, for intellectual stimulation and satisfaction, for social contact under conditions altogether freed from humiliating suggestion; a share in the common amusements and pleasures of life; the promotion of that comfortable sense of self-respect which must be one of the constant if mutual regard is to survive in the world of give and take; and a reasonable provision for the days of illness and old age. In our social scheme we must give distinct recognition to these as basic elements of our industrial creed.

The problem of unemployment is one of the most serious that faces us, and one of the most involved. The disturbance of political order, the lack of confidence in the stability of values, overproduction of mill or factory, the occurrence of flood, or earthquake, all these have an immediate influence in crowding the ranks of the unemployed. It is an aspect of industrialism which demands patient and expert study, and no remedy can be extemporized, but in a measure quite beyond our accustomed consciousness, we share the responsibility for seeking a solution.

Here as elsewhere, we would lend all the force of our influence to the method of the council table, persistently opposing every method which appeals to force rather than to reason in the settlement of vexed questions. We do not recognize any inherent virtue in poverty nor any inherent vice in wealth. Moral courage has its finest expression when it stands for calm discussion and fair adjustment, urging upon others and accepting for self the personal and practical implications of a balanced social creed. It may be too much to expect such discretion from the professional doctrinaire, but less than this cannot satisfy the demands we make upon ourselves. Our theory of industrialism does not require a denial of the rights of private ownership.

The Church, however, in its utterance and action, must make clear its Christian attitude toward wealth as to its acquisition and disbursement. No righteousness of acquisition, however exalted, can excuse gross selfishness or extravagant display in its use, or justify that penurious mind which interprets mere possession as the end of accumulation and leaves to chance the scattering of fortune too tightly held by the toiler until his grasp has been loosened by death. And no generosity, however broad and discriminating, can atone for the unethical acquisition. The word of Zaccheus, uttered long time ago, might be accepted as a model of utterance for one whose gains have been by methods which cannot be defended in the presence of the Master. Standing before the Prophet of Galilee, Zaccheus published his purpose to give, and his purpose to repay, so making clear that to his quickened conscience, bestowment to the poor and restitution to those who have been wronged belong together. The Church must make convincingly clear that mercy and justice in human conduct can never appear in their rightful beauty and strength except as they stand side by side.

We believe in the rights of labor, individual and collective. We affirm our belief also in the right of the laborer to determine for himself his relation to the labor union, for to us there is equal aversion to tyranny, whether it be of organized capital or organized labor. We cannot hope to bring either of the groups immediately interested to any reasonable dispassionate view of these matters unless and until we have rid ourselves of those prejudices which prevent judicial poise and make of would be counselors only partisan and passionate advocates. Not infrequently the Church is blamed because the reign of love and good will is so long in coming. It must be ever borne in mind that the Church has given to the world those very ideals of justice and the square deal which are the criteria by which the theories of trade and the attitudes of men are judged.

We note with high approval a tendency in industrial management to cultivate relationships which are in harmony with the idea of Christian brotherhood. The old notion of master and servant is passing out of our thinking and is being replaced by the practice of comradeship. Increasing effort is made to induce those who labor to fit themselves for intelligent co-

operation in the conduct of business enterprises. These movements have long had our commendation and support. We believe that those who invest their lives in productive endeavors should share in full proportion to the contribution which they make, both in the profits and in the conduct of industrial foundations.

The Great Moralities—The Lord's Day

Methodism owes to the world its zeal in behalf of the great moralities. A decent respect for the sanctity of the Lord's Day is manifestly an objective to which we are committed. Its observance is inseparably related to the maintenance of religion. We may well address ourselves most vigorously to a defense of the day against the rampant commercialism of the times, keeping constantly in mind the words of Jesus as of primal importance, "The Sabbath was made for man and not man for the Sabbath." It is in the human rather than in the religious aspects of the case that we shall have our greatest power of general appeal. And for this very reason the Church cannot sanction in the interest of Sunday amusement such disregard of the decalogue as will inevitably tend to the further secularizing of the Lord's Day, when so many influences are at work to break down every safeguard of its sanctity.

Debasing Literature—The Stage—Dress

There must be concern for the morals of the community as affected by the perverted and poisonous character of so many of the theaters and of so much of current literature whether belonging to the class of the tabloid daily or the magazines in which, under the name of art, shameless vice insults every sense of decency. Cupidity and sensuality unite in their caricature of all that is womanly and manly for the defilement of all that is manly and womanly. It is needful that devotion to fashion be subdued by concern for morals. Remembering the essential imperfections of our behavior and standards, we appeal to those within and without our communion to give themselves to earnest endeavor so that in the interest, not of taste merely, but of life, there be set a limit beyond which suggestive art, under whatever name, shall not be suffered to pass. And we register the conviction that propriety demands in many

things not only resistance of forward tendencies but the adoption of far less obtrusive customs than at present prevail. There is a perfectly normal desire for recreation and entertainment. This may, in part, be met by insisting that the drama be purged of what is offensive and that what is wholesome be openly sanctioned, for our protest against the unclean has its logical sequel in our approval of the clean. The world will read, and the surest remedy for the evil of debasing literature is the spread of literature, sane and elevating. Let us maintain the highest level of our own publications and stimulate their widest possible circulation.

Divorce

Whatever weakens respect for the parental relation threatens the foundation of the home, and the recognized sacredness of that home is one of the corner-stones in the structure of civilization. That of which we have been speaking directly bears upon this fact. But with all the extravagant misinterpretations of the stage and the influence of neurotic literature, there is nothing quite so inimical to home life as the tragedy of the divorce courts and the easy dissolution of the marriage bonds. In the United States the divorces granted in a year are equal to one-seventh of the marriages solemnized, and in some of the single States the proportion of divorces is much higher. In many instances such weight is given to the so-called incompatibilities and the sequel to divorce is such speedy remarriage that the whole transaction has upon the community the demoralizing effect of authorized marital exchange.

It is to be deplored that during recent years there has been a very flood of suggestion looking toward easier and more convenient methods of divorce, involving such prenuptial agreements as appear to anticipate the dissolution of the relationship. That seems to be the thought in the so-called companionate and trial marriage. It may be an honest effort to relieve the tragedy of unlawful relationship, but it is an utterly mistaken policy which addresses itself to the problem of relief, not by attempting the elevation of motive, but by lending to the status by legal pronouncement the transparent dress of alleged respectability. The effect of such suggestion, however, is to make matrimony too often a matter simply of sensual attraction,

which no longer need be entered into "reverently, discreetly, and in the fear of God," and the marriage relation loses at once the blessing of the Church, the stamp of social convention, and the possible cumulative dignity attaching to years of devoted comradeship. Those who assume to deal with the subject, either as novelists, humanists or churchmen, must keep in mind the essential gravity of the subject.

We must insist upon respect for our own law upon this subject by our ministry and laity. So far as our standards go, we are with those who guard most jealously the altars of the home. Our denominational attitude is that of opposition to divorce except upon scriptural grounds, and we cannot justify the remarriage of even those who are the innocent parties in proceedings for divorce except where the action is based upon marital infidelity. The recognition of any other ground for divorce in our permissive provision for the "innocent party" at once opens the door to collusion and confusion. Mutual forbearance will, in many an unhappy home, resolve the discord and bring back the reign of love, and the church should give to such homes its sanest counsel, its tenderest care. The cost of maintaining unbroken home life probably will involve mutual forbearance and surrender of prerogative now and again, but the alternative is the blasting of the foundations, the crash of the walls.

Prohibition

World-wide Methodism is concerned in the morality of the world as it affects and is affected by the traffic in strong drink. Our prohibition creed, as stated in the book of Discipline, fairly expresses the position which the Church has taken upon the subject. With all our pronouncements, however, our record of achievement, our organizations, we are in an hour as critical as any to which we have ever come. The Eighteenth Amendment has been written into our Federal Constitution, and there it will doubtless remain secured in perpetuity by the provisions of the organic law itself which demand for amendment by annulment, the identical processes required for amendment by adoption. We have learned by experience, however, that where customs of long standing are affected by law, constitutional or statutory, especially where there is involved the question of political

power, commercial gain, or personal restraint, the written law is not automatically effective. There has been widespread opposition to this law. Some of those sworn to uphold the law have not only themselves despised and defied it, but deliberately taught others to do the same, so that in the eyes of the immature the law has been made to appear contemptible. At a time when many influences are conspiring to lower the standards of conduct, there has been a persistent effort to charge not upon the violation of the law, but upon the law itself, responsibility for corrupting the age. Some who have been most vigorous in their zeal for the law have shown themselves less tactful than ardent, so that the very methods pursued by them have needlessly embittered and intensified opposition.

There is assuredly demanded a campaign of education, systematic and intensive, devoted to persuasion rather than contention, but we dare not condone any compromise with lawlessness. Whatever be the expenditure involved in the legal processes adopted, it is still true that administrative laxity is infinitely more costly than even the most extravagant method of law enforcement and that nothing could be devised so destructive of the nation's rightful standards as the belief sometimes avowed that public morality is an iridescent dream.

✓ We cannot consent to the moral dismemberment of the Union by the virtual nullification of the Constitution through modification of statutory law. That method of dealing with the Federal Constitution, whether it relates to this or any other amendment, is inconsistent with the respect for that instrument which it demands and must have, if government of and by and for the people is really to survive. We must set ourselves persistently to resist every change of constitution or statute which looks toward releasing this traffic from any restraint which the present laws impose. To take the first formal step in the direction of lowered standards is equivalent to a confession that the soberness of the nation is either undesirable or impossible. To approve and authorize the modification which the opponents of law and order seek, is to start upon that movement of moral descent which, gathering momentum, must inevitably find this nation at the bottom of the hill up which, through the long years, with patience and sacrifice, we have been steadily climbing. Our makers of public opinion, from whatever

platform they speak, cannot consistently lend their influence to discredit the law and justify its violation; they must defend the majesty of the law and make its abuse abhorrent. To do otherwise is in effect to make individual preference the sole criterion of civic obligation. We are most certain of permanent result when we insist that all the facts be known; that conviction shall refuse consent to shilly-shally compromise. We must follow up our educational program by calling to the polls upon every election day all our sons and daughters who have the franchise. For after all, the ballot, clean and unafraid, is the best preventive thus far discovered for legislative anemia, judicial astigmatism and executive locomotor ataxia.

The time has come for us to submit to the closest scrutiny our whole plan of action, and perhaps to substitute new methods for old. The argument for the retention of the old on the ground of past efficiency is not conclusive. So far as method goes we must be ready for reasonable change; so far as objective is concerned we are unalterably fixed. Conscious of the rectitude of our intent, mindful of the forces against us, yet confident as to the resources available, human and divine, believing that the sobriety of the nation is the measure of its safety, we urge morality-loving men and women of whatever creed or party, in business and in social life, to make their attitude toward this evil convincingly clear. We call upon the youth of the world to give their brimming energy to this great crusade. We offer our plea for sympathy to those who have opposed us; we offer our pledge of sacrificial unity to those who labor with us; we offer our prayer for guidance and strength to the God above us, as we solemnly commit ourselves once again to the struggle that the traffic in strong drink, whether legalized or outlawed, shall end.

We recall with deepest gratitude the notable work of the Woman's Christian Temperance Union, the Anti-Saloon League, and our own Board of Temperance, Prohibition and Public Morals, kindred societies. The attacks made upon our own Board sufficiently indicate the effectiveness of its work. Probably there is at present no other educational factor more potent in the creation of wholesome public sentiment than the weekly publications from the presses of this Board.

International and Inter-Racial Goodwill

World-wide Methodism owes to the world its uttermost strength in hastening the day of goodwill. Our relation to those of other lands has been embarrassed by such legislation as that of the "Japanese Exclusion Act," the effect of which has been felt not in one country alone, but in every land where the conditions seem to suggest the clash of color. The developments affect not only the American workers but the nationals associated with them. There is scarcely a little congregation in all the countries washed by the seven seas which does not present new aspects of difficulty in the missionary adventure which must and will continue unless the mistakes of needless and offensive discrimination are corrected. If we are to meet the native of another land with any hope of leading him to Christ, we must not only dismiss forever all that is suggestive of the superiority complex, but we must make it unmistakably plain to him that we have done so.

We know that all the world is kept advised of what goes on in America, and cannot lend countenance to any movement which denies the full rights of citizenship to any class on the ground of race, religion, or previous condition. While the option of candidacy for office is inherent in the franchise, the claim to election must be proved to the individual voter and may be limited, not only by the authoritative interpretation of constitutional provisions, but also as the implications of such provisions may appear to affect the question of personal qualification. The attitude of Methodism in the homeland, as in every other land, must be that of Peter, who, to the kneeling man of the long ago, said, "Stand upon thy feet." The narrow intolerance, which in this country pursues its course of suspicion and intimidation, while by an utter perversion of speech claiming that its standards are both Christian and American, deserves the unmeasured condemnation of every Methodist Episcopalian. This violation of Christian ideals is an indignity offered to large numbers of our constituency at home and to multitudes also of fellow citizens outside our own communion, but for whose civil rights we stand, and it is an insult offered to whole nations abroad.

We can hardly overstress the influence of our treatment of those who come from other lands upon the peoples from whom

they come. Sensitive often, as we should certainly be, any lack of consideration which meets those of other lands at the doorway of the country, or after they have entered in, any violation of the neighbor code is magnified in the telling, and conversely any indication of real kindness will have its sequel in the opening of heart doors on the other side of the sea.

As illustrating the possibility of constructive effort in the correction of race prejudice, we would call attention to the remarkable work done by the Commission of Inter-racial Co-operation in a field of unusually delicate relationships and perplexing problems. It is one of the movements which has called constantly for self-restraint and that faith which inspires broad-minded endeavor. We would formally acknowledge our obligation to those who have given themselves to the promotion of this work, and we should not only encourage the Commission to continue effort in its particular field, but also should accept its accomplishment as suggestive of what may be done and ought to be done in bringing other racial groups together. The General Conference has it in its power, by the promotion of such agencies, to strengthen in a significant measure the bonds of inter-racial goodwill.

World Peace

The recollection of the world war is almost ever before us. In 1917 we took our place upon the field believing that we were participating in a war which was to end war. Of the awfulness of that war it is not necessary to speak. Its horrors have been burned into the consciousness of the age. Even when we were together as a General Conference in Springfield four years ago, as we uttered our pronouncement against war, the most of us probably thought that, taking nature as it is, with experience ineffaceable and conviction inescapable, humanity would not again resort to the savagery of the battlefield for the settlement of issues which, in almost every case, ultimately belong to the realm of reason and conscience. If any such belief was cherished, then we have been rudely disillusioned. More than one country has, since then, sent out the call to the colors. It is manifest that for war no remedy has been found because no substitute has been agreed upon. Say what we will, the passion for peace does not anywhere appear as a controlling national

impulse. The tragedy in China to-day, with her agony of body, her confusion of mind, her hatred of fellow-countrymen, her distrust of other peoples, must shake us from our lethargy, must make impossible the unworthy calm of the provincial mind.

It is difficult to fix responsibility for past or present wars, and even if we could untangle the cords of guilt, the men who fell in battle would not come back. It is more important that we fix responsibility for future wars should they ever come. More than one of the military leaders have declared that if war were to come again the Church would be to blame. However intended, that word is at once an indictment of and a tribute to the Church. It is a solemn challenge which we dare not disregard. One of the keenest thinkers of the 18th century said, "War is the greatest of all crimes, and yet there is no aggressor who does not color his crime with the pretext of justice." Let us see to it that Methodism shall stand with unstained hands if war is suffered to reappear. It has been predicted that, with the advances in chemistry, in aviation, in the power and control of electricity since 1918, the horrors of another world war would make the last war but as child's play. Let us agree, however, that fear based upon that sort of prophecy will never bring in the reign of peace. Much has been accomplished in recent years but much must yet be done in changing the psychology of the world with reference to war. It has sometimes seemed to superficial minds that the propaganda of peace takes from the heroes of many a field the honor due them. The great truth, too often forgotten, is that the peace of the world is the great objective toward which every true prophet has pointed, for which unselfish toil has continually striven and toward which every hero, loyal to conscience and God, has consciously or unconsciously struggled.

In pleading for world peace we are but hastening the age which every true hero from the beginning would have exulted in heralding.

Upon two or three conditions the hope for a warless world must rest. There must be insistence upon the fact that war is not inevitable. There must be the process of education to the end that the heroic ideal and appeal shall be transferred from the bloodstained battlefield to those fields of bloodless conflict

where every victory is to the abiding gain and joy of all. We are not far enough along to urge the discontinuance of our national military and naval schools, yet where we are in control, we should prevent, and where we are not we should discourage compulsory military training in school and college, a course of action altogether consistent with any sane theory of patriotic obligation. There must be agreement that the cost of participation in any war shall be shared by every group and every individual, high or low, rich or poor. The distribution of cost must be so adjusted that those who represent the dignity and unity of the nation in congress or parliament, or as presidents or kings, shall, by reason of office, be the first upon whom the tax is levied. Any theory of government which justifies the conscription of life must surely justify the conscription of capital and labor, and if, under any condition, men are called to the discipline of the camp and the peril of the field, the nation must guard with flaming sword every gateway to wealth against the approach of the profiteer. In case of war among the other nations, it should be provided that no gold stained with human blood be allowed to financier or manufacturer dwelling in the protected zone. The declaration of such a national attitude upon the part of any government would clothe neutrality with imperial dignity and would stir other nations to imitation.

But why should we be compelled to discuss the penalties for participation in future war or be fashioning for ourselves a sort of moral refuge against impending storm? Have we not come to the place in human history when sheer barbarism can be mastered by civilization? Has the day not dawned, will it never dawn, when there shall be evoked by the soul of statesmanship what never can be won by the sword of militarism, the answer to the world quest for peace without victory—of peace, that is, without the sequel of the burning wrath which inevitably follows humiliating defeat? It will never come so long as diplomacy concerns itself simply or chiefly with the great game of wits for national monetary advantage.

Nations must think straight and their leaders avoid the odium of a double standard—one form for display and one for use. It is not enough to set our wills against war, unless there be promoted a pact among the nations which will make

generally applicable such provisions as were with limited range agreed upon at Locarno. If we really take seriously the responsibility of this nation in the matter of world peace, it is imperatively demanded that we exhaust every effort in bringing together the nations in mutual understanding and agreement, accepting eagerly and at once every hand outstretched to us as a pledge of peace, and persistently offering our hand as a symbol and guarantee of goodwill. We cordially commend the effort which the Secretary of State of the United States is making to bind together the nations to the end that war be outlawed. And we pray that these efforts may be crowned with such success as will make war an outlaw in the world.

The complete disarmament of the nations must be synchronized, so that no one people shall be left helpless in the presence of armed lawlessness. The councilors in Geneva may have rejected the proposition of Soviet Russia for reasons conclusive to the Council, but finally upon some such plan the nations must unite. Plans for partial disarmament are futile if the elimination of one destructive agency leaves open the expedient of multiplying other agents of destruction, and we are but deceiving ourselves if our treaties simply result in changing the scene of battle from sea or land to the air. So subtle is the human mind, so elastic our most careful phrases, so powerful the forces which the laboratories are discovering, or devising, that only one effective remedy for war appears, namely, the insistent belief in and promotion of international friendship.

We must discredit those policies which excite racial antipathies. We must bar the way toward provocative armament and antagonism, and our international trade relations must be regulated and adjusted with this in mind. We dare not preach peace and then stand idly by while the material for conflagrations is gathered or lighted. Nor should we demand or consent that any one government be allowed the place of dictator at the world's council table. We do not believe that for the United States of America it is wise or fair to stand apart from other nations until every difficulty is mastered and every feature of the program is perfected.

We register our conviction that a World Court and a League

of Nations in some approved form have a real place in any practical program for world peace. For the United States of America to refuse her whole-hearted participation in the world's constructive program, seems to us utterly inconsistent with our protestation of friendliness to the other nations. It is an attitude the more unworthy if, as we claim, we are the richest and strongest among the nations. Likewise, it is the most perilous course possible to us, for it is conceivable that our failure to accept responsibility and meet the cost of participation, whatever it be, in the strengthening of world friendship, might have its sequel in another war in which, whether we now will or will not, this nation should be involved. If such a day should ever come—which may God forbid—added to the cost of it, the eternally incurable agony of it, as long as men live the question would be asked why this nation, ere it was too late, came not to the help of the Lord; why, when the very stars of heaven seemed striving together for the peace of the world, we were unwilling to revise previous decisions, or broaden our policies, or decline expedients except as proposed by ourselves; why, while in theory we were concerned in the welfare of the other nations, we were in fact content to abide in our fields and cities, listening to the bleating of our flocks, the music of our factories.

We are not empowered upon this or any other similar issue, as a General Conference to make pledges for the ministry and membership of the Methodist Episcopal Church. Such a pledge upon our part would doubtless be regarded as an encroachment upon the rights of private conscience, but we are persuaded that the Chief Executives and governmental authorities of the nations represented here may confidently expect the sympathetic consideration and support of our constituency in every land for any policy that discourages racial antagonism, that corrects economic injustice or tends to the establishment or promotion of friendship among the nations.

As a group representing in a real way a world parish, whatever of light heaven has given us we dare not hide under a bushel. We deliberately set it on a candlestick that it may give light at any rate to all who are in our house. The importance of having the whole house illuminated, so far as it is within our power to have the light shine, would abundantly justify

the General Conference in providing that every local church, through Quarterly Conference or congregational action, every Sunday school, every seminary, college and university under our control, be actively and substantially participant in the promotion of world peace. That would be in truth a call to the colors, a new and holy call, on which the God of peace would smile.

Some months ago there was a brilliant ceremony in one of the stately historic halls of Paris. There, with a setting such as France knows so well how to stage, General Debeney pinned the cross of the Legion of Honor upon the breast of Corporal Sellier, who, on that last day of the World War, sounded on his bugle, the command, "Cease firing." Let us here and now summon all our powers of love and faith and will to preach and to promote the gospel of world friendship; and let us, with all the earnestness and persuasiveness that we can command, to every nation that will hear us, to every rank and order of men, sound out the signal, to be repeated from every Methodist Episcopal church around the world, for the sake of humanity, and in the name of God, "Cease firing."

Co-ordination and Interdenominational Co-operation

If we are under obligation to promote the major moralities of the world, we are under the same obligation to bring to the task every power we can command or devise. In many of the great objectives we must begin with the more adequate departmentalizing of our own Church so that we shall avoid the waste and confusion invariably apparent when we trust for result to indiscriminate and unorganized endeavor. There must be technical mastery of detail in specific fields, and if the process of qualification results in what seems a preferential zeal, that is to be regarded not at all as a fault in our program.

Just as it is necessary for world peace to conserve and co-ordinate every element of national and international idealism and strength, so in promoting this we must, as churchmen, avail ourselves of every possible resource of religious interest and association. Methodism of itself can not bring about the practical solution of the child problem, or the problem of industry, or that of a sober world, or that of world peace. On the athletic

field it has been noted that the instinctive effort is for the brilliant individual play. It is only as the result of patient and persistent training that the players come to see that often the opportunity for the brilliant individual play must be sacrificed if the team is really to win the game. This is one of the lessons which the children of light must learn from the children of this world.

John Wesley in his day sought an alliance with all the followers of the Master in promoting the practical work of the Kingdom, and David Livingstone asked the blessing of God on all, whether of one or another religious belief, who would help to heal the open sore of the world. We may as a Church well take that same attitude as we think of the religious illiteracy or the injustices of the industrial world, or the madness of the traffic in alcohol and the narcotics, or of the objective of peace. We are in fullest sympathy with the effort of the Church Peace Union, now in progress, to co-ordinate all the religious forces of the world, Christian and non-Christian, in the interest of world peace, a movement in line with the suggestion sent out by the Springfield General Conference. We account it one of our denominational privileges to have joined with the other Churches in supporting so many of the interdenominational activities and in making conspicuous contribution to their leadership.

We appreciate the value of such organizations as the Federal Council of the Churches of Christ in America, recognizing, however, the necessity for great deliberation and general consultation before the issue of public pronouncements. But we can not guarantee the support of the denomination for every interdenominational movement. There is not infrequently a clear overlapping of organization. We must insist upon the more careful establishment of program boundaries. In some of the benevolent appeals, where there is a sharply defined limit of resources, it is unwise and inexpedient to jeopardize interests to which we are as a Church already committed by the transfer of our contributions to an outside agency which can not present a motive broader or higher than is involved in the denominational cause which would be weakened by the diversion of our gifts. The General Conference must determine the proper range of pronouncement and activity for its own Boards and also the meas-

ure of accepted responsibility in interdenominational pronouncement.

It is not unreasonable to expect and require that all manifestos issued by any group, either directly or indirectly, presumed to carry the weight of our denominational approval, shall be distinctly covered by what the General Conference has stated or authorized and that the implications of our utterances on any of the large questions of the day should be interpreted by those specifically authorized to speak for us. The Church as a whole must be allowed the right of determination, not only as to the direction to be taken but likewise as to the distance to be traveled at any given time, a judgment in which we are assured the Federal Council would concur.

As to conditions prevailing at the time of our session, or definitely anticipated, the General Conference should meet its responsibility by formal declaration. Knowing that conditions are certain to arise, in which the influence of the churches ought to be unified, we should provide suitably for our ad-interim representation. We must prevent embarrassment to the Church by our apparent commitment through unauthorized inclusion and also avoid the inexcusable evasion of denominational responsibility. Likewise we should provide against the needless delay of significant interdenominational action by any uncertainty as to our denominational intent and attitude.

At our last quadrennium gathering a Commission of Twenty-five was constituted to act for us in such interdenominational pronouncement. Either to this Commission or to some other carefully chosen group, which can be promptly brought together, or to our own members of the several interdenominational administrative committees which should be named by us, this duty of representing us should be formally committed.

The success of an interdenominational agency is not infrequently jeopardized by extending the range of its activity when such extension may result in the break of sympathetic contact with the communions for which it is supposed to act; or by forgetting that the constituent groups are really not identical; or by assuming that the individual members of the churches are non-resistant subjects of ecclesiastical control, or by attempting to solve the religious problems of individuals and communities by mathematical formulae and method. The constituent bodies

must constantly remember that effective interdenominational activity involves large outlay and each of the participating communions must be prepared to bear its fair proportion of this cost.

Christian Unity

World-wide Methodism owes the world not only a definitely progressive program, but wherever possible the dynamic of collective endeavor, and also, in so far as may be, the creation and maintenance of an atmosphere stimulating to all that is worthy and deadly to all that is unworthy. The strength of the Church has often been wasted in the assault and defense of sand-bag batteries like those which Kinglake's history of the Crimean War has made familiar, batteries heroically assailed and defended, but the possession or loss of which did not really affect the main issue of the struggle.

Christian unity is one of the great questions before us. Christianity is broken into camps not only naturally unsympathetic but often apparently antagonistic, and the ground of division is chiefly the difference of the Churches as to creed and orders. More than once the organic union of Christianity has been undertaken, sometimes by the Anglican and associated Churches, sometimes by such bodies as the Presbyterian Church of the United States, but never yet effectively. The hour demands that we carefully distinguish between unity and uniformity. Uniformity that is real and not merely in appearance, demands practical identity of philosophy, theology, taste and experience. It is a collective expression of highly standardized characteristics. Unity, on the other hand, allows diversity without discord and, like love, "seeketh not her own" by an insistence upon subscription or conformity. The importance of unity can not be overstated; the significance of uniformity is practically negligible.

Usually the proponents of Christian union have looked forward to a day when the Eastern Churches and those of the West, Protestant and Roman Catholic, would be united in one. There have been several incidents in recent days tending to throw light upon the subject. In contending for temporal power, the political claims of the Papacy have, in the last months, been asserted with a directness and vigor more outspoken than for a generation past, in unmistakable contradic-

tion of the statement repeatedly made by representatives of that faith in this country that the Roman Catholic Church is not political in its government. It has been publicly said by those assuming to speak for the Church of Rome that in all civic relations and responsibilities her members in Protestant countries are free to act for themselves entirely independently of Papal authority or domination; that is to say, that individual conscience is without constraint except that which is imposed by individual judgment. It is but fair to state that no such declaration of independence appears to have been authorized or validated by the Vatican. In the light of current events this Papal claim is not only interesting but important. It is confessedly difficult, if indeed it is not impossible, to separate the political and ecclesiastical in either the consciousness and claims of the ruler or in the attitude of veneration and obedience of the subjects.

So far as this section of the Church is concerned, we should avail ourselves of every opportunity for friendly co-operation in dealing with the great moral and social problems, leaving to another day the settlement of questions manifestly now impossible of solution. Even now, however, there may well be the tempering of judgment and the modulation of voice in discussions essentially doctrinal or religious. The recent encyclical of the Roman Pontiff repeats and elaborates the contention that the union of Christendom demands, as an unconditional requirement, the acceptance of Papal primacy and subscription to Roman Catholic dogma. If there is to be union, the Vatican insists that it must be by a return of all the wandering flocks to the historic fold. It is to be regarded as opportune that this *ex cathedra* pronouncement appears at a time when the matter of unity is receiving such consideration as has not previously been given to it, for in closing this way for the hoped-for union of Christendom, we are compelled to look about us to see in what direction we shall move.

In view of the position asserted by the Church of Rome, it is useless also for us to consider the expedient of a so-called "bridge church" extending from Protestantism to Rome. If at the further end of the bridge all the convictions that have been logically induced by the Reformation must be surrendered, then all the considerations which operate against our renunciation

of Protestant principle at the further end would have precisely the same reasonable influence at the proximate end of the bridge. The Anglo-Catholic movement, therefore, opens no path of religious advance satisfactory to a vital Protestantism.

In the ecclesiastical objective, then, so far as organization is concerned, we are evidently shut up to the hope of Protestant union, in which position we find ourselves by the trend of previous discussion, face to face with the overtures of the Anglican Church. Here again we are embarrassed by the fact that in the Lambeth proposal, the basis of unity, sometimes modified in respect of other conditions, always involves acceptance of the historic episcopate as held by the Church of England. In frankness it should be said that so long as the approach to the council hall is by this way, the realization of organic union is remote indeed. The tendency of religious thought is not toward the exaltation of tradition as a condition of co-operation, but toward the exaltation of the living Christ and His imperative demand for our immediate service upon the basis of apostolic devotion.

If consent to the claim so often urged meant simply concession as to the historicity of an alleged transaction, the contention might possibly, with more or less of mental restraint, be allowed to go uncontradicted, but it amounts to much more than that. It is in effect not only to validate the historic claim, but also to affirm the paramount importance of an office and to rest the theory of apostolic succession upon an ancient human contact rather than upon a present spiritual experience.

It must also be said that the recent discussion of the Anglican Prayer Book revision, with the sharply defined cleavage revealed by the action of the English House of Commons, must inevitably strengthen opposition to organic union on the conditions indicated in the Anglican overture.

The subject has been so long before us and the matters involved are of such moment that we owe to ourselves and to the other communions a frank statement of the situation as it appears to us. To us unity is really a matter of spirit rather than of form. Knowing human nature, as all of us do, and remembering that conviction is never more compelling than in the realm of religious faith and practice, it does not appear probable or reasonable that we should at present agree to lose

our denominational identity for the sake of constituting a great world Church which, if created, would in all likelihood feel at once the divisive tendencies of individual and group assertiveness.

Following the Stockholm Conference in 1925 the Lausanne Conference brought together in the summer of 1927 one of the most distinguished groups gathered since the days of old epochal councils. It was conspicuously memorable in this: it showed that without surrender of conviction on things essential, it is possible for men to counsel and worship together and, despite the variations of form and ceremony, to strengthen the bonds of respect and sympathy. Is not this of immense value, and may we not believe that the great historic Lausanne gathering, called perhaps with another end in view, really makes its supreme contribution to the building of the Kingdom in the emphasis it places upon the possibility and value of Christian sympathy? Let us grasp and hold to the idea that diversity and distinction need not involve division in any unhappy or destructive sense.

It is our opinion that within the United States, and possibly other countries here represented, national conferences similar to those held at Stockholm and Lausanne should be held to consider the problems of "Life and work," and "Faith and Order." We suggest that this General Conference direct our representatives on the Continuation Committees of the Stockholm and Lausanne Conferences, and other bodies, to propose and invite such Conferences.

We shall probably make our largest possible contribution to the Kingdom by the intensive cultivation of what has been entrusted to us if only we are kept from jealousy and rivalry, from suspicion, from the meanness which proselytes and whispers, from that selfishness which has not learned to say, "He must increase; I must decrease." The surrender of autonomy has moral significance only where denominational history and polity are intelligently understood and considerately appraised. To turn from the old loyalties with never a sigh nor a backward look may be regarded as indicating strength of Christian catholicity when more accurate thought would see in it only the weakness of denominational consciousness. This is a process which one may understand but which is not heroically impres-

sive in either its beginning, continuance or ending. As it offers no tribute to past affiliation so it gives no promise of future loyalty, and without such loyalty Protestant or Christian solidarity would be but an illusive dream.

The odium of so-called sectarian narrowness is corrected by the unity for which we plead, and human experience at its highest has established for covenant and convention a value which can not wisely or safely be disregarded. Without the change of a single formulary or the modification of a single ceremonial, it has been demonstrated that men of many communions may sit together in heavenly places. If we shall only agree to extend the implications of that confession to include not worship only but service also, it would seem as though we were approaching the goal, if indeed we had not arrived. So far as the evangelical churches are concerned, that unity of spirit, under the mastery of Christ, seems to be immediately possible. Is it indeed possible? Then we must not rest satisfied until it be actual, for we are convinced that a willfully divided Church can not bring together the divided nations; a Christianity which persistently magnifies its own disagreements can not compose the discords of the industrial world; a Christendom which perversely refuses to learn from Christ the lesson of love can not teach the lesson of love to the non-Christian multitudes. The consummate triumph of our Lord can come only as the high-priestly prayer of Jesus has its answer by the descent of the Spirit and the ascent of the Church to the higher level of love and loyalty with the three-fold affirmation of and for all Christendom, "In non-essentials liberty, in essentials unity, in all things charity."

Lausanne, with its substitution of conference for contention, marked an advance toward the goal of unity. The recent Jerusalem Meeting of the International Missionary Council is both parable and prophecy. Unity, co-operation, union, probably that will be the historical sequence, and unity, calmly deliberative, unselfishly considerate, unreservedly eager, is the first great forward step.

As far as our own denominational group is concerned, it would seem but natural and reasonable to ask that we tighten the bonds which unite Methodism the world around. Ecumenical Methodism would thus come to mean much more than even

a ten years' assembly with its cultural programs, its significant social contacts and courtesies. To substitute frequent council and permanent co-operation for the more occasional meetings, would be of immense value in advancing the work of God. You will doubtless approve the Ecumenical Conference in 1931. It would greatly promote this further aim of permanent co-operative activity if the General Conference would specifically authorize the announcement of such a purpose, taking such additional action as would seem appropriate.

We would be untrue to ourselves if we did not confess our yearning for the reunion of Episcopal Methodism, since 1844 divided. For us the avowal of concord seems no longer sufficient. There must be something more as between us; there must be an attitude of love deeper and more appealing than is expressed by the word "unity." Accepting our full measure of responsibility for the disunion of these years, we believe that we speak not for ourselves alone, but for the world-wide Methodist Episcopal Church represented here when we declare our readiness to hasten the restoration of unity and union by the acceptance of any basis of agreement which may be reached by the accredited Commissioners of the two Churches. We earnestly recommend that this General Conference designate Commissioners who, when the opportunity is afforded, shall represent us in negotiations with our sister Church. For us to evade the logical results of such a declaration would be to invalidate every plea for the broader Christian unity, however eloquently framed and impressively declared. Our reminiscent attachment to the yesterdays must yield to the alluring promise of the glorious tomorrows. In the dawning of that day the very ends of the earth will rejoice. We cannot escape the belief that our will to meet the conditions deliberately regarded as necessary for Christian unity is the precise measure of our desire for the coming of the Kingdom. If that conclusion has our consent, then it must also appear convincing that at this hour and in this place our will to subordinate whatever is personal to the welfare and unity of our own Methodist Episcopal Church is the initial test of our zeal for the wider unities.

The Church

The Kingdom of God is broader than the Church of Christ,

but for the present age we are persuaded that the visible Church, as interpreting God to man and as leading man to God, stands alone. It is sometimes objected that the abstract conception of Christianity is acceptable, but that no visible Church is worth while. In part, that attitude is due to the open or covert attacks of those who are the adversaries of the Church. Too often it has been encouraged by others, who, while possibly honestly claiming to be its friends, have given far more thought to what they regard as the failures of the Church than to the daring of its enterprise and the splendor of its achievement. It must be remembered that the abstract is as the spirit which needs lodgment in the body if it is to accomplish the task to which it has been called and set. One may accept the abstract and reject the concrete, but it is likely to appear that where such a mental attitude is assumed, the difficulty is really not in the philosophy of religious life; it is rather in the fact that the dreamer is not willing to take upon himself the discipline and obligations of a doer.

Methodism is not in and of herself the whole Church of Christ. She neither claims for herself alone the glory nor accepts for herself the full responsibility of that Church against which the gates of hell shall not prevail. But Methodism is a part of that Church. Her members, numbered by millions, if they be true, have place at the King's table and whatever their strength of number or resources, they account it the chief token of the King's grace that they may be workers together with Him.

Speaking for ourselves, and, as we believe, for our world-wide communion, we voice the conviction that the world problems were never more involved than they are this day. There is the need of a new adventure of faith, and an insistent cry rings out for new emphasis upon the vital things of spiritual life. While the Church cannot, dare not, surrender its right to speak upon the great moral issues of the day, it alone is commissioned to lift up the distinctly spiritual ideals. Its business is not the duplication of what the secular schools are doing, or what can be wrought out by groups elsewhere gathered for social and moral reform, but it is to penetrate all realms of life and action with religious experience and conviction. Its aim must be to lift the standards of life, individual and social,

so high that those who hear its message shall be driven to their knees. Possibly in the presence of human accomplishment the danger threatens, as never before, that men will think they can build their heaven-reaching towers unaided, and unaided can bring in the new great age of love and righteousness, but as we know too well, that can not be done. Perhaps we have been taking too much for granted in assuming that our analysis of conditions and adaptation of means for meeting them need no amendment. We look with wonder upon the productive activity of men in the realms of business, of politics, of applied science; are challenged by their daring, inspired by the magnificence of their accomplishments. Are we as keen in our religious purpose as the national imperialists or the international socialists are in theirs? Are we as careful as are they in the avoidance of harsh and censorious judgments concerning the brethren? Are we as ready to interpret our conception of heroism in the promotion of world peace as others have shown themselves in the prosecution of world war?

We have been keeping our old ledgers in the old way, and have been well content when by our old methods we could balance the columns of credit and debit, the columns of getting and giving. The perils of modern life, the lowering of standards, the feverish acceleration of all the physical enginery of which the clutches and levers are in our hands, the sheer recklessness of determination, these things must have a voice and a lesson for us.

It would, however, be altogether unfair to the spirit of the day if we dwelt upon the perils and failed to give to the heartening facts their proper place and proportion. Never since history began have there been so many desires and devices for the bringing of men together; never before in all the ages were the highways of the air crowded as they are today with the messages of earnest souls, very, very many of them striving to lift up Christ to the adoring gaze of the world. Despite all complexities and intrigues, all machinations, it would seem clear that in a larger way than ever before men are striving, not always wisely but nevertheless striving, to make this the day of salvation. The Church must not vacate her leadership nor grow weary of her task. Taking account of our assets and our resources, we must study the problem of a new world and the cost

of its making; must see not only the forces hostile to the Church but also those making for human redemption; must see the horsemen and chariots of God upon all the hills; must take for our present-day need the encouragement of the Master's word, "Fear Not, it is the Father's good pleasure to give you the Kingdom"; must set ourselves with sanctified enthusiasm to the accomplishment of that victory of the world for which love qualifies and to which faith leads. We must see to it that latent energies are released, perceiving that in the individual consecration of money, of time, of influence, of self is the way to spiritual heights we have not occupied.

We can not forget those heroic adventurers who assailed Mount Everest. Once and again they tried to come where human feet never before had trodden. On the final day of the struggle, in the brief historic moment, when through the parted mists their comrades saw Mallory and Irvine for the last time, this was, in effect, the record they bore of them, "Headed for the summit and still climbing." We must accelerate our pace for our own participation in spiritual conquest; must bring to bear whatever of spiritual forces we can grasp to overcome in others the results of materialistic obsession; must bring all the existing potencies to answer our present problem; must, by every art of devotion, of prayer, by every enduement of power, stretch toward the goal, that goal the uttermost accomplishment of God's will, our constant attitude, "still climbing."

Conclusion

But we must conclude. . We listen and the past speaks to us reminding us of the mighty personalities whose lives have enriched our history and heritage, reminding us also of great hours to which the nations and the Church were brought by Him who had and has the secret of the guiding pillar of cloud and of fire. It bids us recall the crises when, in the confusion of contentious voices, men failed to catch the voice of God, when fear defeated faith and the immediate purpose of God was frustrated by human doubt. The past speaks to us that we may be inspired and also warned. In the full light of our quickened memories we pray you listen to the voices which now are speaking to you; the voices of the world's youth looking this way with an interest but partly disclosed, asking in

its mood, half cynical, half tragically serious, how we mean to deal with the opportunities and responsibilities of these days; the voices of warring multitudes, the plaintive cries of starving millions, the appeals of those who have lost the way and are groping amid the pitfalls, weary, fainting, ready to die, who need a guide but can not wait.

Members of this General Conference, you are met together in a great crisis of human history. Much has been given you. Much is required of you. Perhaps the opportunity of this present month is the greatest of all the privileges which the providence of God has brought you as a Church. The unselfish improvement of the opportunity by human counsel and God's help may be regarded as the greatest demand which Heaven has ever made upon you. Much has been given; much is required. We pray that you do not fail the world in this great hour, that you do not fail God. Let us wait in prayer that we may go forth in praise. The staggering difficulties of our task challenge us but must not confound us. Humans we are. We can give only what we have, but what we have means what we have brought, plus the increment of deliberate counsel, plus what God now bestows. In the vast spiritual adventure of these days we dare not be deterred by doubt, or weakened by mutual suspicion, or led by impatience to decisions which impulse may accept, but which reflection in the days to come will condemn and deplore. If we should fail humanity and God, what would they say of us on the rim of the world? What would they say of us in the battling centers? What would the mighty ones, looking down upon us from above, say of us? Ah, what would we say of ourselves as in some future golden day we enter into the City and look back? What will God say of us? Nay, whatever tests we face, we must not fail!

What can Methodism do for the world? *This: help God to save it.* And so, by His grace, we will! The Church is the spouse of Christ, the object of his tender and inexhaustible love. It is the body of which Christ is the Head. Oh comrades in the joy of His love, in the fellowship of that devotion which is to bring in the consummate glory of His universal reign, let us lift before our eager minds the Master's yearning that His Church shall wear the garments which are without spot or wrinkle or any such thing! If it be part of the exceeding great

reward to walk with Him in white, shall we not aspire to have even here, as far as may be, the foretaste of that joy?

In the imagery of John's vision there stands out the picture of our diademed Lord walking in the midst of the golden candlesticks. It is Christ in the midst of the Churches. It must be that He is here this very hour. As disciples of His, would we bow at His feet and wait to learn of Him that He may show us in this Conference what to do and what to say. He is the Prince of Peace. May He breathe on us His peace as we pledge ourselves to hasten the fulfillment of the angels' prophetic song. He is the brother of men. He has proved it in the shop of the carpenter, in the boat of the fisherman, in the countless contacts with the weary and wounded and self-willed among the sons of men. We pledge to Him our unhesitating compassion that we may go about doing good, that singly and together we may bring into the chill of the world's avarice and selfishness the glow and gleam of the great Brother's heart. He is our Saviour, the only Saviour whom we know, with His measureless love that encloses in its arms mankind everywhere. To Him we this day offer ourselves, our substance, our service, our minds, our hearts, that going into all the world we may tell men everywhere that He is able to save unto the uttermost *all*, ALL, ALL that come unto God by Him, seeing that he ever liveth to make intercession for them, and we will tell them that He is even now waiting to be gracious. He is our King, we own His sway, we would once again kiss His scepter, acknowledging that He is sovereign over us. This is our rejoicing, that He shall reign forever and ever. Here we call upon our souls to praise and adore Him. We would this hour, for ourselves, for all we represent, out of our faith, our hope, our love, fashion a royal diadem and crown Him Lord of All.

Unto the Father who has loved us with an everlasting love and whose mercy endureth forever; unto the only begotten Son who died for us that He might, through His saving power, make us at length kings and priests unto God; unto the Holy Spirit, whose presence in the upper room long time ago surcharged narrow lives with power and sent men out to turn the very world upside down, by whom we seek not only enlightenment for the days, but also the shedding abroad in all our hearts of that love which shall make every hour of our Con-

ference fruitful of blessing; unto the triune God be glory and dominion forever and ever. Amen and amen!

EARL CRANSTON,
JOHN W. HAMILTON,
JOSEPH F. BERRY,
WILLIAM F. McDOWELL,
WILLIAM BURT,
LUTHER B. WILSON,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. McCONNELL,
FREDERIC D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD,
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
WILLIAM F. OLDHAM,
CHARLES B. MITCHELL,
FRANCIS W. WARNE,
JOHN W. ROBINSON,

EBEN S. JOHNSON,
LAURESS J. BIRNEY,
FREDERICK B. FISHER,
ERNEST L. WALDORF,
CHARLES E. LOCKE,
ERNEST G. RICHARDSON,
CHARLES W. BURNS,
ANTON BAST,
EDGAR BLAKE,
FREDERICK T. KEENEY,
H. LESTER SMITH,
CHARLES L. MEAD,
ROBERT E. JONES,
MATTHEW W. CLAIR,
GEORGE A. MILLER,
TITUS LOWE,
GEORGE R. GROSE,
BRENTON T. BADLEY,
WALLACE E. BROWN,

JOSEPH C. HARTZELL,
ISAIAH B. SCOTT.

JOURNAL OF THE GENERAL CONFERENCE OF 1928

TUESDAY MORNING, MAY 1, 1928

THE THIRTIETH SESSION OF THE DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in the Convention Hall, Kansas City, Missouri, on the first day of May, nineteen hundred twenty-eight, at ten o'clock A. M.

MAY 1
FIRST
DAY.
Morning.

Bishop Joseph F. Berry, senior effective Bishop of the Church, called the Conference to order with an appropriate message on behalf of his colleagues. Bishop Earl Cranston announced Hymn 180, beginning, "All Hail the Power of Jesus' Name," which was sung.

Devotions.

The Apostles' Creed was recited in unison and Bishop Richard J. Cooke offered prayer.

The combined Kansas City Methodist Episcopal choirs rendered an appropriate anthem.

Bishop Wilbur P. Thirkield introduced the Ritual Service appropriate to the administration of the Sacrament of the Lord's Supper, after which the sacramental elements were distributed to the Bishops and to the members of the General Conference. The stated Ritual Service of the Methodist Episcopal Church was followed throughout.

Sacrament of
the Lord's
Supper.

The Conference was then in recess.

Recess.

The Conference later reconvened with Bishop Berry presiding.

Raymond J. Wade, Secretary of the last General Conference, at the request of the presiding Bishop, called the Conference roll.

Roll Call.

The Conference stood while the names of the following Bishops, who have died during the quadrennium, were called:

THOMAS B. NEELY,
WILLIAM A. QUAYLE,
HOMER C. STUNTZ,
GEORGE H. BICKLEY;

Deceased
Bishops.

MAY 1
FIRST
DAY.
Morning.

Deceased
Delegates-
elect.

and also the names of the following deceased Lay Delegates-elect:

FRANK A. ARTER, of the North-East Ohio Conference,
LEWIS B. ALGER, of the Detroit Conference;

and the following deceased Ministerial Reserve Delegate-elect:
BENJAMIN A. GINADER, of the Erie Conference.

The roll of Bishops was called and the following responded to their names:

Bishops
Present.

EARL CRANSTON,
JOHN W. HAMILTON,
WILLIAM BURT,
JOSEPH F. BERRY,
WILLIAM F. McDOWELL,
LUTHER B. WILSON,
WILLIAM F. ANDERSON,
JOHN L. NUELSEN,
EDWIN H. HUGHES,
FRANK M. BRISTOL,
THEODORE S. HENDERSON,
WILLIAM O. SHEPARD,
FRANCIS J. McCONNELL,
FREDERICK D. LEETE,
RICHARD J. COOKE,
WILBUR P. THIRKIELD
HERBERT WELCH,
THOMAS NICHOLSON,
ADNA W. LEONARD,
CHARLES B. MITCHELL,
FRANCIS W. WARNE,
JOHN W. ROBINSON,
EBEN S. JOHNSON,
LAURESS J. BIRNEY,
FREDERICK B. FISHER,
ERNEST L. WALDORF,
CHARLES E. LOCKE,
ERNEST G. RICHARDSON,
CHARLES W. BURNS,
EDGAR BLAKE,

FREDERICK T. KEENEY,
H. LESTER SMITH,
CHARLES L. MEAD,
ROBERT E. JONES,
MATTHEW W. CLAIR,
GEORGE R. GROSE,
BRENTON T. BADLEY,
WALLACE E. BROWN,

MAY 1
FIRST
DAY.
Morning.

Retired Missionary Bishops:

JOSEPH C. HARTZELL,
ISAIAH B. SCOTT.

Retired Missionary Bishops present.

Bishop Lowe
Detained.

When the name of Bishop Titus Lowe was called, Bishop John L. Nuelsen was granted the privilege of the floor to bring greetings from Bishop Lowe, who was detained in Paris, France, on account of illness, but with prospects of attending the General Conference at a later day.

The roll of delegates and of properly certified reserve delegates was called by Annual Conferences in alphabetical order and eight hundred and forty-seven persons responded to their names as follows:¹

ALABAMA

Ministerial: Wallace A. Murphree. Lay: Joseph C. Swann.

ATLANTA

Ministerial: Nervey J. Crolley, Lorenzo H. King. Lay: James C. Arnold, Alonzo M. Wilkins.

BALTIMORE

Ministerial: Francis R. Bayley, Harry W. Burgan, John R. Edwards, J. Phelps Hand, James L. McLain, Edwin T. Mowbray. Lay: George W. Corner, Jr., George W. Crabbe, Miss Florence Hooper, J. Burch Joyce, John C. Letts, Wilson H. S. White.

BENGAL

Ministerial: Shot K. Mondol. Lay: Victor M. Ilahibaksh.

BLUE RIDGE-ATLANTIC

Ministerial: Charles M. White. Lay: Robert C. Kennedy.

BOMBAY

Ministerial: Albert A. Parker. Lay: G. Sundar Rao.

BURMA

Ministerial: Benjamin M. Jones. Lay: Mrs. Benjamin M. Jones.

CALIFORNIA

Ministerial: Edward P. Bennett, Tully C. Knoles, Leon L. Loofbourow, Walter J. Sherman, James H. N. Williams, John W. Winkley.

¹The arrangement of the delegates of the respective Conferences is in all cases alphabetical.

MAY 1
FIRST
DAY.
Morning.

Lay: Percy S. King, Fred D. Parr, Ivory G. Rodda, Mrs. H. D. Rose, John H. McCallum, John Tunnicliffe.

CENTRAL ALABAMA

Ministerial: Edward M. Jones, John W. Thomas. Lay: Walter L. Brown, Lee W. Lynn.

CENTRAL CHINA

Ministerial: Handel Lee. Lay: Wen-Deh Kiang.

CENTRAL GERMAN

Ministerial: August J. Bucher, William Brickner, Frederick W. Mueller. Lay: Fred J. Bauman, Will J. Gelvin, Gottlieb Golder.

CENTRAL GERMANY

Ministerial: Hermann Zeuner. Lay: Otto Goricke.

CENTRAL ILLINOIS

Ministerial: Sanford P. Archer, Joseph A. Chapman, William E. Shaw, George H. Thorpe, David F. Wilson. Lay: Leonard E. Brewbaker, John W. Fling, Achalis M. Legg, George M. Meeker.

CENTRAL MISSOURI

Ministerial: Benjamin F. Abbott, Charles S. Webster. Lay: Mrs. Olive E. Grear, Miss Arsanian M. Williams.

CENTRAL NEW YORK

Ministerial: George H. Haigh, Carl G. McConnell, William H. Powers, Curtis C. Roszell, Harry E. Woolever. Lay: Francis E. Baldwin, Reuben L. Nye, Albert G. Odell, Jarvis L. Thorpe, M. Fay Van Dyke.

CENTRAL PENNSYLVANIA

Ministerial: Edgar R. Heckman, Horace L. Jacobs, A. Lawrence Miller, J. Edgar Skillington, Morris E. Swartz, Alvin S. Williams. Lay: Charles V. Adams, Herbert T. Ames, Sylvester A. Kuhn, Ira P. Romberger, Michael B. Rich, Wat Tyler.

CENTRAL PROVINCES

Ministerial: Carl F. H. Guse. Lay: Miss Shorogu Bose.

CENTRAL SWEDISH

Ministerial: Carl G. Wallenius. Lay: Carl A. Carlson.

CENTRAL TENNESSEE

Ministerial: Harry L. Upperman. Lay: Charles G. Dillard.

CHENG TU WEST CHINA

Ministerial: Bo Chen Tang. Lay: Sao Dsi Liu.

CHICAGO-NORTHWEST

Ministerial: Adam J. Loeppert, Frederick H. Thiel. Lay: Herman R. Boese, Charles E. Waterman.

CHILE

Ministerial: Roberto Elphick. Lay: Pedro R. Zottele.

CHUNGKING WEST CHINA

Lay: Din S. Lien.

COLORADO

Ministerial: Orrin W. Auman, Charles O. Beckman, Elmer G. Cutshall, Loren M. Edwards, Charles O. Thibodeau. Lay: Irving F. Keeping, Frank McDonough, Sr., Egbert B. Simmons, Robert B. Spencer.

COLUMBIA RIVER

Ministerial: A. A. Callender, Thomas W. Jeffrey, Charles E. Miller. Lay: Charles M. Holtzinger, Grant E. Hunt, Ferman L. Pickett.

DAKOTA

Ministerial: William E. Hartung, Emerson E. Hunt, Edward D. Kohlstedt, Ray G. Minkler. Lay: Dess C. Cox, A. Clay Darling, David F. Jones, Lauritz Miller.

DELAWARE

Ministerial: Frederick H. Butler, D. H. Hargis, Thomas H. Kiah, Charles A. Tindley. Lay: Mrs. M. A. R. Camphor, Miss Olive A. Hall, William W. M. Henry, Herbert S. Wilson.

DENMARK

Ministerial: Herman Saermark. Lay: Crilles H. Yensen.

DES MOINES

Ministerial: Frank G. Bean, Levi P. Goodwin, John L. Hillman, Frederick W. Simpson, Raymond M. Shipman. Lay: J. H. Darling, H. M. Havner, Eral L. MacMichael, Mark B. Nelson, E. W. Weeks.

DETROIT

Ministerial: George Elliott, Sidney D. Eva, Howard A. Field, Walter R. Fruit, John E. Martin, Eugene M. Moore, George W. Olmstead, Merton S. Rice, William M. Ward. Lay: Junius E. Beal, Mrs. Thomas Nicholson, Frank J. Rutherford, Albert E. Sharpe, Delmar D. Spellman, Adelbert T. Tweedie.

EAST GERMAN

Ministerial: Herman A. Maser. Lay: Charles F. Houck.

EAST TENNESSEE

Ministerial: Judson S. Hill. Lay: Mrs. E. H. Forrest.

EASTERN SOUTH AMERICA

Ministerial: Albert W. Tallon. Lay: Fred Aden.

EASTERN SWEDISH

Ministerial: Oscar K. Sundberg. Lay: Oscar W. Hjerpe.

ERIE

Ministerial: Roy F. Howe, Robert J. Montgomery, William P. Murray, John E. Roberts, Alfred B. Smith. Lay: A. Lincoln Bell, William A. Elliott, Samuel W. McDowell, Edgar T. Welch, William A. Womer.

FINLAND

Ministerial: Toivo Rajalinna. Lay: Yrjo H. Hyvari.

FLORIDA

Ministerial: Henry W. Bartley. Lay: Walter W. Sullivan.

FOOCHOW

Ministerial: Ralph A. Ward, Philip S. S. Yu. Lay: S. K. Hsu, Eu-Guong Uong.

GENESEE

Ministerial: Ray Allen, Samuel J. Clarkson, Ralph S. Cushman, J. Harrison Olmstead, John H. Stooddy, Howard M. Wilson. Lay: Alton M. Blake, Delano D. Cottrell, Olin C. Curtis, Glen W. Leighbody, Louis M. Potter, John B. M. Stephens.

GEORGIA

Ministerial: Leroy A. Griggs. Lay: William H. Patton.

GUJARAT

Ministerial: Royal D. Bisbee. Lay: Dungarshi J. Makwana.

HINGHWA

Ministerial: George W. Hollister, Tien H. Lin. Lay: Mrs. George W. Hollister, G. B. Lau.

MAY 1
FIRST
DAY.
Morning.

MAY 1
FIRST
DAY.
Morning.

HOLSTON

Ministerial: Arlo A. Brown, Jacob F. Reed, Oliver R. Tarwater. Lay: Henry C. Black, Mrs. John A. Patten.

HYDERABAD

Ministerial: Marcellus D. Ross. Lay: Miss Elizabeth Wells.

ILLINOIS

Ministerial: James C. Baker, William J. Davidson, Thomas N. Ewing, Herbert A. Keck, Harry W. McPherson, Edwin G. Sandmeyer, Edwin L. Tobie, Arthur M. Wells. Lay: Ira B. Blackstock, Charles W. Groves, Thomas V. Hopper, Isaac E. Merritt, De Lafayette Musselman, Hershel R. Snavelly, Mrs. Emma F. Wells, Henry S. Wiley.

INDIANA

Ministerial: William S. Bovard, William B. Farmer, Orien W. Fifer, John W. McFall, John E. Murr, John T. Scull, John M. Walker. Lay: Mrs. Hattie L. Asbury, Fred A. Heuring, Charles McGraw, Joseph W. Morrow, Dwight S. Ritter, Thomas J. Sare, Raymond R. Tash.

INDUS RIVER

Ministerial: Clyde B. Stuntz. Lay: James W. N. Cumming.

INTER-MOUNTAIN

Ministerial: Harry S. Hamilton, Charles W. Tenney. Lay: John W. Peter, Hans J. Roan.

IOWA

Ministerial: George Blagg, Wilbur R. Keesey, William H. Spence. Lay: Theodore H. Maytag, Dean Taylor, Addison J. Wood.

ITALY

Ministerial: Carlo M. Ferrerri. Lay: Felice Cacciapuoti.

KANSAS

Ministerial: Oscar E. Allison, Ira M. Benham, Harry A. Gordon, Christopher L. Hovgard, Wiley A. Keve, John R. McFadden, Frank Neff, Gordon B. Thompson. Lay: Thomas O. Cunningham, Jonas E. Eckdall, James C. Funnell, Mrs. James L. McCoy, John Marshall, Ralph R. Price, Frank H. Roberts, J. Luther Taylor.

KENTUCKY

Ministerial: Edward P. Hall, Emery R. Overley. Lay: Alvis S. Bennett, J. Harry Richardson.

KIANGSI

Ministerial: Ren-Yen Lo. Lay: Miss Miriam L. Nieh.

KOREA

Ministerial: John Z. Moore, Syung Ok Pyun. Lay: Hugh H. Cynn, Miss Helen Kim.

LEXINGTON

Ministerial: Stanley E. Grannum, Nicodemus D. Shamborguer, Samuel H. Sweeney. Lay: Mark H. Gassaway, Mrs. C. D. C. Mebane, John A. Washington.

LIBERIA

Ministerial: Regland V. Richards. Lay: William V. S. Tubman.

LINCOLN

Ministerial: John H. Ellis. Lay: Isaac W. Young.

LITTLE ROCK

Ministerial: Lee M. McCoy, Benjamin F. Neal. Lay: Mrs. Hilda M. Nasmyth, George C. Taylor.

LOUISIANA

Ministerial: Walter S. Chinn, Hubbard Daniels, Calvin S. Stanley.
Lay: Matthew S. Davage, Abraham L. Fleet, Thaddeus Taylor.

MAY 1
FIRST
DAY.
Morning.

LUCKNOW

Ministerial: Jashwant R. Chitambar. Lay: Mrs. George H. Thomas.

MAINE

Ministerial: John M. Arters, Alvin C. Goddard, Frank H. Hall, Albert I. Oliver. Lay: Miss Alice L. Brown, George B. Hunter, Ralph E. Peck, Mrs. Jennie P. White.

MALAYA

Ministerial: Edwin F. Lee. Lay: Su Lan Chen.

MEXICO

Ministerial: Vincente Mendoza. Lay: Leopoldo Garcia.

MICHIGAN

Ministerial: Floyd L. Blewfield, Hugh Kennedy, Charles J. Kruse, Joseph B. Peatling, William H. Phelps, William W. Slee, Frederick H. Spence. Lay: J. Jay Cox, E. A. Densmore, Luren D. Dickenson, Mrs. F. U. Doubleday, Mrs. Estella C. Ray, William W. Tefft, L. T. Wilmarth.

MINNESOTA

Ministerial: John E. Bowes, Herbert G. Leonard, John W. Holland, Samuel L. Parish. Lay: W. C. Coffey, Mrs. Vincent F. DeVinney, George D. Erickson, Henry W. Libbey.

MISSISSIPPI

Ministerial: Major T. J. Howard, Delvin L. Morgan, J. Beverly F. Shaw. Lay: Malachi C. Collins, Reuben H. McAllister, Robert B. Williams.

MISSOURI

Ministerial: Harvey J. Bane, Edward J. Gale, Emmett L. Robison. Lay: John L. Beaghler, Joseph J. Shy.

MONTANA STATE

Ministerial: Charles G. Cole, George Mecklenburg. Lay: Charles E. Avery, Vernon E. Lewis.

NEBRASKA

Ministerial: Samuel Beechner, James R. Gettys, Marvin E. Gilbert, Charles G. Goman, Harry E. Hess, A. Otis Hinson, Henry G. Langley, Charles W. McCaskill, Isaac B. Schreckengast, Bert L. Story. Lay: William A. Brown, Melville D. Cameron, Glenn C. Chadderdon, Beach Coleman, John N. Dryden, E. Edgar Gates, Henry M. Greenslit, Isaac J. Nisley, Charles H. Randall, Miss Ella Watson.

NEWARK

Ministerial: Dorr F. Diefendorf, Oscar L. Joseph, Herbert C. Lytle, James H. MacDonald, Warren R. Neff, Wilbert Westcott. Lay: Morris S. Daniels, Mrs. Dorr F. Diefendorf, James R. Joy, Chris C. Moore.

NEW ENGLAND

Ministerial: Orville E. Crain, Edward A. Elliott, C. Oscar Ford, Lewis O. Hartman, Daniel L. Marsh, George H. Spencer. Lay: Edwin P. Bliss, Sam T. Emery, Miss Sadie A. Hagen, Charles A. Littlefield, Edward F. Miner, Edward H. Redstone.

NEW ENGLAND SOUTHERN

Ministerial: J. I. Bartholomew, Robert A. Colpitts, Edward E. Wells. Lay: Mrs. Robert A. T. Bitgood, Harrison T. Borden, Benjamin F. Thurston.

MAY 1
FIRST
DAY.
Morning.

NEW HAMPSHIRE

Ministerial: Edward A. Durham, Frank P. Fletcher. Lay: James E. Baker, John T. Lord.

NEW JERSEY

Ministerial: Thomas S. Brock, Furman A. DeMaris, John Goorley, Harold P. Sloan, Edward A. Wells. Lay: Howard I. Branson, William E. Massey, Alvin C. Poffenberger, William T. Porch, Mark R. Reynolds.

NEW MEXICO

Ministerial: Rufus C. Baker. Lay: Louis S. Wilson.

NEW YORK

Ministerial: Raymond L. Forman, James J. Henry, Hough Houston, Allan MacRossie, Ralph W. Sockman, Ezra S. Tipple. Lay: Carl H. Fowler, Chester A. Smith, E. P. V. Ritter, Fred A. Victor, Daniel W. Wilbur, Lester E. Woolsey.

NEW YORK EAST

Ministerial: Harry H. Beattys, George E. Bishop, Wallace H. Finch, Frederick W. Hannan, John W. Langdale, Henry H. Meyer, Frank Mason North. Lay: Mrs. Horatio Berry, Charles E. Burling, H. Almond Chaffee, Arthur J. Crawford, William C. Evans, William H. Foster, Frank A. Horne.

NORTH AFRICA

Ministerial: Edwin F. Frease. Lay: Mrs. Edwin F. Frease.

NORTH CAROLINA

Ministerial: Robert G. Morris, Robert W. Winchester. Lay: James A. McRae, Clarence T. Woodland.

NORTH CHINA

Ministerial: Fred M. Pyke, Chih Ping Wang. Lay: Wan Liang Hsu, Yu Liang.

NORTH DAKOTA

Ministerial: Edward P. Robertson, Charles L. Wallace. Lay: Charles A. Pollock, Howard E. Simpson.

NORTH-EAST OHIO

Ministerial: Foster C. Anderson, Edwin S. Collier, William E. Hamaker, Edwin Kirby, W. H. McMaster, Albert E. Piper, Henry S. Powell, William N. Roberts, Sheridan B. Salmon, John J. Wallace, Louis C. Wright. Lay: William D. Archer, Ross Buchanan, James Cherry, Heath Cole, John A. Fithian, Charles P. Lynch, Harvey H. Murphy, George W. Reed, William B. Robinson, William A. Walls, Frank L. Wells.

NORTH INDIA

Ministerial: E. Stanley Jones, Clement D. Rockey. Lay: Rufus S. Charan, Albert N. Shukla.

NORTH INDIANA

Ministerial: William T. Arnold, J. Ira Jones, Leroy W. Kemper, Raymond J. Wade, Warren W. Wiant, Manfred C. Wright. Lay: William H. Forse, Mrs. Ivan A. Hill, John H. Lickert, Merrill F. Steele, James M. Triggs, Loree E. Van Osdol.

NORTHERN MINNESOTA

Ministerial: Stephen M. Bowles, Lucius H. Bugbee, Joseph B. Hingelley, Charles N. Pace. Lay: Daniel W. Longfellow, Joseph S. Ullad, John A. Vandyke, Wesley T. Wilke.

NORTHERN NEW YORK

Ministerial: Aaron B. Corbin, Samuel J. Greenfield, Albert G. Judd, Frederick A. Miller. Lay: Milton W. Holt, Fred E. Sweetland, Francis L. Thornberry.

NORTHERN SWEDISH

Ministerial: Elmer F. Lund. Lay: Andrew Alm.

NORTHEAST GERMANY

Ministerial: Heinrich Schaedel. Lay: Johannes Schmidt.

NORTHWEST GERMANY

Ministerial: F. H. Otto Melle. Lay: Heinrich Stehl.

NORTHWEST INDIA

Ministerial: Benson Baker. Lay: Ernest M. Phillips.

NORTHWEST INDIANA

Ministerial: Henry L. Davis, Ernest C. Wareing, T. Fred Williams, John J. Wilson. Lay: John B. Campbell, William E. Carpenter, C. Oliver Holmes, Judson J. Hunt.

NORTHWEST IOWA

Ministerial: Maurice P. Arrasmith, John J. Bushnell, Judson W. LaGrone, Frank E. Mossman, George J. Poppenheimer. Lay: E. M. Corbett, E. A. Morling, Miss Ada May Nash, Edward W. Oates, John L. Peterson.

NORTHWEST KANSAS

Ministerial: C. E. Spalding, Leon H. Sweetland, J. A. Templin. Lay: C. A. Kemp, Albert H. King, W. A. Lewis.

NORWAY

Ministerial: Julius Holstad. Lay: Magnus Sagedahl.

NORWEGIAN AND DANISH

Ministerial: Hans A. Ofstie. Lay: Ole A. Berg.

OHIO

Ministerial: James W. Blair, Thomas H. Campbell, William C. Hartinger, Charles E. Hill, Isaac E. Miller, Edward R. Stafford. Lay: Ernest H. Cherrington, Bert Gill, James A. Huston, Edward T. Morriston, Mrs. J. H. Morrow, Mrs. Orville N. Townsend.

OKLAHOMA

Ministerial: Eugene M. Antrim, Jesse E. Caffyn, Jean L. LaGrone, Cecil D. Meade, Fred M. Stephenson. Lay: Mrs. George Q. Fenn, Harry L. Hunter, Leander J. Stark, Wilson W. Starr, William M. Vickery.

OREGON

Ministerial: Thomas Acheson, Carl G. Doney, Sydney W. Hall, A. L. Howarth. Lay: Grant W. Gregg, Ernest W. Peterson, Burpee L. Steeves, Edward L. Wells.

PACIFIC GERMAN

Ministerial: Albert F. Cramer. Lay: Martin Schreiber.

PHILADELPHIA

Ministerial: George W. Babcock, Charles M. Boswell, Thomas H. Evans, William H. Ford, George W. Henson, Robert C. Wells, John G. Wilson. Lay: William Boyd, John M. Doran, Charles F. Eggleston, W. H. G. Gould, L. W. Munhall, William W. Mast, S. Taylor Wilson.

PHILIPPINE ISLANDS

Ministerial: Orwyn W. E. Cook, Cipriano Navarro. Lay: Gerardo Samson.

PITTSBURGH

Ministerial: Harry M. Chalfant, Sanford W. Corcoran, Richard B.

MAY 1
FIRST
DAY.
Morning.

MAY 1
FIRST
DAY.
Morning.

Cuthbert, Elmer H. Greenlee, Lemon D. Spaugy, Ralph B. Urmy. Lay: S. Wakefield Bierer, William T. Forrester, Elmer L. Kidney, James T. Moltrup, Peto W. Morgan, Lee E. Umstead.

PUGET SOUND

Ministerial: George W. Frame, Everett M. Hill, J. Ralph Magee, Andrew Warner. Lay: Frederick A. Hazeltine, Clarence W. Knudson, Charles A. Robbins, John R. Wilkinson.

ROCK RIVER

Ministerial: Charles K. Carpenter, Frederick C. Eiselen, Merle N. English, William C. Godden, Ernest C. Lumsden, Horace G. Smith, John Thompson, Ernest F. Tittle. Lay: R. Clarence Brown, Charles W. Hadley, Thomas F. Holgate, James A. James, Irving Kelley, Edward C. Page, William M. Shimmin.

SAINT JOHNS RIVER

Ministerial: Richard N. Merrill. Lay: Walter W. Liddell.

SAINT LOUIS

Ministerial: J. Charles Gilbreath, I. M. Hargett, William Riley Nelson, J. Fred King, Rudolf H. Schuett, Fred W. Wahl. Lay: I. N. Chiles, J. H. Foresman, C. W. Hanke, Charles T. Orr, Chester A. Sleeth, J. A. Taylor.

SAVANNAH

Ministerial: Jackson S. Stripling. Lay: Hezekiah K. Gross.

SHANTUNG

Ministerial: Perry O. Hanson.

SOUTH CAROLINA

Ministerial: Charles C. Clark, Nathaniel W. Green, Arthur R. Howard, James F. Page. Lay: Charles W. Caldwell, Samuel J. McDonald, Thaddeus H. Pinckney, Mrs. John B. Taylor.

SOUTH FLORIDA

Ministerial: J. Arthur Simpson. Lay: Mrs. Mary M. Bethune.

SOUTH FUKIEN

Ministerial: John W. Hawley. Lay: Mrs. John W. Hawley.

SOUTH GERMANY

Ministerial: Heinrich Fellman, Georg Rexroth. Lay: Eugen A. Barth, Theophil Noetzold.

SOUTH INDIA

Ministerial: James Jay Kingham. Lay: Mrs. James Jay Kingham.

SOUTHERN

Ministerial: Philip Deschner, Harry C. Leonard. Lay: Henry E. Draeger, Lansing G. Williamson.

SOUTHERN CALIFORNIA

Ministerial: E. C. Jannusch, Francis M. Larkin, A. Ray Moore, G. Bromley Oxnam, Andrew W. Shamel, Alexander P. Shaw, Merle N. Smith, Frank G. H. Stevens, George A. Warmer. Lay: Frank H. Ballinger, John R. Cain, Mrs. Margaret L. Coates, Louis A. Copeland, A. L. Hickson, Richard W. Hilmer, H. V. Mather, William R. Stewart, Mrs. Charles F. Van de Water.

SOUTHERN ILLINOIS *

Ministerial: Claude C. Hall, Cameron Harmon, William P. MacVey, Charles B. Whiteside, Walter H. Whitlock. Lay: John J. Brown, John M. Mitchell, Mrs. Ethel Niergarth, Charles F. Pruett, Albert Watson.

SOUTHWEST GERMANY

Ministerial: August Ruecker. Lay: Ernst Gideon Bek.

SOUTHWEST KANSAS

Ministerial: Homer L. Gleckler, Albert E. Henry, William R. Johnson, Albert E. Kirk, Charles E. Kitch. Lay: William G. Anderson, Wayne M. Campbell, John Gibson, Mrs. C. M. Gray.

SWEDEN

Ministerial: Theodor Arvidson, Axel Engstrom, Herbert Lihndaker. Lay: Henry Collin, J. Emil Holm, C. Arvid Safvenberg.

SWITZERLAND

Ministerial: Hans Luthi. Lay: Ernest Furrer.

TENNESSEE

Ministerial: George W. Lewis, Samuel M. Utley. Lay: William M. Copeland.

TEXAS

Ministerial: Matthew W. Dogan, Edward W. Kelley, Willis J. King. Lay: Miles W. Jordan, Theodore W. Patrick, Mrs. Rosa Simpson.

TROY

Ministerial: Albert D. Angell, Leigh Diefendorf, George C. Douglass, Phillip L. Frick, Edwin Lewis, Homer F. Titus. Lay: Joseph L. Appleton, Wallace Bryce, John A. Defendorf, Frank C. Dyer, Victor K. Moore, Frank H. Ryder.

UPPER IOWA

Ministerial: Frank Cole, Frank W. Court, Harry C. Culver, Thomas P. Potter, James P. Van Horn. Lay: John W. Arbuckle, William F. Johannaber, William D. Little, Edward P. Ristine.

UPPER MISSISSIPPI

Ministerial: Charles W. Butler, James W. Golden, Edward F. Scarborough. Lay: Mrs. Lillian P. Rogers, Robert L. Williams, Samuel W. Wysinger.

VERMONT

Ministerial: Arthur W. Hewitt, Bailey G. Lipsky. Lay: Anson C. Clark, Mrs. H. A. Stevenson.

WASHINGTON

Ministerial: W. A. C. Hughes, Ernest Lyon, Albert J. Mitchell, Ernest S. Williams. Lay: W. Ashbie Hawkins, Julius H. Love, I. Garland Penn, Mrs. Fannie D. Tyler.

WEST OHIO

Ministerial: Charles W. Brashares, Valorous F. Brown, James H. Denney, David F. Helms, Arba Martin, Eli L. Motter, Benjamin F. Reading, James C. Roberts, Jesse Swank, Edward S. Weaver. Lay: Bertice C. Ballinger, E. Dow Bancroft, John H. Clark, Amos L. Conn, William H. Gardner, Leonard Garver, Jr., Mrs. W. H. C. Goode, Roy A. Haynes, Miss Alice P. Thatcher, Foss Zartman.

WEST TEXAS

Ministerial: Robert N. Brooks, Timothy B. Echols, Kay W. McMillan. Lay: Robert A. Atkinson, Thomas R. Davis, Joseph S. Henry.

WEST VIRGINIA

Ministerial: Charles Fred Anderson, Claude E. Goodwin, Harry C. Howard, Aaron H. Rapking, Charles G. Stater, Jacob Elbert Wells, Daniel Westfall. Lay: Charles W. Evans, Mrs. J. U. Joliffe, Riley B. Nay, John Raine, Charles L. Scholl, William T. Williamson, Ellis A. Yost.

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WEST WISCONSIN

Ministerial: Guy W. Campbell, John R. Denyes, Edwin C. Dixon, Frederick W. Harris. Lay: Frederic W. Draper, T. O. Mork, J. O. Paulsen, Mrs. Wilbur F. Tomlinson.

WESTERN NORWEGIAN DANISH

Ministerial: Hans P. Nelsen. Lay: Andrew Ipsen.

WESTERN SWEDISH

Ministerial: Ivar F. Pearson. Lay: John W. Ekwall.

WILMINGTON

Ministerial: John J. Bunting, James W. Colona, Walter E. Gunby, Omar E. Jones. Lay: William Newton Jackson, Elwood F. Melson, Harry H. Nuttle, William B. Smith, Jr.

WISCONSIN

Ministerial: Richard Evans, Jay A. Holmes, Ira E. Schlagenhauf, Robert B. Stansell. Lay: George A. Jacobs, George F. Moss, Mrs. Maud Williams, Henry M. Wriston.

WYOMING

Ministerial: George M. Bell, George M. Connell, Joseph M. M. Gray, David L. MacDonald, John H. Race. Lay: M. D. Aldrich, Samuel H. Hicks, Frank L. Howard, George L. Peck, Hiram H. Woodburn.

WYOMING STATE

Ministerial: Guy E. Konkel. Lay: Aven Nelson.

YENPING

Ministerial: Frederick Bankhardt. Lay: Leslie N. Chen.

The presiding Bishop declared the presence of a quorum and announced that the election of a Secretary was in order.

Nominations
for Secretary.

The following were placed in nomination: R. J. Wade and J. M. Arters.

On motion, the nominations were closed.

Bishop Richardson, for the Board of Bishops, nominated the first set of tellers; the nominations were confirmed, and the persons named duly elected. (See Tellers.)

The ballot was taken, and the tellers retired, in charge of Assistant Secretary Brown.

Commission on
Entertainment
Reports
Nos. 1 and 2.

Dorr F. Diefendorf, Chairman of the General Conference Commission on Entertainment, presented Reports Nos. 1 and 2 of the Commission, as follows:

REPORT NO. 1

TO THE MEMBERS OF THE GENERAL CONFERENCE:

General
Conference
Program.

The Commission on Entertainment of the General Conference of 1928 reports to you the following program as outlined in the resolutions of the General Conference of 1924, Paragraph 564 of the Discipline.

Monday, April 30, 8 P. M.—Reception to the Bishops and Delegates by the people of Kansas City.

Tuesday, May 1, 8 P. M.—Reports of Bishops: Europe, Africa, South America and Mexico.

Wednesday, May 2, 8 P. M.—Reception to Fraternal Delegates representing the Japanese Methodist Church, the Methodist Protestant Church and the Methodist Episcopal Church, South.

Thursday, May 3, 8 P. M.—Entertainment under the auspices of the Kansas City Local Committee. Dr. Merton S. Rice, lecture. "Methodism's Skylark," with Baker University Glee Club.

Friday, May 4, 8 P. M.—Anniversary of the World Service Commission.

Saturday, May 5, 8 P. M.—Reception of Fraternal Delegates representing the Irish Wesleyan Conference, the Presbyterian Church and the Reformed Episcopal Church.

Sunday, May 6, 2:30 P. M.—Memorial Service, in charge of the Bishops. 8 P. M.—Reports of the Bishops of Asia and the Philippines.

Monday, May 7, 8 P. M.—Entertainment under the auspices of the Kansas City Local Committee. Minneapolis Symphony Orchestra and Festival Chorus.

Tuesday, May 8, 2:30 P. M.—Anniversary of the Woman's Foreign Missionary Society. 8 P. M.—Anniversary of the Board of Home Missions and Church Extension.

Wednesday, May 9, 8 P. M.—Reception of Fraternal Delegates representing the British Wesleyan Conference, the United Church of Canada, and the Federal Council of Churches of Christ in America.

Thursday, May 10, 8 P. M.—Anniversary of the Board of Education.

Friday, May 11, 8 P. M.—Debate, under the auspices of the Kansas City Star.

Saturday, May 12, 2:30 P. M.—Methodist Men's Council. 8 P. M.—Methodist Men's Council.

Sunday, May 13, 10:30 A. M.—Methodist Men's Council. Admission only to registered delegates to the Council. 2:30 P. M.—Methodist Men's Council. 8 P. M.—Methodist Men's Council.

Monday, May 14, 8 P. M.—Anniversary of the American Bible Society and the Board of Temperance, Prohibition, and Public Morals.

Tuesday, May 15, 2:30 P. M.—Anniversary of the Woman's Home Missionary Society. 8 P. M.—Entertainment under the auspices of the Kansas City Local Committee. Edwin Markham and Edgar Guest; with readings by each from his poems.

Wednesday, May 16, 8 P. M.—Anniversary of the Board of Hospitals, Homes and Deaconess Work.

Thursday, May 17, 8 P. M.—Entertainment under the auspices of the Kansas City Local Committee. Combined College Glee and Philharmonic Choruses.

Friday, May 18, 8 P. M.—Anniversary of the Board of Foreign Missions.

Saturday, May 19, 8 P. M.—Anniversary of the Board of Pensions and Relief.

Sunday, May 20, 2:30 P. M.—Sunday School and Epworth League rally, under the auspices of the Board of Education. 8 P. M.—Reception of Fraternal Delegates representing the Colored Methodist Churches.

Monday, May 21, 8 P. M.—The Twentieth Anniversary of the Methodist Federation for Social Service.

COMMITTEE MEETING PLACES

The following places have been assigned for the meetings of the Standing Committees:

Group A—Monday, Wednesday and Friday at 3 P. M.—Episcopacy, Grand Avenue Temple.

Itinerancy, Grand Avenue Temple, Sunday School Room.

Boundaries, First Christian Church, Parlor.

Temporal Economy, Kansas City Athletic Club, Roof Garden.

State of the Church, First Christian Church Auditorium.

Hospitals, Homes and Deaconess Work, Kansas City Athletic Club, Fifth Floor.

Group B—Tuesday, Thursday and Saturday, at 3 P. M.—Book Concern, Kansas City Athletic Club, Roof Garden.

Foreign Missions, First Christian Church, Auditorium.

Home Missions, Grand Avenue Temple, Sunday School Room.

Education, Grand Avenue Temple, Auditorium.

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Pensions and Relief, First Christian Church, Parlor.
Temperance, Prohibition, and Public Morals, Kansas City Athletic Club, Fifth Floor.
Subject to call—Judiciary, Ararat Temple.
Revision, Convention Hall, North Room.

DORR F. DIEFENDORF, *Chairman*,
MORRIS S. DANIELS, *Secretary*,
OSCAR P. MILLER, *Treasurer*,
WILLIAM F. CONNER,
WILLIAM H. MCMASTER,
J. LUTHER TAYLOR,
JOSEPH S. ULLAND,
CHARLES A. J. WALKER.

RAYMOND J. WADE,
Secretary of the General Conference.

REPORT NO. 2

Conduct of
Business.

In order to perfect the organization of the General Conference, we offer the following for the conduct of the business:

Resolved:

"1. That the rules of order of the last General Conference, as modified and printed in the 'Delegates' Who's Who' and in the Daily Christian Advocate of May 1st, be adopted by this General Conference until changed in the manner provided in the said rules.

"2. That the program submitted by the Commission on Entertainment and the Secretary of the General Conference be approved, and that the meetings to receive the reports of the Bishops relating to foreign fields, for the reception of the Fraternal Delegates, and for the Memorial Service, be sessions of the General Conference.

"3. That the lists of members of the Standing Committees as printed in the Daily Christian Advocate of May 1st, be recognized as the official roll of the Standing Committees for this General Conference.

"4. That when vacancies occur in the Standing Committees, they shall be referred to the individual delegations and that changes or corrections in membership shall be certified in writing to the Secretary of the General Conference by the chairman of the delegation affected, and be reported by him to the Secretary of the Standing Committee involved.

"5. That the Bishops designated by the Board of Bishops be requested to preside at the organization of each of the Standing Committees until the Committee shall choose its chairman; and that the Secretary of the General Conference be requested to assign an assistant secretary to each Standing Committee to act until the Committee shall elect its secretary.

"6. That the committees designated as Group A be called Wednesday, May 2, at 3 o'clock in the afternoon, and thereafter at 2:30 P. M. at the following named places:

Episcopacy, Grand Avenue Temple.

Itinerancy, Grand Avenue Temple, Sunday School Room.

Boundaries, First Christian Church, Parlor.

Temporal Economy, Kansas City Athletic Club, Roof Garden.

State of the Church, First Christian Church, Auditorium.

Hospitals, Homes and Deaconess Work, Kansas City Athletic Club, Fifth Floor.

"7. That the committees designated as Group B be called to meet today, May 1st, at 3 o'clock in the afternoon, and thereafter at 2:30 P. M. at the following named places:

Book Concern, Kansas City Athletic Club, Roof Garden.

Foreign Missions, First Christian Church, Auditorium.

Home Missions, Grand Avenue Temple, Sunday School Room.

Education, Grand Avenue Temple, Auditorium.

Pensions and Relief, First Christian Church, Parlor.

Temperance, Prohibition and Public Morals, Kansas City Athletic Club, Fifth Floor.

"8. That the Committees designated as 'Subject to Call' shall be called to meet at the following named places:

Judiciary, Ararat Temple.

Revision, Convention Hall, North Room,

on such days and at such hours as shall be announced hereafter,

"9. That the secretaries of the several Standing Committees be instructed to return to the Secretary of the General Conference, after they have been considered, all memorials, etc., referred to the committees, and also the records of the committee meetings.

"10. That the Secretary of the General Conference be authorized to edit the Journal of this Conference for publication; that he be authorized to make such verbal changes in the phraseology of the Journal as may be necessary to correctness and uniformity, but not so as to change the meaning of any action of the General Conference; and that the published copy, properly certified by him, be the Official Journal of this Conference.

"11. That the Publishing Agents be directed to place each morning three copies of The Daily Christian Advocate on the chair of each delegate, and that copies be supplied through the Press Committee for the use of the representatives of the press.

"12. That the members of the Commission on Entertainment be constituted a Committee on Expenses of Delegates and are hereby authorized to pay the same.

"13. That the courtesies in the matter of seating distinguished guests of the General Conference in the special sections be referred to the Secretary of the General Conference and the Chairman of the Commission on Entertainment, acting jointly, and that the names of those to whom such recognition shall be given shall be entered in the Journal as a matter of record.

"14. That the bishops be requested to appoint a committee of five on Rules of Order, to which all proposals for changes in the Rules shall be referred."

DORR F. DIEFENDORF, *Chairman*,
MORRIS S. DANIELS, *Secretary*.

On motion of Dorr F. Diefendorf, Report No. 1 was adopted.

Dorr F. Diefendorf moved that Report No. 2 be adopted.

F. R. Bayley moved to amend the report by striking out in paragraph 566 of the Discipline, 1924, Section 3, Item 2, the sentence, "It shall not be in order to lay on the table or to postpone indefinitely reports from the Committee on Judiciary dealing with questions specifically referred to it by the General Conference."

Proposals to
Amend
Rules.

J. I. Bartholomew moved to further amend by striking out all the words in the section following the word "Judiciary" and adding "except questions which have been specifically referred to it by the General Conference."

F. R. Bayley accepted the amendment offered by J. I. Bartholomew, and, on motion of the latter, the amendment was adopted.

W. P. MacVey moved the adoption of the following resolution:

Resolved, That the rules be amended as follows: Whenever a resolution of general policy signed by one hundred members of the General Conference shall be presented, it shall be printed in the Daily Advocate and shall be considered by all Committees affected by it. But after five days it shall be before the Conference with a person designated by the signers of the resolution having the rights of a Chairman of a General Committee. Provided, however, that no member of this body shall sign more than one such resolution of general policy.

The Chair declared the resolution to be in the nature of an

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amendment to the pending report, and, on motion of Ray Allen, the amendment was referred to the Committee on Rules.

Thereupon, the report as amended was adopted.

On motion of Dorr F. Diefendorf, it was ordered that a recess be taken at ten o'clock to-morrow morning, and that the order of the day immediately following the recess shall be the reading of the Episcopal Address.

On motion, the time was extended.

Gavel
Presented.

O. E. Allison, on behalf of the Kansas Conference delegation, presented a gavel made from the wood of a famous oak tree in that State known as "Signal Oak," and for the use of presiding officers during this General Conference. The presiding Bishop accepted the gavel in the name of the Conference.

R. J. Wade
elected
Secretary.

The Chair announced the result of the ballot for Secretary as follows: Total number of votes cast, 837. Necessary to a choice, 419. Raymond J. Wade received 708 and John M. Arters 129. The Bishop announced that Raymond J. Wade, having received a majority of the votes cast, was elected Secretary of the General Conference, with power to name his assistants.

Secretary Wade announced the following as Assistant Secretaries, and their election was duly effected.

Assistant
Secretaries.

John M. Arters, Maine.

Valorous F. Brown, West Ohio.

Harry W. Burgan, Baltimore.

Sidney D. Eva, Detroit.

Stanley E. Grannum, Lexington.

Edgar R. Heckman, Central Pennsylvania.

Adam J. Loeppert, Chicago-Northwest.

O. Grant Markham, Kansas.

A. Lawrence Miller, Central Pennsylvania.

DeLafayette Musselman, Illinois.

Louis M. Potter, Genesee.

Thomas P. Potter, Upper Iowa.

Robert B. Spencer, Colorado.

Frank G. N. Stevens, Southern California.

Robert C. Wells, Philadelphia.

Edward A. Wells, New Jersey.

Daniel Westfall, West Virginia.

Honorary
Secretary.

On motion of Raymond J. Wade, Joseph B. Hingeley was

elected Honorary Secretary of the General Conference with the privileges of the platform.

On his further motion, the Secretary of the Conference was instructed to send greetings to Edmund M. Mills, a former Secretary of this body.

Secretary Wade nominated the following Committee on Reference, which was elected:

Daniel Westfall, West Virginia.

DeLafayette Musselman, Illinois.

Robert B. Spencer, Colorado.

Thomas P. Potter, Upper Iowa, and the Secretary.

Bishop E. G. Richardson, Secretary of the Board of Bishops, presented the following nominations: they were confirmed, and the persons named duly elected.

Credentials: R. H. Schuett, L. M. Potter, J. R. Gettys, G. H. Haigh, F. R. Bayley, W. H. G. Gould, E. L. Kidney, D. S. Ritter, Chester A. Smith, R. A. Ward, I. G. Penn, E. Gideon Bek.

Reception of Fraternal Delegates: Merle N. Smith, R. W. Sockman, C. N. Pace, W. E. Hammaker, L. M. Edwards, A. O. Rorabaugh, O. W. Fifer, S. E. Grannum, F. A. Horne, Mrs. J. A. Patten, F. G. H. Stevens, A. A. Parker.

Secretary's Records: Wiley A. Keve, R. M. Shipman, S. J. Greenfield, C. G. Cole, S. W. Hall.

Revision: J. W. Langdale, E. P. Dennett, G. C. Douglass, C. G. Doney, E. M. Antrim, C. W. Tenney, W. E. Shaw, N. W. Greene, A. Lawrence Miller.

Bishop Leonard was designated to preside over the Committee on Boundaries.

Complimentary Resolutions: R. A. Colpitts, Homer F. Titus, John L. Hillman, T. C. Knoles, R. N. Brooks, C. O. Thibodeau, Mrs. H. M. Nasmyth, Mrs. M. M. Bethune, J. W. Holland, D. L. Musselman, O. R. Tarwater, J. W. Colona.

Privileges: H. L. Davis, F. A. DeMaris, L. D. Dickinson, Arba Martin, J. R. Magee, V. E. Lewis, J. H. McDonald, W. H. Pratt, F. W. Mueller.

On motion of G. C. Douglass, the following resolution was adopted:

Whereas, The Book of Discipline, Paragraph 395, states "The Book Editor shall have editorial supervision of all manuscripts and printed

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Message to
E. M. Mills

Committee
on
Reference.

Committee on
Credentials.

Committee on
Fraternal
Delegates.

Committee on
Secretary's
Records.

Committee on
Revision.

Committee on
Complimentary
Resolutions.

Committee on
Privileges.

Editor of
Discipline.

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matter intended for publication in book form or intended to bear the imprint of *The Methodist Book Concern*," and

Whereas, The Discipline naturally falls within this provision; therefore,

Resolved, That the editing of the Discipline shall be a part of the official duties of the Book Editor, who may secure such help as he may require.

JOHN H. RACE,
GEORGE C. DOUGLASS,
O. GRANT MARKHAM,

Publishing Agents Methodist Book Concern.

Message to
Bishop Lowe.

On motion of J. R. Edwards, the Secretary of the Conference was instructed to cable Bishop Titus Lowe, now in the American Hospital in Paris, France, the greetings of the Conference.

Bishop Richardson announced the following list of Bishops designated to organize Standing Committees:

Episcopacy: Bishop Berry.

Itinerancy: Bishop McDowell.

Boundaries: Bishop Leonard.

Revision: Bishop Anderson.

Temporal Economy: Bishop Nuelsen.

State of the Church: Bishop Hughes.

Book Concern: Bishop Henderson.

Foreign Missions: Bishop Shepard.

Home Missions: Bishop McConnell.

Education: Bishop Leete.

Pensions and Relief: Bishop Thirkield.

Hospitals, Homes, Etc.: Bishop Welch.

Temperance, Prohibition, and Public Morals: Bishop Nicholson.

Judiciary: Bishop Mitchell.

Announcements were made of times and places for Standing Committee meetings.

Adjournment.

Additional announcements were made, and, on motion, the Conference adjourned, the benediction being pronounced by Bishop Berry.

Bishops to
Organize
Committees.

TUESDAY EVENING, MAY 1, 1928

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Evening.

The Conference convened at 8 o'clock, with Bishop H. Lester Smith presiding.

Hymn 19, beginning, "Come, Thou Fount of Every Blessing," was sung.

Prayer was offered by Bishop Charles B. Mitchell.

Responsive reading No. 7, entitled "Missions," was read, followed by the singing of Hymn 408, beginning, "Lead On, O King Eternal."

Bishop Edgar Blake, of the Paris Area, reported, outlining the religious situation in Europe, with special reference to the work of the Methodist Episcopal Church.

Reports of
Bishops Blake
and Johnson.

Hymn 382, beginning "Soldiers of Christ, Arise," was sung.

Bishop Eben S. Johnson, of the Cape Town Area, reported on the work of our Church in Africa.

Hymn 9, beginning "Let All on Earth Their Voices Raise," was sung.

Bishop M. W. Clair pronounced the benediction.

WEDNESDAY MORNING, MAY 2, 1928

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Morning.

The Conference convened at 8:30 o'clock, with Bishop W. F. McDowell presiding, who announced that Bishop F. W. Warne would conduct the devotional service.

Hymn 375, beginning, "Jesus, Thine All Victorious Love," was sung.

Devotions.

Prayer was offered by Bishop Warne, who later delivered an address based on St. Luke 24. 45-49. Bishop Warne closed the devotional period with prayer.

Wiley A. Keve, for the Committee on the General Conference Journal, reported having examined the Journal for the sessions of May 1, and the Committee found the same correct. The report was accepted, and the Journal thus approved.

Journal.

On motion of Secretary Wade, it was ordered that after to-day absentees to be seated or changes in personnel of delegations shall be made only through the report of the Committee on Credentials.

Secretary Wade announced that the report, records, charges, specifications, documents, evidence and proceedings of the Com-

Papers in the
Bast Case.

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Morning.

mittee of Investigation in the case of Bishop Anton Bast have been placed in the possession of the Secretary of the General Conference.

Select Number.

On motion of Secretary Wade, it was ordered that in harmony with the provisions of the Discipline, paragraphs 246 and 310, the same committee empowered to select the members of the Judiciary Committee be authorized to appoint the Select Number of not more than seventeen, nor fewer than eleven, and to provide counsel.

Census.

M. S. Daniels, for the General Conference Commission on Entertainment, supervised the taking of a census of the delegates to determine their Kansas City locations.

Frank A. Horne presented, on behalf of the Book Committee, the following resolution, which, on his motion, was adopted:

Bast Case Expense Matters Referred.

Whereas, Certain expenses were incurred in the conduct of the case of Bishop Bast, amounting to \$26,901.29; and,

Whereas, This amount has been paid or advanced by the General Conference Expense Fund and the Episcopal Fund; and,

Whereas, The Book Committee has taken action requesting the General Conference to consider the whole matter and determine from what fund the various items of the expenditure should be paid; and,

Whereas, There are questions of interpretation of the Discipline involved; be it

Resolved, That the whole matter, together with certain papers and actions taken by the Book Committee and the Executive Committee of the Book Committee, be referred to the Judiciary Committee."

Committee on Rules.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the following nominations for the Committee on Rules, which nominations were confirmed, and the persons named duly elected: H. L. Jacobs, Central Pennsylvania; Ray Allen, Genesee; L. D. Dickinson, Michigan; J. R. Gettys, Nebraska; J. B. Hingeley, Northern Minnesota.

Call of Conferences.

On motion of Secretary Wade, the call of the Conferences was begun for the purpose of introducing resolutions to be put on immediate passage. Assistant Secretary Arters called the Roll of Conferences.

ATLANTA

Message to Mrs. Alger.

On motion of L. H. King the Secretary was instructed to send to Mrs. Lewis B. Alger a suitable letter of sympathy because of the great bereavement that has come to her in the death of her husband, Lewis B. Alger, deceased, a lay delegate-elect to this Conference from the Detroit Conference.

CENTRAL PENNSYLVANIA

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Morning.

H. L. Jacobs presented the following resolution, which, on his motion, was adopted:

On November 11, 1927, from his home in the city of this General Conference session the Bishop of our souls called to highest service one of the most distinguished and widely known ministers of the church of Jesus Christ American Methodism has had in its itinerant ranks. Of the fifty-three years of his eminent and achieving ministry, his thirty-six years in the Episcopal office made an unmatched record of the longest service in the Episcopacy in his church.

Memorial Ser-
vice for Bishop
E. R. Hendrix.

By a singular coincidence, on the anniversary of his birthday, which history assigns to May 17, 1847, at the 1916 General Conference in Saratoga Springs, N. Y., Bishop Hendrix and Bishop Cranston after the memorable action on Unification joined in the "Supreme Moment," to use Bishop Cranston's felicitous description by standing together with hands clasped, Bishop Hendrix declaring, "I am going to take the hand of my venerable friend and colleague as an expression of that deep and abiding fraternal friendship which I know to exist between the two great American Methodisms." Name, if the living can, a scene in the session of any General Conference that moved more profoundly delegates and visitors, even to-day deep calling unto deep whenever that event is recalled.

The grave of this Apostle of Unification is in Mount Washington Cemetery at the edge of Kansas City, Missouri. He being dead yet speaketh strongly, persuasively and appealingly for ceaseless prayer and unflagging effort such as he gave "for fifty years and more" for the consummation of his hope, the reunion of divided Methodism; therefore, be it

Resolved, That the General Conference request and authorize the Bishops of the Methodist Episcopal Church to arrange such a memorial service at the grave of Eugene Russell Hendrix as will be a worthy tribute to him and constitute a high testimonial to the world of our yearning and will for Unification, and the realization of Christ's prayer, "that they may be one."

That our action on this resolution shall be taken by a rising vote.

HARVEY J. BANE,
EDWARD J. GALE,
EMMETT L. ROBISON,
JOSEPH J. SHY,

For Missouri Conference.

OSCAR E. ALLISON,
IRA M. BENHAM,
THOMAS C. CUNNINGHAM,
JONAS E. ECKDALL,
WILEY A. KEVE,
MRS. JAMES L. MCCOY,
JOHN R. MCFADDEN,
JOHN MARSHALL,
FRANK NEFF,
RALPH R. PRICE,
GORDON B. THOMPSON,

For Kansas Conference.

MISSISSIPPI

J. B. F. Shaw presented the following resolution:

Resolved, That the Board of Bishops is hereby authorized to fill any vacancy that may occur in any of the Boards, Commissions or Committees authorized by this General Conference; and, be it further

Resolved, That the Bishops be requested and authorized to name Fraternal Delegates to the bodies that shall be represented at this General Conference by properly appointed and delegated Commissioners.

Bishops to Fill
Certain Vacan-
cies and to Ap-
point Fraternal
Delegates.

On motion of F. R. Bayley, the resolution was referred to the Committee on Reference, to be referred by them to the proper Standing Committee.

MAY 2
SECOND
DAY.
Morning.

Petition Re
Conference
Courses of
Study, etc.

NEW JERSEY

H. P. Sloan presented a petition with reference to Conference Courses of Study, Sunday School Literature and kindred subjects for the purpose of immediate consideration. Objection to consideration was voiced and by vote of the Conference consideration was denied.

F. A. DeMaris presented the following resolution, which, on his motion, was adopted:

Journal.

Resolved, That the publishing agents be instructed to send a copy of the Journal of this General Conference to each delegate and to each Bishop, and to every college, seminary, and theological school of the Church, and also one copy to each fraternal delegate to this General Conference.

FURMAN A. DEMARIS,
THOMAS S. BROCK,
JOHN GOORLEY.

NEW YORK EAST

Wallace H. Finch presented the following resolution:

Greetings to
David G.
Downey.

Whereas, Doctor David G. Downey, for many years an active, useful and greatly honored member of the General Conference, and for sixteen years the leader of the delegation from the New York East Annual Conference, is in impaired health and thereby incapacitated for membership in this General Conference; and,

Whereas, Doctor Downey is sailing on the 5th of this month for Europe in the hope that a complete rest and an ocean voyage may restore in some measure his broken health; therefore, be it

Resolved, That the Secretary of this General Conference communicate with Doctor Downey by telegraph our affectionate greetings and our earnest prayers to God for his recovery.

FRANK A. HORNE,
JOHN W. LANGDALE,
GEORGE E. BISHOP,
WALLACE H. FINCH.

On motion of A. L. Miller, this resolution was adopted.

NORTH-EAST OHIO

Message of
Sympathy.

On motion of W. E. Hammaker, the Secretary was instructed to send messages of sympathy on behalf of the Conference to the son and daughters of Frank A. Arter, deceased, a delegate-elect to this General Conference.

NORTHWEST IOWA

On motion of J. W. LaGrone, it was ordered that a copy of The Daily Christian Advocate be sent to each one of the schools, preparatory, college, University and Theological Institutions and Hospitals and Homes connected with the Methodist Episcopal Church.

FRANK E. MOSSMAN,
J. W. LAGRONE.

OHIO

On motion of W. C. Hartinger, the Secretary was instructed to send a message to John W. Hoffman, President of Ohio Wesleyan University, a delegate-elect to this body, expressing our deep regret at his inability to be present on account of illness.

PHILADELPHIA

G. W. Henson introduced the following resolution, which, on his motion, was adopted:

Since we last met as a General Conference, among the great leaders of Methodism who have passed to the life beyond, are two who really belong to the Philadelphia Conference—Bishop Thomas B. Neely and Bishop George H. Bickley. There are no immediate members of the family of Thomas B. Neely living.

We hereby record our appreciation of this notable leader, and instruct the Secretary of this Conference to send a suitable letter to the widow and family of the late Bishop George H. Bickley.

GEORGE W. HENSON.

Bishop E. L. Waldorf, speaking for the local Committee on Entertainment of the General Conference, was granted the privilege of the floor to request that the General Conference appoint a committee of five to assist a similar committee from Kansas City and the State of Kansas in arranging a program for a mass meeting to be held on the grounds of the Shawnee Indian Mission during the month of May, preferably on Sunday afternoon, May 20.

On motion of H. G. Langley, the request of Bishop Waldorf was complied with and the co-operating committee authorized.

On a question of privilege, H. E. Woolever presented the following resolution:

Whereas, There is now before the United States Senate a proposal to authorize the construction of fifteen additional ten thousand ton cruisers, making a total of twenty-three under construction and authorization, a number exceeding any peace time program in history;

Whereas, such a big naval program is contrary to the popular desire that we have peace by understanding, is at variance with the spirit of the Washington Naval Disarmament Conference, is provocative of a burdensome and unnecessary naval competition, inviting immense expenditures of the citizens' money and placing millions of the peoples of the world under fear of the intentions of the nation;

Whereas, The proposed measure is not in accord with the ideals and practices of our democracy in that it seeks to make our naval building program perpetual until completed, and denies the President the right to suspend the construction of those warships even should there be the prospect of an early disarmament conference, representing a jingoistic program contrary to the evident desires of the people as expressed in the recent nation-wide protest against a program of seventy-one additional war vessels, but is deceptive in that it appears to respond to this protest without actually doing so;

Whereas, President Coolidge has declared: "No nation in the world, with one exception, approaches ours and none surpasses it," and he and

MAY 2
SECOND
DAY.
Morning.
Message of
Sympathy.

Tribute to
Deceased
Bishops.

Shawnee
Indian
Mission.

Re Naval
Construction
Program.

MAY 2
SECOND
DAY.
Morning.

the Secretary of State are now making earnest and promising efforts for the outlawry of war through treaties with other nations; and,

Whereas, the Methodist Episcopal Church, as a part of the Church of Jesus Christ, stands for the program of the Prince of Peace against all war-like gestures which would disturb the growing mind for international peace or be provocative of an unjustifiable fear of the resort of force; therefore, it is

Resolved, That the General Conference of the Methodist Episcopal Church, in session at Kansas City, Missouri, on the second day of May, 1928, does earnestly petition the President of the United States and the Senate of the United States to withhold their support, during this session of Congress, from any naval bill which proposes authorization for the construction of any more cruisers beyond the fixed year ending June, 1929, which is the end of the present naval program of our sister nation, the British Commonwealth, and

Further, we petition the Senate to eliminate from any bill which it may act upon, such clauses as would restrict the President in his power to suspend construction of naval vessels in case an early conference on further restriction of armament might promise success, and we urge upon the President and the Congress the exercise of their good offices to the end that an early conference of the nations may be called looking to further curtailment of the maintenance and use of arms and armaments.

It is ordered that copies of this resolution be sent immediately to the President and to the Senate of the United States, bearing the signatures of the presiding officer and secretary of this General Conference.

On motion of F. A. Horne, this resolution was referred to the Committee on State of the Church.

Recess.

Announcements were made and the Conference was in recess at 10:00 o'clock.

The Conference reconvened at 10:10 o'clock, with Bishop McDowell presiding.

Hymn 1, beginning, "O For a Thousand Tongues to Sing," was sung and Bishop McDowell offered prayer.

Quadrennial
Episcopal
Address.

Bishop McDowell presented Bishop Luther B. Wilson, who read the Quadrennial Episcopal Address, assisted by Bishop E. G. Richardson.

Hymn 180, beginning, "All Hail the Power of Jesus' Name," was sung.

On motion of F. M. North, Bishop W. F. McDowell was requested, in his own way and as promptly as he may, after adjournment, to assure Bishop Wilson of the grateful affection of this General Conference and to express our hope for his speedy recovery from temporary indisposition.

Chester A. Smith presented the following resolution, which, on his motion, was adopted:

Appreciation
Episcopal
Address.

Resolved, That we express to the Board of Bishops our appreciation of their statesman-like, spiritually-minded, and challenging address, as presented by Bishop Wilson.

Resolved, That we recommend it be printed in full in our *Advocates* and other Church publications.

Resolved, That such recommendations therein contained as call for

action by this Conference be referred to the appropriate Standing Committees thereof.

MAY 2
SECOND
DAY.
Morning.

On a question of privilege, Bishop W. F. McDowell expressed, on behalf of Bishop Wilson, the other Bishops and the General Conference, appreciation to Bishop Richardson for his assistance in the reading of the Episcopal Address.

Announcements were made and, on motion of Claude C. Hall, the Conference adjourned with the benediction pronounced by Bishop McDowell.

Adjournment.

WEDNESDAY EVENING, MAY 2, 1928

MAY 2
SECOND
DAY.
Evening.

The Conference convened at 8 o'clock, with Bishop Charles E. Locke presiding.

Hymn 207, beginning, "The Church's One Foundation," was sung.

Bishop William Burt offered prayer.

Hymn 208, beginning, "I Love Thy Kingdom, Lord," was sung.

Bishop Locke presented Merle N. Smith, Chairman of the Committee on Fraternal Delegates, who read the credentials of Reverend Takesho Ukai of the Japan Methodist Church, and presented him to the Conference. Dr. Ukai delivered the fraternal greetings of the Methodism of Japan to this General Conference. The credentials are as follows:

Address of Rev.
Takesho Ukai.

Tokyo, Japan,
February 15, 1928.

To the General Conference of the Methodist Episcopal Church in America:

DEAR FATHERS AND BRETHREN:—

This is to certify that the bearer hereof, Reverend Takesho Ukai, D.D., is the regularly elected delegate from the Japan Methodist Church to the General Conference of the Methodist Episcopal Church, convening in Kansas City, U. S. A.

Credentials.

Doctor Ukai is a full member in good standing in the East Conference of the Japan Methodist Church. Educated in and graduated from Simpson College in America, he is thoroughly prepared for Christian leadership.

In 1895 Doctor Ukai was transferred from Des Moines Conference of the Methodist Episcopal Church to the Japan Methodist Church. He served for years as pastor of Aoyama, Ginza and Kamakura. He is now the pastor of the Harris Memorial Methodist Church in Kamakura, where the General Conference of the Japan Methodist Church assembled in 1927. He is especially interested in the Sunday School work and for a number of years he was the general secretary of the National Sunday School Association in Japan.

Doctor Ukai was elected to the office of Chairman of the Sunday School Board of the Japan Methodist Church the second time at the last session of the General Conference. He has done the work with marked success.

MAY 2
SECOND
DAY,
Evening.

Doctor Ukai traveled America and Europe quite extensively and his responsibility made him familiar with the present educational and religious situation in the world.

Doctor Ukai is a whole-hearted minister of the gospel, a man of faith, full of evangelistic fervor, the successful pastor, and is well beloved and esteemed by all.

I am happy to commend him cordially to your General Conference as our Fraternal Delegate. Doctor Ukai will bear to you our greetings and will tell you all the recent news of our young struggling church.

Sincerely yours,

KOGORO UZAKI.

Bishop of the Japan Methodist Church.

Address of Rev.
Yoshimune
Abe.

Merle N. Smith read the credentials of Reverend Yoshimune Abe, Fraternal Delegate from the Japan Methodist Church, and presented him to the Conference. Reverend Yoshimune Abe addressed the Conference, bringing the greetings of the Methodist Church in Japan. The credentials are as follows:

Tokyo, Japan,
February 15, 1928.

To the General Conference of the Methodist Episcopal Church in America:

DEAR BRETHREN:—

Credentials.

The General Conference of the Methodist Church of Japan assembled in quadrennial session at Kamakura in October, 1927, elected Reverend Yoshimune Abe as its Fraternal Delegate to your honored church.

Reverend Abe is a full member in good standing in the East Conference of our Japan Methodist Church. He is now Principal of the Academy of the Aoyama Gakuin in Tokyo.

Reverend Abe is a regular graduate of the Theological Seminary of Aoyama Gakuin and also of Drew Theological Seminary. For some time he served as a pastor of the Aoyama Gakuin Church and later he was appointed Dormitory Master of the Academy of the Aoyama Gakuin, his Alma Mater, until he became principal of the same.

Educated abroad he is well equipped intellectually for the modern ministry and Christian Religious Education. He is especially interested in young people's work and as Chairman of the Board of Young People's Work of the Japan Methodist Church he is one of our most valued workers.

Reverend Abe is a man of the highest character and of fine disposition and his work as pastor and school administrator has been of the highest order. He has before him a future of large promise.

I take great pleasure in recommending him as worthy of your confidence. Brother Abe will bear to you our fraternal greetings and will give you all the news of our young struggling church.

Yours sincerely,

KOGORO UZAKI,

Bishop of the Japan Methodist Church.

Report of
Bishop
Mitchell.

Bishop Locke presented Bishop Charles B. Mitchell, who reported the results of his visit as our Fraternal Delegate to the General Conference of the Japan Methodist Church, giving also a report of the work of the Methodist Episcopal Church in the Manila Area.

Hymn 210, beginning, "Glorious Things of Thee Are Spoken," was sung.

The benediction was pronounced by Bishop R. J. Cooke.

THURSDAY MORNING, MAY 3, 1928

MAY 3
THIRD
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop William F. Anderson presiding, who announced that Bishop Theodore S. Henderson would conduct the devotional service.

Hymn 334, beginning, "My Faith Looks Up to Thee," was sung.

Bishop Wallace E. Brown offered prayer.

Hymn 490, beginning, "Saviour, More Than Life to Me," was sung, and Bishop Henderson delivered the address based on St. John 14; 5. 39-40; 10. 10; 1 John 5. 11-12.

Devotions.

The concluding prayer was offered by Bishop Henderson.

The Hymn, beginning "Jesus, Keep Me Near the Cross," was sung.

Wiley A. Keve, for the Committee on the General Conference Journal, reported having examined the Journal for the sessions of May 2, and the Committee found the same correct. The report was accepted, and the Journal thus approved.

Journal.

H. L. Davis, Chairman of the Committee on Privileges, announced the completion of that committee's organization and its readiness to receive requests.

Committee on Privileges.

The second call of the Conferences was begun.

CALIFORNIA

W. J. Sherman presented the following resolution, which, on his motion, was adopted.

Whereas, In the passing of Rolla V. Watt of San Francisco, the Methodist Episcopal Church has lost a layman unsurpassed in devotion and most abundant in labor, a member of seven successive General Conferences, and

Tribute to
Rolla V. Watt.

Whereas, His generosity as a good steward of Jesus Christ, his wise and sagacious counsel, especially covering sixteen years of service on the Book Committee, will long be remembered, and,

Whereas, His rare combination of progressive conservatism, his loyalty to our religious heritage and his eager anticipation of the Spirit's leading in ever widening applications of the whole gospel of redemption, always allied with the best of our priests and the boldest of our prophets; therefore, be it

Resolved, That we record our appreciation of this gentle giant who has preceded us; that we convey to his life-long helpmate our tender solicitude in her bereavement and that we share with her the sacred pride that he was ours because he gave himself so unreservedly to God.

W. J. SHERMAN.

CENTRAL CHINA

Handel Lee presented the following resolution, which, on his motion, was adopted:

MAY 3
THIRD
DAY.
Morning.

Message from
the Church in
Eastern Asia.

Be it *resolved*, That the General Conference hereby receive for its own guidance and for the guidance of its committees the following message from the Church in Eastern Asia, as expressed by the Central Conference of Eastern Asia, January, 1928.

"That in this time of unusual stress and confusion in Eastern Asia when the forces of Christianity and righteousness are confronted with indescribable opposition, the Methodist Episcopal Church in Eastern Asia sends fraternal greetings through this Central Conference and the General Conference of 1928 to other branches of our World Church, assuring our brothers and sisters in other lands of its evangelism, its democratic and effective organization and its inter-racial fellowship which have made our Church peculiarly fitted for national and international service; and we re-affirm our abiding desire for a continued place in the fellowship and organization of the Methodist Episcopal Church as a truly World Church in which people of all races and many nations shall continue to find abundant measure of brotherly love and co-operation, equal opportunity for self-government and a burning passion for telling and re-living the Gospel of our Saviour, Jesus Christ."

HANDEL LEE.

COLORADO

L. M. Edwards presented the following resolution, which, on his motion, was adopted:

Tribute to
David D.
Forsyth.

Since the last session of the General Conference, one of our foremost ministers has passed to his reward. As Corresponding Secretary of the Board of Home Missions and Church Extension, and as a member of three different General Conferences, Dr. David D. Forsyth was one of our most trusted and influential leaders.

Therefore, be it *resolved*, That we hereby record our highest appreciation of the distinguished services of Dr. Forsyth and extend to his family our sincere sympathy in their bereavement.

Resolved, Further, that the Secretary be directed to convey to Mrs. Forsyth and the children the action of this Conference.

LOREN M. EDWARDS,

O. W. AUMAN,

I. F. KEEPING,

CHARLES O. THIBODEAU,

CHARLES OSCAR BECKMAN,

E. GUY CUTSHALL,

FRANK McDONOUGH, SR.,

WAYNE C. WILLIAMS.

DES MOINES

R. M. Shipman presented the following resolution, and, on his motion, it was adopted.

Tribute to —
Bishop Stuntz.

The last General Conference had barely closed when word came of the death of Bishop Homer Clyde Stuntz, who had just completed eight years of service in the Omaha Area, and had been retired on account of impaired health.

His ministry began within the Des Moines Annual Conference. His career as missionary in India, superintendent of our missions in the Philippines, secretary of the Board of Foreign Missions, and General Superintendent in South America and in the United States, was filled with noteworthy service to the entire Church, while those who were permitted to serve with him will never forget his brotherly spirit and his devotion to the Kingdom. A great missionary statesman, a speaker of magnetic interest, an indefatigable worker, faithful and conscientious in administration, he built for himself a noble monument in the heart of the Church; be it

Resolved, That this General Conference record its appreciation of the services of Bishop Homer Clyde Stuntz and its deep sense of loss in his death; and be it further

Resolved, That the General Conference do now express in the adoption of these resolutions by a rising vote, its sympathy and Christian regard for Mrs. Stuntz, present as a visitor at this Conference, and to the

Rev. Clyde B. Stuntz, seated as a delegate from the Indus River Conference.

R. M. SHIPWAN,
J. L. HILLMAN,
LEVI R. GOODWIN,
FRED W. SIMPSON,
FRANK BEAN,

M. B. NELSON,
J. H. DARLING,
E. L. MACMICHAEL,
E. W. WEEKS,
H. M. HAVNER.

MAY 3
THIRD
DAY.
Morning.

GENESEE

R. S. Cushman presented the following resolution and it was adopted, in accordance with his motion:

We urgently request the committee in charge of the arrangements for this General Conference to provide a place, to be called The Prayer Room, where the members of this body who desire to do so may meet each week day morning, for a half hour or more, prior to the eight-thirty session for intercession and the morning watch.

We request that the presiding Bishop shall appoint a committee to have charge of this room and of this period of prayer;

And that the hour of this Prayer Room service be announced regularly in The Daily Christian Advocate.

RALPH S. CUSHMAN, Genesee,
DWIGHT S. RITTER, Indiana,
DORR F. DIEFENDORF, Newark,
WILLIAM H. PHELPS, Michigan,
E. DOW BANCROFT, West Ohio,
MERLE N. SMITH, Southern California,
J. I. BARTHOLOMEW, New England Southern,
S. B. SALMON, North-East Ohio.

Prayer Room
Morning
Watch

L. M. Potter presented the following resolution:

Whereas, The closing days of the General Conference Session are so often crowded with work as to prevent proper deliberation on important legislation; and,

Whereas, Much legislation that is merely routine in its nature may easily be disposed of early in the session if presented; therefore, be it

Resolved, That the Chairmen of the several Standing Committees be requested to select such legislation as will cause little or no debate for as early action as possible in committee and early report to the General Conference; and, be it further

Resolved, That the Rules Committee be instructed to provide in the daily program of business a call for such reports beginning not later than May 8.

On motion of H. L. Jacobs, this resolution was referred to the Committee of Chairmen of the Standing Committees of the General Conference.

ITALY

C. M. Ferreri presented to the Conference the table and chair in use by the presiding officers, which were made by the boys in our Professional School in Venice, and, on his motion, the General Conference gratefully accepted the gifts, with appropriate remarks by Bishop William Burt.

Presentation
of Table and
Chair.

KIANGSI

R. Y. Lo presented the following resolution:

Whereas, the failure of the International Opium Conference, held at Geneva 1923-1924 to reach the decision of limiting the production and

Opium and
other
Narcotics.

MAY 3
THIRD
DAY.
Morning.

manufacture of opium and its allied narcotics to scientific and medicinal needs has resulted in the rapid increase of these dangerous drugs in China and other countries where men and women are physically poisoned, mentally spoiled, and morally degenerated; and

Whereas, the scourge of opium and other narcotics which stand against the well being of the public, the peace and order of society, and unity and happiness of the home and the moral integrity of individuals, constitutes a force that the Church of Christ cannot tolerate even for a moment.

Whereas, the fight against such evils as that of opium and narcotics being the persistent attitude of the Methodist Episcopal Church all over the world in the past, the increased drug evil of the present time throws upon the Church additional responsibilities to perform.

Whereas, no satisfactory result could be expected in a fight against such a common evil like this without the co-operation of different nations involved, especially at the next meeting of the opium conference to be held under the auspices of the League of Nations, 1929, the action on the part of the Church to arouse and enlighten public opinion and to bring pressure to bear upon the respective Governments concerned is most necessary.

Let it be resolved that this Conference of the Methodist delegates of the world instruct its Committee on Temperance, Prohibition and Public Morals to prepare a statement for adoption of this Conference at a later date, declaring that the General Conference of 1928 held in Kansas City, May 1-31st, representing some 32 nations of the civilized world, is in whole-hearted support of the proposal to limit the production of opium and other narcotics of the world to scientific and medicinal needs, and that it calls upon all Methodist Episcopal Churches throughout the world to petition and bring pressure to bear upon the next International Opium Conference of the League of Nations to be held in 1929, that a definite agreement be arrived at whereby all nations shall be required to limit the production of opium and narcotics of the world to scientific and medicinal needs.

R. Y. Lo.

On motion of I. B. Schreckengast, this resolution was referred to the Committee on Temperance, Prohibition and Public Morals.

MINNESOTA

J. W. Holland presented the following resolution, which, on his motion, was adopted:

Tribute to
H. C. Jennings.

Since the Minnesota Conference and our General Church have suffered a loss in the passing on of the Rev. Dr. Henry C. Jennings, for fifty years a preacher, and for twenty years one of our distinguished publishing agents and for eight successive quadrenniums a member of the General Conference; therefore, we ask that the Secretary of the General Conference be requested to communicate to Mrs. Jennings (at 64 East 18th Street, North Portland, Oregon) the love and sympathy of this body, and assure her of our prayers that the fullness of the Christian's comfort may be hers.

JOHN W. HOLLAND.

MISSISSIPPI

Fraternal
Greetings.

On motion of D. L. Morgan, the Secretary was instructed to wire the fraternal greetings of this General Conference to the General Conference of the African Methodist Episcopal Zion Church, now assembled in Saint Louis, Missouri, and to the Gen-

eral Conference of the African Methodist Episcopal Church, in session in Chicago, Illinois.

MAY 3
THIRD
DAY.
Morning.

NEBRASKA

J. R. Gettys presented the following resolution:

Whereas, There is most urgent need for spiritual awakening and religious development throughout the land, as evidenced by conditions that are apparent to every observer, and emphasized by the earnest utterances of business men, educators, statesmen and jurists; and

Whereas, The very life and prosperity of our country, and the safety of civilization depend upon the stability of our religious foundation and faith in God; and

Whereas, All that is vital and effective in Christian life and practice centers in the life and teachings of our Lord Jesus Christ, and believing that Easter time is a most suitable period to direct thought and increase devotion to Him; to call men to the recognition of spiritual values and the acknowledgment of individual responsibility; to give deeper meaning to religious faith; to win men to the Christian life, and to promote and strengthen the very fundamentals of civilization; therefore, be it

Resolved, By the General Conference of the Methodist Episcopal Church assembled in Kansas City, Missouri, that the week preceding Easter shall be set apart each year, and be known as Passion Week, Holy Week, or Easter Week, and that appropriate religious services be held in all our churches and schools during said week; and that all social and other unnecessary activities cease during those days.

Resolved, That we respectfully, but urgently request all other organizations of our land, such as social clubs, study and culture clubs, dinner clubs, lodges, political organizations, public schools, so to plan their work for the year that they shall have no activities or gatherings during this particular week.

Resolved, That we pledge ourselves, our Bishops, our press, our pastors and our people to the accomplishment of this high and holy purpose; and to this end it is ordered that the Bishops schedule no Conferences for said week.

Resolved, That we invite all our sister denominations to take similar action, and co-operate fully in this worthy movement that the Kingdom of God may be more quickly and firmly established in the lives of men, that "His will be done on earth as it is in Heaven," and that society and civilization be more firmly established.

J. R. GETTYS,
I. B. SCHRECKENGAST,
C. G. GOMAN,
M. E. GILBERT,
H. G. LANGLEY,

SAMUEL BEECHNER,
C. W. McCASKILL,
HARVEY E. HESS,
A. O. HINSON.

On motion of E. H. Cherrington, this resolution was referred to the Committee on State of the Church.

NEW YORK EAST

On motion of Frank A. Horne, it was ordered that all reports published in the official Hand Book be referred to the proper Standing Committees.

NORTH CAROLINA

R. G. Morris presented the following resolution, which, on motion of L. H. King, was adopted:

With the retirement of Bishop Thirkield from administrative responsibility in the Church, the Negro membership of the Church is losing

Observance of
Passion Week.

Recognition
of Bishop
Thirkield's
Retirement.

MAY 3
THIRD
DAY.
Morning.

the active and inspiring leadership of one of the greatest and most nobly useful men that has ever served our group. Probably no servant of the Church has been more consistent in his teaching and living than has Bishop Thirkield, as he has served faithfully and lovingly the Negro race. His work for the Christian Education of our people in the South would alone make one of the most brilliant and significant chapters in our denominational history.

Gammon Theological Seminary, with her unexampled streams of gracious influence and power, with her vast and ever increasing ministry, must always be distinctly indebted to this great man. His service in behalf of our group, advocating our rights throughout all the vast domain of our country, will be cherished by us forever. The very sight of him has been a tonic and a challenge to us to live at our highest and best. Memory will hold the reflection of his noble face and hear the echo of his challenging voice and feel the tonic of his conquering spirit. He has made a definite contribution to the advancement, not only of the members of our group within the Church, but also to the educational, moral and religious life of our people without our fold and throughout the nation.

The memory of his ministrations and the inspiration of his leadership among us will not be forgotten, and will be influential with us and our work until the latest generation.

And now, after a lifetime spent in the devoted service of his Master, our friend will enter upon a well earned retirement. Those of us who know him, however, realize that his retirement will be far from a passive sinking into inaction. We rejoice that his life will probably be as active as ever, though unharassed by the administrative duties that go with the Episcopacy of our Church.

We shall always have an affection and warmth of heart for Bishop Thirkield as we remember his activities and interest in all things pertaining to the welfare of our group.

Whereas, by reason of an arbitrary time limit, Bishop Wilbur P. Thirkield will at this session of the General Conference retire from the administrative work of the Church; and

Whereas, he has given nearly fifty years of his remarkably fruitful life very largely to the work of our racial uplift; and

Whereas, in all his relations to our group he has entered sympathetically into the nobler aspirations of our people, stimulating us to lofty vision and high endeavor; and

Whereas, through the years he has always and everywhere, by tongue and pen, and with extraordinary courage, pled our cause and fought our battles; and

Whereas, as Resident Bishop among us, he has greatly endeared himself to us by his fatherly interest and stalwart stand for righteousness in his courageous utterance against crying evils of the day and the masterly manner in which he has acquitted himself as a minister of Jesus Christ and as a Bishop in the Methodist Episcopal Church; therefore, be it

Resolved, That we record and express our appreciation of his great life and highly effective labor in our midst.

Resolved, That we gratefully place upon record our appreciation of his interest in and contribution to the work of Inter-racial co-operation and good will.

Resolved, That we will follow him with our love and prayers as he goes into retirement and may the ancient promise, "At evening time it shall be light," he realized in his experience and in the experience of the noble woman who has walked with him through the year.

ROBERT G. MORRIS,
R. W. WINCHESTER,
C. S. WOODLAND,
J. A. McRAE.

Upon the adoption of this resolution, Bishop Thirkield addressed the Conference.

NORTH CHINA

MAY 3
THIRD
DAY.
Morning.

C. P. Wang presented the following resolution, and, on his motion, it was adopted, followed by his explanation of the memorial banners referred to:

The Field Finance Committee of the North China Conference, at its meeting March 1st, voted to request the General Conference to give an opportunity for exhibiting and explaining the memorial banners and eulogies displayed at the Memorial Service for Dr. J. H. Pyke, held at Lanhsien, Chihli, China, February 22nd, 1928.

Pyke
Memorial
Banners.

W. W. DAVIS,
Secretary Field Finance Committee,
North China Conference.

NORTHWEST GERMANY

F. H. Otto Melle presented the following resolution:

Whereas, on June 17, 1928, it will be 225 years since John Wesley, the father of Methodism, was born; and

Celebration of
Birthday of
John Wesley.

Whereas, This General Conference of the Methodist Episcopal Church, meeting in the year of 1928 in Kansas City, Missouri, represents a large body of Methodism, composed of 870 delegates from nearly all parts of the world; and

Whereas, Not only the millions of members and friends of the Methodist Episcopal Church, but also other denominations are looking to this General Conference with the expectation, that it may bring a new spiritual impetus; and

Whereas, The great work which God started by John Wesley from the beginning was a revival movement, laying stress on a personal experience of the salvation in Jesus Christ and on the task to save sinners and to spread scriptural holiness over the world; and

Whereas, There is a deep feeling in the Church, that the manifold problems which we are facing—the problem of leadership, of the finances, of the work of Foreign and Home Missions, of education, social reform and all the other activities of the kingdom of God—can only be solved, if the Lord will send us a new revival of the spiritual life; and

Whereas, We believe that the Lord of Hosts, whose we are and whom we serve, is willing to give such times of blessing again as in the days when Wesley and Whitefield preached the old Gospel with new tongues in England; or when Asbury and the fathers of the Methodist Episcopal Church kindled the revival fire in America; or in the time of Martin Luther and Calvin on the Continent of Europe or, farther off in the pentecostal years of the first Christians when the Lord added daily to them who were saved; be it

Resolved, 1. That this General Conference appoint a special committee on the celebration of the 225th birthday anniversary of John Wesley and of a Call to the Church. The Committee, being nominated by the Bishops, and confirmed by the General Conference, shall consist of five Bishops, five ministers and five laymen, representing, if possible, different parts of the world.

2. That this Committee prepare, at an early date, a brief message to the Church with a call to celebrate on Sunday, June 17, 1928, the 225th birthday anniversary of John Wesley as a day of thanksgiving for the great work God has wrought in the past; for repentance about the sins and failures that hinder us to live and labor in the same power of the Spirit as our fathers; and of prayer that the Lord may cleanse us from our sins and give in this most critical period of history and turning point of the times, a new outpouring of the Holy Spirit. All pastors are asked to preach special sermons on the subject referring to the paramount task of Methodism at the present time.

3. That a copy of this resolution and of the Call of the Church be also sent by the Committee named in Item 1 to the Headquarters and to the leading papers of all the people called Methodists, inviting them to

MAY 3
THIRD
DAY.
Morning.

unite with us in this day of thanksgiving, repentance and prayer on Sunday, June 17, 1928, making it a day of prayer for all Methodism throughout the world, and

4. That this Committee prepare a special program for a devotional meeting of this General Conference on May the 24th, the day when 190 years ago Wesley felt his heart strangely warmed. This meeting shall be an hour of meditation, of repentance and intercession in remembrance of John Wesley and the great past of our Church and with a vision of the still greater works to be expected in the future.

F. H. OTTO MELLE, Northwest Germany,
H. E. WOOLEVER, Central New York,
HORACE LINCOLN JACOBS, Central Pennsylvania,
CARLO M. FERRERI, Italy,
J. R. CHITAMBAR, Lucknow,
E. STANLEY JONES, North India,
G. REXBOTH, South Germany,
A. J. BUCHER, Central German,
E. H. ZENNER, Central Germany,
H. SAERMARK, Denmark.

On motion of D. L. Marsh, this resolution was referred to the Committee on the State of the Church, with instructions to report on all matters touched upon in it not later than May 14. This reference was made by a count vote of 572 in favor of the reference, and 195 against.

Nominations.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the following nominations by the Bishops, which were confirmed, and the persons named duly elected.

Committee on American Bible Society.

Committee on American Bible Society: 1. H. W. Bartley (Florida). 2. George M. Bell (Wyoming). 3. A. A. Callender (Columbia River). 4. J. R. Chitambar (Lucknow). 5. S. J. Clarkson (Genesee). 6. J. W. N. Cunningham (Indus River). 7. E. G. Cutshall (Colorado). 8. Axel Engstrom (Sweden). 9. Mrs. Edwin F. Frease (North Africa). 10. Otto Goricke (Central Germany). 11. J. W. Golden (Upper Mississippi). 12. Perry O. Hanson (Shantung). 13. F. W. Harris (West Wisconsin). 14. Mrs. J. U. Joliffe (West Virginia). 15. E. Stanley Jones (North India). 16. W. R. Keesey (Iowa). 17. E. F. Lee (Malaya). 18. T. H. Lin (Hinghwa). 19. B. G. Lipsky (Vermont). 20. J. H. McCallum (California). 21. W. P. MacVey (Southern Illinois). 22. George Mecklenburg (Montana State). 23. Vincente Mendoza (Mexico). 24. J. Z. Moore (Korea). 25. B. F. Neal (Little Rock). 26. W. R. Neff (Newark). 27. H. A. Ofstie (Norwegian-Danish). 28. I. F. Pearson (Western Swedish). 29. J. F. Reed (Holston). 30. E. L. Robison (Missouri). 31. G. Samson (Philippine Islands). 32. Jesse Swank (West Ohio). 33. A. W. Tallon

(Eastern South America). 34. W. W. Tefft (Michigan). 35. A. S. Williams (Central Pennsylvania).

Committee on Federation: 1. B. F. Abbott (Central Missouri). 2. Thomas Acheson (Oregon). 3. A. A. Brown (Holtton). 4. Alice L. Brown (Maine). 5. R. N. Brooks (West Texas). 6. Lucius H. Bugbee (Northern Minnesota). 7. Tang Bo Chen (West China). 8. Charles E. Burling (New York East). 9. O. W. E. Cook (Philippine Islands). 10. George W. Corner (Baltimore). 11. H. H. Cynn (Korea). 12. C. M. Ferreri (Italy). 13. Philip L. Frick (Troy). 14. Leopoldo Garcia (Mexico). 15. C. F. H. Guse (Central Provinces). 16. W. C. Hartinger (Ohio). 17. Jerome W. Hawley (South Fukien). 18. A. E. Henry (Southwest Kansas). 19. G. W. Henson (Philadelphia). 20. F. M. Larkin (Southern California). 21. H. C. Leonard (Southern). 22. E. M. Moore (Detroit). 23. W. P. Murray (Erie). 24. Aven Nelson (Wyoming State). 25. A. A. Parker (Bombay). 26. E. P. Robertson (North Dakota). 27. Herman Saermark (Denmark). 28. Heinrich Schaedel (Northeast Germany). 29. W. E. Shaw (Central Illinois). 30. Albert Shukla (North India). 31. B. L. Story (Nebraska). 32. Mrs. J. B. Taylor (South Carolina). 33. J. J. Wilson (Northwest India).

On motion of Secretary Wade, it was ordered that at eleven o'clock this morning all Fraternal Delegates, who may of necessity be leaving the seat of the Conference, be presented by the Committee on Fraternal Delegates informally.

H. L. Jacobs brought to the attention of the Conference that meetings of Standing Committees are set for 3:00 P. M., instead of 2:30 P. M., as published on certain pages of The Daily Christian Advocate, and moved that the hour provided for in the Rules obtain.

F. R. Bayley moved as a substitute that for to-day and to-morrow the Rules be suspended to provide for the meeting of Standing Committees at 2:30 P. M., instead of 3:00 P. M. The substitute motion prevailed.

Announcements were made and the Conference was in recess at 10:45 o'clock.

The Conference reconvened at 10:55 o'clock with Bishop Anderson presiding.

MAY 3
THIRD
DAY.
Morning.
Committee on
Federation.

Recess.

MAY 3
THIRD
DAY.
Morning.

Hymn 101, beginning, "A Mighty Fortress Is Our God," was sung.

Bishop Anderson led the Conference in repeating the Lord's Prayer.

On a question of privilege, E. D. Kohlstedt, for the Board of Home Missions and Church Extension, presented the following resolution, which, on his motion, was adopted:

Tribute to
David D.
Forsyth.

During the past quadrennium, the Board of Home Missions and Church Extension of the Methodist Episcopal Church and connexional Methodism suffered a tragic loss in the death on November 8, 1926, of Dr. David D. Forsyth. In 1916, the Methodist Episcopal Church entrusted to Dr. Forsyth the exceedingly delicate and difficult task of reorganizing her home missionary activities. The critical problems to be faced during that quadrennium were multiplied by America's entrance into the World War. His period of service covered the trying years of that period and the era of reconstruction which followed. He guided the Board of Home Missions and Church Extension through the Centenary project with its vastly enlarged home missionary program. Never was there greater need for Christian statesmanship in the development of our Kingdom extension enterprises.

The Church's choice of Dr. Forsyth as our home missionary leader during this crucial period was truly providential. He had a keen, penetrating mind, which could see and analyze the new situations presented. He moved easily in a spacious world and dealt competently and constructively with great matters. He built wisely and securely. Furthermore, he was able to interest others, especially men of affairs who were accustomed to look ahead and plan for large achievements.

Coupled with Dr. Forsyth's ability to see was his willingness to do. He was a man of action, unafraid to venture into new and untried fields of Christian endeavor. He not only explored new avenues of service for the Church, but boldly led along lines of his explorations.

The vital personality of Dr. Forsyth constantly challenged others. He was a contagious leader, serving others by enlarging their vision, stimulating their faith and quickening their courage. It was a joy to work with him. Workers in every department of Home Missionary activity testify to their lasting indebtedness to Dr. David D. Forsyth.

The range of Dr. Forsyth's influence was not confined to the Board of Home Missions and Church Extension, nor even to the Methodist Episcopal Church, but went far afield into the entire life of the Church of Christian America and throughout the world. Although most intimately identified with the interests and activities of connexional Methodism, the character of Dr. Forsyth's Christian statesmanship was sufficiently broad and thorough to be readily recognized as of Inter-Church caliber. To him "Christianizing America" had become a consuming passion and he heartily welcomed every contribution, from whatever source or agency, toward the realization of that holy objective.

We hereby record our profound gratitude for and appreciation of the life, character and achievements of Dr. David D. Forsyth in advancing the work of the kingdom of God throughout the length and breadth of our land. His normal classification would readily rate him among the Nation's "Tall men, sun-crowned, who live above the fog in public duty and in private thinking."

JAMES C. BAKER,
EDWARD D. KOHLSTEDT.

Presentation
Fraternal
Delegates.

Merle N. Smith, for the Committee on Fraternal Delegates, informally presented Reverend Thomas Ferrier Hulme, Fraternal Delegate from the British Wesleyan Conference to this body, and he briefly addressed the Conference.

MAY 3
THIRD
DAY.
Morning.

Merle N. Smith, for the Committee on Fraternal Delegates, likewise informally presented Bishop Arthur B. Statton, Bishop for the Southwest Area of the Church of the United Brethren in Christ, and he addressed the Conference.

The call of the Conferences was resumed.

OKLAHOMA

Journal.

F. M. Stephenson moved to include the Hospitals and Homes of the Church in the distribution of General Conference Journals and Daily Christian Advocates provided for by earlier action of the Conference, and on being informed that provision for this disposition had been included by common consent as regards The Daily Christian Advocate, he moved to provide for it in the case of the Journals as well. The motion prevailed.

PHILADELPHIA

C. M. Boswell presented the following resolution, which was, on his motion, adopted:

Whereas, It seems that in arranging for the seating of delegates variation in physical dimensions were overlooked; therefore, in order to prevent possible attacks of appendicitis, and also to avoid inconvenience caused by a tight-fitting chair when one tries to get the floor to vote by rising; be it

Seating of
Delegates.

Resolved, That the Committee on Arrangements be requested to make such alterations in the chairs occupied by delegates as are desired for their comfort and convenience.

C. M. BOSWELL.

C. F. Eggleston presented the following resolution, and, obedient to his motion, it was adopted:

Whereas, the Methodist Episcopal Church was organized 1784, through the grace of God and the wisdom of John Wesley; and,

Whereas, Our fathers, meeting in that far away Christmas Conference in Lovely Lane Chapel, Baltimore, with wisdom, vision, and courage, laid the foundations of the Church whose growth to world-wide influence has magnified their faith and transformed prophecy into faith; and,

Whereas, we their children should hold in reverence and constant remembrance the days of old and the lives of our fathers in the faith; be it

Resolved, That we request the Bishops to appoint a Commission of Fifteen to plan and arrange for the suitable celebration during the year 1934 of the Sesqui-Centennial of the organization of the Methodist Episcopal Church. That to this Commission be referred the valuable suggestions contained in the article in the current number of the Methodist Review by Doctor Alfred H. Backus; and all other suggestions that may be forthcoming, and that the Commission report its recommendations to the next General Conference in 1932.

Sesqui-
Centennial
Celebration.

CHARLES F. EGGLESTON,
GEORGE ELLIOTT,
EZRA SQUIER TIPPLE,
JOSEPH M. M. GRAY,
CHARLES A. POLLOCK.

MAY 3
THIRD
DAY.
Morning.

SOUTH CAROLINA

Reception
Fraternal
Delegates.

C. W. Caldwell presented the following resolution:

Whereas, During previous General Conferences it has been observed that there is a very general falling off in the attendance upon the Saturday night sessions of the Conference, and

Whereas, it is the sense of this Conference that the most respectful audience should be given to all Fraternal Delegates who bring greetings of their respective denominations; therefore, be it

Resolved, That the Commission on Entertainment be requested in the future to arrange, as nearly as it is possible to do so, to receive all Fraternal Delegates on other than Saturday nights.

J. W. GOLDEN,	G. A. JACOBS,	H. DANIELS,
C. S. WEBSTER,	S. J. McDONALD,	W. S. CHINN,
N. J. CROLLEY,	DAISY B. TAYLOR,	A. L. FLEET,
H. K. GROSS,	T. H. PINCKNEY,	A. P. SHAW,
I. E. SCHLAGENHAUF,	A. R. HOWARD,	E. S. WILLIAMS,
W. W. M. HENRY,	N. W. GREENE,	C. A. TINDLEY,
R. H. McALLISTER,	C. C. CLARK,	T. H. KIAH,
J. C. ARNOLD,	J. F. PAGE,	D. H. HARGIS,
K. M. WILKINS,	H. W. BARTLEY,	H. S. WILSON,
RICHARD EVANS,	W. W. SULLIVAN,	M. A. R. CAMPHOR,
J. A. HOLMES,	LILLIAN P. ROGERS,	J. H. ELLIS,
M. T. J. HOWARD,	F. H. BUTLER,	T. W. PATRICK.
R. B. STANSFIELD,	THADDEUS TAYLOR,	

On motion of S. E. Grannum, this resolution was referred to the Committee on Fraternal Delegates.

WEST WISCONSIN

E. C. Dixon presented the following resolution, and, on his motion, it was adopted:

Tribute to
A. P. Nelson.

Whereas, the Hon. Adolphus P. Nelson, of Grantburg, Wisconsin, was elected as a lay delegate to the last seven General Conferences, was for one quadrennium the President of the National Lay Association of the Methodist Church, was for several terms a member of the National House of Representatives, where he rendered most valuable service in behalf of many great causes, notably in behalf of legislation looking to the prohibition of the beverage liquor traffic, and was from boyhood a brilliant exponent of the Christian life; and

Whereas, Brother Nelson was called by death just before the session of his Conference at which he would certainly have been elected to this body for the eighth successive time, the last evening of his life having been spent in preparing his report as treasurer of the Superannuated Preachers' Endowment Fund for Conference; therefore, be it

Resolved, That this word of appreciation be recorded in our Minutes, and that the Secretary be instructed to extend to Mrs. Nelson an expression of our sincere sympathy in her great bereavement.

E. C. DIXON,
F. W. HARRIS,
G. W. CAMPBELL,
J. R. DENYES,
J. O. PAULSON,
F. W. DRAPER,
MRS. W. F. TOMLINSON.

O. P. Miller,
Treasurer.

On a question of privilege, C. A. Pollock moved that for the comfort and convenience of the members of the General Conference the privilege of the floor be given to O. P. Miller, Treas-

urer of the General Conference Expense Fund. The motion prevailed.

MAY 3
THIRD
DAY.
Morning.

On motion of J. R. Gettys, it was ordered that after the necessary announcements the Conference be adjourned.

L. M. Potter, Chairman of the Committee on Credentials, submitted the following report, which, on his motion, was adopted:

Committee on
Credentials.

Your Committee on Credentials is pleased to report that it has organized and that its officers place themselves at the disposal of the members of the Conference. They will be located at press table No. 19 at the right side of the hall in front of the platform daily for fifteen minutes before the opening of the morning session, during the time of recess, and for fifteen minutes after the close of the morning session.

The Committee requests that all applications for temporary absence shall be in writing and signed by the party desiring to be excused, giving the name of his or her Conference, the exact dates to be excused and the reasons for such excuse. In the event of permanent leave give name of the reserve delegate to be seated.

Committee reports further that Lawrence H. Lightner, Lincoln Conference, reserve delegate, be seated May 3 in place of Isaac W. Young. Mr. T. O. Mork, West Wisconsin Conference, reserve delegate, be seated in place of Oliver E. Gray, May 3. Harry L. Guyer, lay delegate, Rock River Conference, seated May 3. H. H. Woodburn, lay delegate, Wyoming Conference, seated May 3. C. O. Holmes, lay delegate, Northwest Indiana Conference, be excused from the session of Friday, May 4. A. E. Sharp, lay delegate, Detroit Conference, be excused temporarily after the session of May 3.

LOUIS M. POTTER, *Chairman*,
J. R. GETTYS, *Secretary*.

Announcements were made, the Doxology was sung, and the Conference adjourned at 11:37 o'clock. Adjournment.

The benediction was pronounced by Bishop Earl Cranston.

FRIDAY MORNING, MAY 4, 1928

MAY 4
FOURTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop John L. Nuelsen presiding, and with Bishop Francis J. McConnell in charge of the devotional service.

Hymn 446, beginning, "If on a Quiet Sea," was sung.

Prayer was offered by Bishop Herbert Welch, and Bishop McConnell delivered the devotional address, based on St. Mark 8. 31-34, offering prayer at its close.

Devotions.

Hymn 1, beginning, "O For a Thousand Tongues to Sing," was sung.

Wiley A. Keve, for the Committee on General Conference Journal, reported having examined the Journal for the session of May 3, and the Committee found the same correct. The report was accepted and the Journal thus approved.

Journal.

MAY 4
FOURTH
DAY.
Morning.

Report of
Committee of
Elected
Chairmen.

Secretary Wade, for the Committee of Standing Committee Chairmen, presented the following report:

The Committee of Chairmen for your information reports in the case concerning Bishop Anton Bast that Bishop F. J. McConnell has been chosen to preside and that the select number according to your action has been appointed as follows:

Select Number.

E. C. DIXON, West Wisconsin,
E. A. ELLIOTT, New England,
S. J. GREENFIELD, Northern New York,
T. S. BROCK, New Jersey,
R. B. URMY, Pittsburgh,
J. M. M. GRAY, Wyoming,
T. H. CAMPBELL, Ohio,
A. E. KIRK, Southwest Kansas,
I. B. SCHRECKENGAST, Nebraska,
J. R. MAGEE, Puget Sound,
ABLO A. BROWN, Holston,
W. P. MURRAY, Erie,
WALLACE H. FINCH, New York East,
J. E. SKILLINGTON, Central Pennsylvania,
L. C. WRIGHT, North-East Ohio,
HERBERT A. KECK, Illinois,
L. H. BUGBEE, Northern Minnesota.

Counsel for the Church has been named in the person of Fred D. Stone of the Rock River Conference; for the defendant, Dorr F. Diefendorf of the Newark Conference.

Committee on
Privileges.

H. L. Davis, Chairman of the Committee on Privileges, reported the time and place of the daily meetings of the Committee.

Tribute to
Bishop
Stuntz.

On a question of privilege, F. W. Court, on behalf of the Upper Iowa Conference delegation, paid a tribute to the memory of Bishop Homer C. Stuntz, who was formerly a member of that Conference.

On a question of privilege, Secretary Wade read the following telegram from David G. Downey:

Message from
David G.
Downey.

"May 3, 1928.
"I greatly appreciate the gracious message which you have transmitted me from the General Conference. Please assure the Conference of my heartfelt thanks for their kindness, and say that I join my prayers with theirs that all the work of Methodism may be begun, continued and end in the name and spirit of Christ, whose we are and whom we serve."

DAVID G. DOWNEY.

The third call of the Conferences was then proceeded with.

DES MOINES

Matters of
Petition.

R. M. Shipman presented a request for a ruling by the Committee on Judiciary concerning the rights of petitions and the rights of delegates in matters of petition, and moved reference of his request to that Committee. The motion prevailed and the written request was so referred.

DETROIT

MAY 4
FOURTH
DAY.
Morning.

George Elliott presented the following resolution, and, on his motion, it was adopted:

The General Conference of the Methodist Episcopal Church presents this Memorial tribute to Doctor William Valentine Kelley, for twenty-six years a Methodist pastor of educational power and evangelistic passion, and for twenty-seven years the able editor of the Methodist Review, the oldest of all American Methodist periodicals. Through all these years he became one of the most brilliant writers of our Church, whose books of literary beauty and spiritual influence will continue to be among the most valuable of all our publications.

Above all, he was a great heart in Christian friendship and benevolent activity. We offer this tribute with precious memory of the past, with continued love in the present and a holy hope for a glorious fellowship in the future.

Tribute to
W. V. Kelley.

GEORGE ELLIOTT.

ERIE

W. A. Elliott presented the following resolution:

Resolved, That the Committee on Temporal Economy be asked to report not later than May 12th on the subject of the Admission of Laymen into the Annual Conference.

Laymen in the
Annual
Conference.

W. A. ELLIOTT.

Objection to consideration was voiced, but the vote being taken thereon, consideration was permitted.

W. A. Elliott moved the adoption of the resolution.

H. L. Jacobs moved to amend by referring the resolution to the Committee on Itinerancy.

Secretary Wade announced that already several memorials dealing with the admission of Laymen into Annual Conferences had been referred by the Committee on Reference to the Committee on Temporal Economy.

On a point of order, W. B. Farmer called attention to Item 6 of Rule 40 of the Rules of Order of the General Conference, entitled "Assignment of Business to Committees," and stated that it is the opinion of the Committee on Temporal Economy that the pending resolution should be referred to that Committee.

L. O. Hartman moved the previous question on all that is before us. The amendment did not prevail. The motion to adopt prevailed.

KIANGSI

R. Y. Lo presented a resolution to the effect that this General Conference set aside one evening to hear from delegates to the Jerusalem Conference who are also members of this Conference, or visitors here, and that the date and a program for that evening be worked out by the General Conference Commission on

Delegates to
Jerusalem
Conference.

MAY 4
FOURTH
DAY.
Morning.

Entertainment, in consultation with Bishop McConnell, Bishop Nicholson, and E. Stanley Jones.

On motion of F. M. Stephenson, this resolution was referred to the Commission on Entertainment.

J. R. Chitambar presented the following resolution, which, on his motion, was adopted :

Whereas, Our beloved Bishop Francis W. Warne has rendered forty years of service in India and by his ministry has reached and blessed many thousands of the people of that land; and

Whereas, His Spirit-filled life and the quality of his teaching has so exalted our Saviour and faithfully presented the character of our Divine Master as to lead multitudes into the blessed life and the deepest experiences of spiritual things; and,

Whereas, In his passion for the Kingdom, he has been glad to spend and be spent for the humblest and poorest in the land; and,

Whereas, Pentecostal power has been repeatedly manifested in response to prayer and under his preaching, and God has wonderfully honored his ministry through the years; and,

Whereas, The name of Bishop Warne has become a household word among our people in India and he has the love and confidence of many thousands of members of other churches and of those without; and,

Whereas, By his books, as well as by his preaching, he has sought to reveal the covenant-keeping God and the sinless incarnation, and will doubtless continue this service after retirement; be it

Resolved, That we as a General Conference express our sincere affection for Bishop Warne and our cordial appreciation of his long and fruitful service, his devotion to his Saviour and his beautiful Christian character.

J. R. CHITAMBAR.

The presiding Bishop presented Bishop Warne to the Conference, and he made agreeable response to the action just taken.

NEBRASKA

On motion of J. R. Gettys, the Committee on the State of the Church was instructed to report not later than May 15 on the resolution referred to that Committee yesterday concerning the observance of Passion Week.

H. G. Langley presented the following resolution, which, on his motion, was adopted :

Whereas, The World's Sunday School Association will hold its quadrennial Conference in Los Angeles, California, this coming July; and

Whereas, The Methodist Episcopal Church is heartily co-operating in all Sunday school activity and is a vital part of the World's Sunday School Association; be it

Resolved, That we appreciate the coming of this Convention to the shores of America, and pledge ourselves as a Church to exert an effort to make this Convention count for the most in the interests of the kingdom of God.

H. G. LANGLEY.

NEW YORK

Chester A. Smith presented the following resolution :

Whereas, There has not been a revision of our Methodist Hymnal and the responsive scripture readings since 1905; and,

Recognition of
Bishop Warne's
Retirement.

World's
Sunday School
Convention.

Revision of
Hymnal and
Responsive
Readings.

Whereas, in the years intervening since that time there has been a great change in the thought of Christian people upon many subjects such as war, the liquor traffic, world service, and social service, so that the Hymnal does not now contain hymns representing the most progressive thought of Methodists or of Christians generally upon such subjects; and,

Whereas, This ought not to be, music having played an important part in the spread of Methodism and being still a powerful agent for stirring the emotions and the will; therefore,

Resolved, That the Board of Bishops be authorized to appoint a Commission to revise the Hymnal and the responsive scripture readings; that they request the General Conference of the Methodist Church, South, in 1930, to appoint a commission to serve with our commission as a joint commission in this matter; but failing in this, the members of our commission be authorized to proceed with the revision of our Hymnal and report the same to the General Conference of 1932.

Resolved, That we request such commission to omit from the new Hymnal any hymns that seem to exalt war, and to include therein hymns which exalt peace and social service; and to include in the responsive readings passages from the New Testament.

J. L. Hillman moved that this resolution be referred to the Committee on Book Concern.

Secretary Wade moved to amend by referring the resolution to the Committee on State of the Church. The amendment prevailed. The motion to refer was adopted, as amended.

NEW YORK EAST

J. W. Langdale presented the following resolution, which, on his motion, was adopted:

Four years ago the General Conference sent loving greetings to William Valentine Kelley. During the last quadrennium Doctor Kelley has been translated to his Heavenly reward. He was a member of five General Conferences and was elected by six General Conferences to the editorship of the Methodist Review.

Resolved, That we express our high pride in William Valentine Kelley as a master of felicitous expression, an advocate of lofty thoughts and a pattern of Christian nobility.

WALLACE H. FINCH,
GEORGE E. BISHOP,
FRANK A. HORNE.

Tribute to
W. V. Kelley.

NORTH-EAST OHIO

On motion of W. A. Walls, it was ordered that the series of loudspeaking devices now employed in the Conference hall be so adjusted that delegates seated in the rear of the hall may hear the presiding officer of the Conference.

NORTHWEST INDIANA

J. B. Campbell presented the following resolution, which, on motion of L. O. Hartman, was referred to the Committee on Temperance, Prohibition, and Public Morals:

Whereas, Our brother, E. S. Shumaker, a reserve delegate to this General Conference, is fighting the good fight for law enforcement in the State of Indiana; and,

Re E. S.
Shumaker.

MAY 4
FOURTH
DAY.
Morning.

Whereas, The Anti-Saloon League of which E. S. Shumaker is Superintendent for the State of Indiana, and Shumaker himself, have been and are now being subjected to bitter attack by certain newspapers and others; be it

Resolved, That this General Conference send him at once a telegram of fraternal greeting and encouragement and urge him to keep up the good fight for prohibition and the nomination and election of such men as will aid in the enforcement of all laws in general and the prohibition laws in particular.

JOHN B. CAMPBELL,
WARREN W. WIAINT,
J. M. WALKER,
JOHN T. SCULL,
W. E. CARPENTER,
HENRY L. DAVIS,
JOHN J. WILSON.

OHIO

E. H. Cherrington presented the following resolution, and, obedient to his motion, the same was adopted:

Party Con-
ventions and
Prohibition.

Whereas, The organized enemies of prohibition have not only attacked the principle of sobriety but with unprecedented boldness have challenged the authority of law, have defied the government, are advocating sedition and anarchy in the form of nullification of the Constitution itself, and have held up to ridicule and contempt those principles of righteousness and social justice for which the Church stands; and,

Whereas, These same forces of greed and appetite have seemingly centered their efforts upon the next presidential election in the evident hope of placing in the Executive Mansion at Washington a president of the United States who will do their bidding; and,

Whereas, The next president of the United States, as the chief enforcement officer of the Nation, will have largely in his hands the appointment of the heads of all departments under the executive division of the federal government, District Attorneys, United States Marshals, Judges of the District and Circuit Courts and possibly a majority of the members of the Supreme Court of the United States, all Ministers, Envoys, Consuls, and Special Representatives of this Nation to all other countries of the world, as well as many thousands of other important appointive officers; therefore, be it

Resolved, That this General Conference of the Methodist Episcopal Church most respectfully requests each of the conventions of the political parties, soon to meet, to write into its platform a plank committing that party and its candidate to the strict enforcement of the 18th amendment and the national prohibitory law, as well as all other provisions of the Constitution and laws of the Nation, and requests that each such party convention nominate for president and vice-president, only men whose records and attitudes will guarantee the people administration and enforcement of the prohibition statutes.

Resolved, further, That there be elected a committee of five Bishops of the Church, to be nominated by the Board of Bishops, which committee shall personally convey this request to the platform committee of each of the party conventions.

Resolved, further, That this General Conference of the Methodist Episcopal Church serve notice, here and now, to all concerned, that the Church cannot be lulled into silence or inactivity by evasive promises, indecisive declarations or uncertain candidates for either executive or legislative offices in the States and the Nation. We insist that at this crucial time all charged with responsibility in legislative halls and executive offices should be men who believe in the law and are devoted to the principle which the law represents.

And that regardless of time and effort required, we are determined in every proper way to continue, aggressively and unfalteringly, to prosecute righteous warfare to the complete extermination of the outlawed beverage liquor traffic.

ERNEST H. CHERRINGTON.

PHILADELPHIA

MAY 4
FOURTH
DAY.
Morning.Observance of
Memorial Day.

L. W. Munhall moved that because of the near approach of Memorial Day, a Committee of three be appointed by the presiding Bishop to arrange for a proper observance of that day. He requested the privilege of presenting to the Conference Bishop Earl Cranston, who, like himself, is a member of the Loyal Legion. By unanimous consent the privilege was granted, and Bishop Cranston appropriately addressed the Conference.

On further request of L. W. Munhall, all sons and daughters of Veterans of the Civil War who are General Conference delegates were asked to stand, and later the entire body arose and stood a moment in silence in memory of those who had part in the great Civil Conflict.

On motion of Secretary Wade, the time was extended for the completion of this item and for the additional purpose of the presentation of certain Fraternal Delegates.

A. L. Miller moved to amend the pending motion by requesting that the Board of Bishops appoint the committee. The amendment was adopted, and the motion, as amended, prevailed.

Merle N. Smith, for the Committee on Fraternal Delegates, informally presented Reverend Charles C. Selecman, President of the Southern Methodist University, Dallas, Texas, who addressed the Conference.

Announcements were made and the Conference was in recess at 10:55 o'clock.

Recess.

The Conference reconvened at 11:05 o'clock, with Bishop Nuelsen presiding.

Hymn 420, beginning, "True Hearted, Whole Hearted," was sung.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the nominations of that Board for the Committee on Shawnee Indian Mission, the nominations being confirmed by the Conference, and the persons named duly elected, as follows: W. C. Hartinger, F. A. DeMaris, Howard E. Simpson, Howard A. Field, I. Garland Penn.

Committee on
Shawnee
Indian Mission.

Bishop Richardson also announced the nominations of the Board of Bishops for the following Committees, the nominations being confirmed by the Conference, and the persons named duly elected,

MAY 4
FOURTH
DAY.
Morning.

Committee on
Hendrix
Memorial
Service.

Committee on
Prayer Room.

Committee to Arrange the Service at the Grave of Bishop E. R. Hendrix: Bishop W. F. McDowell, Bishop E. H. Hughes, Bishop W. P. Thirkield, Bishop W. F. Anderson, Bishop F. J. McConnell.

Committee in Charge of Prayer Room: E. Stanley Jones, Theodor Arvidson, A. Ray Moore, R. S. Cushman, T. S. Brock.

Further nominations of the Board of Bishops were announced by Bishop Richardson as follows: Bishop J. W. Robinson to organize the Committee on the American Bible Society, and Bishop E. S. Johnson to organize the Committee on Federation; and these nominations were confirmed.

S. J. Greenfield was excused by the Conference from membership on the Committee on Secretary's Records, and Bishop Richardson, on behalf of the Board of Bishops, nominated in his place A. B. Corbin, Northern New York, which nomination was approved by the Conference, and his election effected.

Committee on
Judiciary.

Secretary Wade reported the following nominations for membership on the Committee on Judiciary: J. I. Bartholomew (New England Southern), Francis R. Bayley (Baltimore), Alvis S. Bennett (Kentucky), John E. Bowes (Minnesota), Ernest H. Cherrington (Ohio), Carl G. Doney (Oregon), C. F. Eggleston (Philadelphia), James R. Gettys (Nebraska), Alvin C. Goddard (Maine), C. Oliver Holmes (Northwest Indiana), Hugh Kennedy (Michigan), Frank McDonough (Colorado), John Marshall (Kansas), E. A. Morling (Northwest Iowa), Fred W. Mueller (Central German), George L. Peck (Wyoming), Charles A. Pollock (North Dakota), Horace G. Smith (Rock River), Lemon D. Spaugy (Pittsburgh), J. B. M. Stephens (Genesee), Hershel R. Savely (Illinois), John Tunnicliffe (California), Fred A. Wahl (Saint Louis), J. J. Wallace (North-East Ohio), Henry M. Wriston (Wisconsin).

These nominations were, on motion, duly confirmed, and the persons named were so elected.

The call of the Conferences was at this point resumed.

WASHINGTON

Recognition
of I. Garland
Penn.

W. A. C. Hughes presented the following resolution, which, on his motion, was adopted, and, in response, I. Garland Penn appropriately addressed the Conference:

In the Washington Conference delegation sits the senior member of this General Conference.

Dr. I. Garland Penn has been a member of the General Conference in continuous membership for nine quadrenniums, or thirty-six years, and now sits here as a member for the tenth quadrennium.

He is not only the senior member of the body, but has been connected with our Boards as an officer for thirty-one years.

The memory of Black Harry and John Stewart and others of our group is precious to Methodism and now that a man of our race has reached seniority in the service of this distinguished body, we wish to pause long enough to make record of the same and request the General Conference to permit at this time the introduction of the senior member of this body.

We suggest that Dr. Penn be escorted to the platform by one of his lay associates in the Washington Conference delegation—Attorney J. H. Love, of Charlestown, West Virginia.

W. A. C. HUGHES,
ERNEST S. WILLIAMS,
ERNEST LYON,
ALBERT J. MITCHELL,
FANNIE D. TYLER,
J. H. LOVE.

MAY 4
FOURTH
DAY.
Morning.

The third call of the Conferences was completed.

John Marshall moved that further calls of the Conferences be dispensed with.

Conference
Roll Calls.

H. L. Jacobs offered as a substitute that the call of the Conferences be fixed at five roll calls. The substitute motion was adopted.

On motion of H. L. Jacobs it was ordered that notation be made in the Journal so as to show what Ministerial Reserve Delegates and Lay Reserve Delegates are seated in the General Conference of 1928.

C. O. Holmes presented the following resolution, which, on his motion, was adopted:

Whereas, It became necessary for Mr. George W. Dixon, lay delegate of the Rock River Conference, under his physicians' orders, to take an extended trip, and he is now resting in London, from which he will return to his seat in this General Conference; and,

George W.
Dixon
Delegated.

Whereas, The New Wesleyan Methodist Church at Belfast, Ireland, to which a large contribution was made by the Dixon family in memory of the late Mr. Arthur Dixon, is to be dedicated next week; be it

Resolved, That the General Conference authorize Mr. George W. Dixon to represent it at this dedication, and co-operate in bearing our fraternal greetings to the officials and pastors of the church, and this to be without cost to the General Conference.

C. O. HOLMES,
DWIGHT S. RITTER,
WILLIAM S. BOVARD,
W. E. CARPENTER,
JOHN B. CAMPBELL,
JUDSON J. HUNT.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted by the Conference:

Your Committee on Credentials reports the following adjustments:

Committee on
Credentials.

MAY 4
FOURTH
DAY.
Morning.

W. A. Lewis, lay delegate from Northwest Kansas Conference, excused from the sessions of Saturday, May 5, and Monday, May 7.

Ralph W. Sockman, ministerial delegate, New York Conference, excused for May 5 and May 7.

James A. McRae, lay delegate, North Carolina Conference, has arrived and was seated May 3.

Horace M. Havner, lay delegate, Des Moines Conference, excused permanently May 3.

O. F. Howard, second reserve delegate, seated in his place May 4.

C. Oliver Holmes, lay delegate, Northwest Indiana Conference, excused for May 4, is in his seat to-day, but excused for May 5, 7, 8.

J. A. Taylor, lay delegate, Saint Louis Conference, excused for May 5.

Leslie Lyons, first reserve delegate, seated in his place for that day.

Mrs. Lillie Hill, first reserve lay delegate, Tennessee Conference, seated to-day in place D. W. Hawkins.

Carl G. Wallenius, ministerial delegate, Central Swedish Conference, excused for Monday, May 7, and until Friday, May 11.

A. P. Clarke, first reserve lay delegate, Northern New York Conference, to be seated May 5 in place of W. Clyde Sykes.

LOUIS M. POTTER, *Chairman*,
J. R. GETTYS, *Secretary*.

Adjournment

Announcements were made, the Doxology was sung, and, on motion of E. M. Antrim, the Conference adjourned with the benediction pronounced by Bishop William Burt.

MAY 5
FIFTH
DAY.
Morning.

SATURDAY MORNING, MAY 5, 1928

The Conference convened at 8:30 o'clock, with Bishop Edwin H. Hughes presiding, who announced that Bishop Charles B. Mitchell would conduct the devotional service.

Devotions.

Hymn 222, beginning, "Jesus, the Name High Over All," was sung, and Bishop L. J. Birney offered prayer.

The address of Bishop Mitchell was based upon St. Mark 16. 14, 16-20, and at its conclusion Bishop Mitchell offered prayer.

Journal.

Wiley A. Keve, for the Committee on the General Conference Journal, reported having examined the Journal for the session of May 4, and the Committee found the same correct. The report was accepted and the Journal thus approved.

Secretary Wade read the following telegram from the General Conference of the African Methodist Episcopal Zion Church, in reply to our recent telegram of greeting:

St. Louis, Mo., May 4, 1928.

Dr. R. J. Wade, Secretary, General Conference Methodist Episcopal Church, Kansas City, Missouri:

Response to
Greetings.

Telegram received. General Conference of the African Methodist Episcopal Zion Church returns the gracious felicitations of the great Methodist Episcopal Church and greets you in the name of our universal Father. Our prayer is that your deliberations may be attended with unbounded success. Our fraternal representative, Bishop W. J.

Walls, will be present at time designated in your telegram. Tuesday night, May 15, is time fixed for fraternal message from your General Conference.

F. M. JACOBS, *General Secretary.*

MAY 5
FIFTH
DAY.
Morning.

The Commission on Entertainment, after a conference with the Committee on Fraternal Delegates, asked that the program previously planned for tonight be withdrawn, and, on motion of Secretary Wade, this request was complied with:

Secretary Wade, on a question of privilege, moved that the presentation of the Fraternal Delegate from the Federal Council of the Churches of Christ in America be made the order of the day for this morning at 11 o'clock, and the motion prevailed.

Order of the
Day.

The fourth call of the Conferences was begun.

CENTRAL MISSOURI

B. F. Abbott presented the following resolution, which, on motion of L. H. King, was adopted:

Whereas, In the passing of Bishop William Alfred Quayle during the past quadrennium, the world became poorer and the struggling peoples of the world have lost a friend and a brother indeed; therefore, before the last word of testimony is given and the volume closed on the life of this great and good man, we beg to be allowed to drop this word of appreciation of the life, labors and love of our friend beloved. He loved folk, lowly folk, handicapped folk, folk with little chance—even black folk, and they in turn loved him.

Tribute to
Bishop Quayle.

During the days of the public career of Bishop William Alfred Quayle the Negro race needed a friend at the bar of public opinion and he came to the Kingdom for such a time and became our good angel to plead our cause on the platform and in the press and always compelled a hearing. He was brave and courageous, never afraid to speak out. Attacks and oppositions made him more daring.

When the East Saint Louis race riot scattered to the four corners of the earth thousands of Negroes without homes and without hope, it was this good man that came forward with an article in the daily press of Saint Louis on "Validating American Citizenship," which helped to clear the atmosphere and give to us hope, and indicated to the frightened, scattered and discouraged group that a friend had spoken that could be approached and counseled and he became their Counsellor in that hour.

We appreciated him and loved him and we tried to tell him so to the last hour, in the best way we knew how. When he came among us the crowds came to wait upon his ministry for his message and counsel in our Y. W. C. A.'s, in our Y. M. C. A.'s and in our churches. While he lingered in "Dream Haven" sick, a group of Negro friends of Saint Louis sent to him by telegram at stated times a pot of lilies as an expression of devotion to our friend. Because we loved him in life and we remember and love him though dead; therefore, be it

Resolved, That our testimony of appreciation and love for him, and the helpfulness and enrichment of life from him to us be recorded in the record of the General Conference.

Resolved, further, That the General Conference do now express in the adoption of these resolutions, by a rising vote, its sympathy and very best regards to Mrs. Quayle and others of the family.

B. F. ABBOTT,
C. S. WEBSTER,
ARSANIA M. WILLIAMS,
OLIVE E. GREAR.

MAY 5
FIFTH
DAY.
Morning.

CENTRAL PENNSYLVANIA

A. Lawrence Miller presented the following resolution, and, on his motion, it was adopted:

Recognition of
H. T. Ames.

Whereas, A single rose of appreciation given to the living is better than a whole bouquet given to the dead; and,

Whereas, In the membership of the General Conference sits one who has given a multitude of years not only to the promotion of the manifold activities of our beloved Methodism, but also to the promotion of temperance reform and that, too, a long time before this movement had attained its nation-wide popularity, when its espousal called for a high order of moral courage; and,

Whereas, In common with other men of light and leading he made valuable contribution of practical suggestion that led to the creation of our aggressive Board of Temperance, Prohibition, and Public Morals, whose sane and intelligent militancy has placed Methodism in the forefront of this "Battle of the Ages"; and,

Whereas, Like Caleb of old, who passing three score years and ten, instead of asking for honorable retirement asked for a mountain full of enemies that he might subdue it, so this our Caleb, having passed his three score years and ten, joined battle for law enforcement last Fall in his home city, Williamsport, Pa., one of the large inland cities of the Keystone Commonwealth and now wears modestly the title of Mayor; therefore, be it

Resolved, That this General Conference salutes and congratulates Herbert T. Ames, for the ninth time a lay delegate from Central Pennsylvania to your Conference, known to many as Judge Ames, and to others more latterly as Mayor Ames, and prays there may be given added years to his useful life as churchman, citizen, Christian.

A. LAWRENCE MILLER,

I. R. ROMBERGER,

H. L. JACOBS,

E. R. HECKMAN,

M. E. SWARTZ,

A. S. WILLIAMS,

J. E. SKILLINGTON,

WAT TYLER,

S. A. KUHN,

M. B. RICH,

C. V. ADAMS.

In harmony with this resolution, Herbert T. Ames appropriately addressed the Conference.

DELAWARE

D. H. Hargis presented the following resolution:

Use of
Cigarettes.

Whereas, The use of cigarettes by almost all classes and ages has spread with alarming rapidity, affecting not only the life of young men, but particularly the life of young women to the extent that it is becoming a popular fad among the fairer sex.

Whereas, All scientific medical authority of the highest rank and leading Athletic Directors throughout the land advise almost unanimously against the harmful physical and mental effects resulting from the practice of this pernicious habit.

Resolved, That it be the sense of the General Conference of the Methodist Episcopal Church that it most heartily registers its disapproval of the manufacture, sale and use of this obnoxious weed.

Resolved, That we most emphatically condemn the persistent use of this poisonous narcotic on the part of any, but especially of women, as a travesty against Christian womanhood.

D. H. HARGIS.

Objection was made to immediate consideration, but by vote of the Conference, permission to consider was granted.

Wallace H. Finch moved to refer the resolution to the Committee on State of the Church.

E. L. Kidney offered a substitute motion that the resolution be referred to the Committee on Temperance, Prohibition, and Public Morals, and by vote the substitute displaced the original motion. The motion thus substituted later prevailed.

Herbert H. Wilson presented the following resolution, which, on his motion, was adopted:

Resolved, That we recognize with great pleasure the presence in this General Conference of Mrs. M. A. R. Camphor, as a member of the delegation from the Delaware Conference.

Mrs. Camphor is the widow of the late Bishop Camphor. We honor her for her life in the Mission field and the Episcopal residence in Africa, and in the place she has made for herself in the life of the Church.

H. S. WILSON.

In harmony with the resolution just approved, Mrs. M. A. R. Camphor addressed the Conference.

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DAY.
Morning.

Recognition of
Mrs. M. A. R.
Camphor.

ERIE

J. E. Roberts offered the following resolution, and, on his motion, it was adopted:

Methodism from the beginning has depended for much of its power and success upon its consecrated laymen who have given leadership to the Church and service to God.

Since the last General Conference a lay leader has fallen, whose home was within the bounds of Erie Conference, but whose heart took in the world, and whose gifts to missions and education knew no territorial bounds.

He was widely known in Methodism, a member of five General Conferences, a member of the Board of Foreign Missions, a member of the Executive Committee of that Board, a man of keen judgment, wise counsel and untiring service.

His was a Christian faith that made his death not merely a time to mourn a loss, but rather a time to celebrate a triumph. Therefore, be it

Resolved, That in the death of Dr. Charles Edgar Welch, of Westfield, New York, the Church at large has lost a man who lived to serve, who earned to give, who worked to win in the cause of his divine Master, and that we as a General Conference record our appreciation for the seeds of influence he has planted in the harvest fields of the world.

JOHN E. ROBERTS.

Tribute to
Charles E.
Welch.

HOLSTON

Arlo A. Brown presented the following resolution, which, on his motion, was adopted:

Whereas, The Southern States of this Nation face a herculean task in the effort to overcome illiteracy and to give to every child equality of educational opportunity irrespective of geographic, economic or social conditions; and,

Whereas, The churches of the South are uniting their efforts in a great forward movement to this end; be it

Resolved, That we wholeheartedly endorse the movement for the

Equal Educa-
tional Oppor-
tunities.

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DAY.
Morning.

equalization of educational opportunity for these boys and girls and that our Methodist Episcopal Church pledge its hearty co-operation.

ARLO A. BROWN, R. N. MERRILL,
WILLIAM S. BOYARD, F. C. EISELEN.
HARRY L. UPPERMAN,

ILLINOIS

A. M. Wells introduced the following question:

Judicial
Questions.

"Is it proper for the Lay Electoral Conference to elect to the office of Chairman or Secretary persons who are not members of that body?"

On motion, this question was referred to the Committee on Judiciary.

Secretary Wade, on a question of privilege, presented certain questions, which had been automatically referred to the Committee on Judiciary and returned by that Committee to the General Conference for formal action. They are as follows:

A—The Judiciary Committee is requested by L. L. Loofbouroow to interpret paragraph 172 of the Discipline (1924)

1. When a minister has surrendered his credentials and has presented a statement to an Annual Conference recording his purpose to withdraw from the ministry, and the Conference has concluded its action thereon, may the minister so withdrawing allege at a subsequent time that his withdrawal was for the purpose of joining the ministry of another church, and, upon the basis of such allegation, demand the return of his credentials?

2. When a minister presents his credentials to an Annual Conference alleging his purpose to join the ministry of another church, must he support his allegations of purpose by evidence of the readiness of another church to receive him into its ministry?

B—The California Conference delegation desires to submit to the Judiciary Committee the following statement and question for decision:

Statement—In the California Conference delegation to the General Conference of 1928 D. O. Colegrove was elected third in the delegation, As he has withdrawn from the ministry, the first alternate, J. H. N. Williams, becomes a member of the delegation.

Question—Does J. H. N. Williams take the place of D. O. Colegrove as third on the delegation, or do the members elected after D. O. Colegrove step up, and J. H. N. Williams take the last (sixth) place on the delegation?

From the California delegation (Ministerial) has gone forward to your Committee a question as to where a "Reserve Delegate" who takes the place of a Delegate in the General Conference will sit in the delegation.

Being the Reserve Delegate in question, I submit the following: D. O. Colegrove was elected "third" in the election. He has withdrawn from the ministry of the Methodist Episcopal Church. I was elected the "First Reserve Delegate," and take the position that I automatically take the place of the delegate withdrawn. Some of the delegation take the position that I was elected "Seventh" in the order and automatically come in at the "foot" of the delegation, while the others "move up," thus making the Reserve Delegate the "sixth" in order of seating. I suggested submitting the question to your Committee.

I take the ground that a "Reserve Delegate" not only automatically takes the place of a Delegate who will not and cannot attend, but that the records of the Annual Conference show that "so and so" went in the place of "so and so," and that such establishes the precedent on which my claim is based; that I am not a "seventh" delegate (there being only six delegates) but the "First Reserve Delegate" chosen to take the place of *any* delegate who may not be able to attend the General Conference.

This is submitted in a friendly way to the Committee on Judiciary with the hope that an answer will be early given.

JAMES H. N. WILLIAMS.

These questions, after reading, were, on motion of Secretary Wade, referred to the Committee on Judiciary.

NEW YORK

Carl H. Fowler presented the following resolution:

Whereas, The Broadway Temple is now being erected in New York as a Methodist Church with one of the largest auditoriums in the City, and is to have a modern plant fully equipped for all kinds of social service throughout the community, and with apartment homes for hundreds of families resident therein, and that it is expected that the Temple Building will ultimately provide an annual income of approximately \$200,000 that will be available for Christian work throughout the New York area; and,

Whereas, The Broadway Temple has been recognized as a project of great importance to Methodism in the New York Area, and as such has been endorsed by the Bishop, and by the Area Council, and by the Board of Home Missions and Church Extension, by the New York City Society of the Methodist Episcopal Church, by the New York Conference, by the Laymen's Association and by other Methodist bodies having official relation thereto and the Methodist laymen throughout the New York Area have united in large numbers in its support; and,

Whereas, Two of the three units of Broadway Temple have already been completed at an expenditure of approximately \$4,000,000, and there is now at this time being conducted in the New York Area a campaign to raise \$1,500,000 for the completion of the entire enterprise and the inauguration of its full program of service, and meetings are being held this week and during this month for that purpose; now, therefore, be it

Resolved, That the members of the Methodist Episcopal Church, in General Conference assembled, do hereby express our sympathy with and cordial approval of this great undertaking of Methodism in the New York Area, and that we do hereby extend to the pastor and officials of Broadway Temple, and to the friends from other churches, and from other denominations that are aiding in its success our sincere hopes and prayers that their plans may be successfully consummated and the Broadway Temple completed without delay, and that its full program of service to humanity and of worship to God may be established, prospered and made a blessing to the entire spiritual life of that metropolitan area.

CARL H. FOWLER,
FRANK A. HORNE,
C. C. MOORE,
JAMES R. JOY,
E. P. V. RITTE,
M. S. DANIELS,

FRED A. VICTOR,
D. W. WILBUR,
CHESTER A. SMITH,
L. E. WOOLSEY,
ARTHUR J. BALDWIN.

Objection to consideration was voiced, but, by vote of the Conference, permission was given to consider.

After brief discussion, on motion of H. G. Langley, the previous question was ordered, and the main question being presented to the Conference, the resolution was adopted.

C. A. Pollock, Chairman of the Committee on Judiciary, on a question of privilege, announced the location of the headquarters of that Committee at the Kansas City Athletic Club, and the time of its meetings there nightly. He announced the results

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DAY.
Morning.

Broadway
Temple
Project.

Committee on
Judiciary.

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of the organization of the Committee, with himself as Chairman, J. I. Bartholomew as Vice Chairman, and Charles F. Eggleston as Secretary.

W. E. Shaw, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

Recognition of
Bishop
Hartzell.

Whereas, Joseph C. Hartzell, retired Missionary Bishop of our Church, is present at this session of the General Conference in the twilight hours of a long life of distinguished service to the Church, a life which has been devoted in a most rewarding way to the African race, both in the United States and in Africa; therefore, be it

Resolved, That the General Conference extend its affectionate greeting to Bishop Hartzell with the prayer that for him "at evening time it shall be light"; be it further

Resolved, That we ask Bishop Hartzell to bring to us his greeting at this session.

W. E. SHAW,
GEORGE H. THORPE,
DAVID F. WILSON,
JOSEPH A. CHAPMAN,
SANFORD P. ARCHER,

L. E. BREWBAKER,
A. M. LEGG,
C. P. WHITE,
G. M. MEEKER,
JOHN KLING, JR.

W. Scott Chinn addressed the Conference appropriately, and Bishop Joseph C. Hartzell expressed his appreciation of the action taken.

Recess.

The Conference was in recess at 10:35 o'clock.

The Conference reconvened at 10:45 o'clock, and Hymn 410, beginning, "Lord, Speak to Me that I May Speak," was sung.

Samuel D.
Price
Presented.

The Committee on Privileges, through its Chairman, Henry L. Davis, presented to the Conference Reverend Samuel D. Price, Associate General Secretary of the World's Sunday School Association, who addressed the Conference.

The members of the Committee of Elected Chairmen were called to meet at once, and they were excused by vote of the Conference for that purpose.

Address of
John Milton
Moore.

The time for the order of the day having arrived, Merle N. Smith, Chairman of the Committee on Fraternal Delegates, presented the Rev. John Milton Moore, one of the General Secretaries of the Federal Council of the Churches of Christ in America, and Dr. Moore addressed the Conference.

Greetings
Received.

Secretary Wade, on a question of privilege, presented the following message of greeting from the College of Bishops of the Methodist Episcopal Church, South:

Nashville, Tenn., May 5.

Secretary of the General Conference, Methodist Episcopal Church, Kansas City, Mo.:

The College of Bishops of Methodist Episcopal Church, South, send

cordial greetings to the General Conference of the Methodist Episcopal Church and pray divine blessings upon all your proceedings.

COLLINS DENNY, *Chairman*,
JOHN M. MOORE, *Secretary*.

MAY 5
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DAY.
Morning.

E. M. Antrim moved that our Secretary be instructed to send a suitable reply to the College of Bishops of our sister Church.

A motion to amend by having this reply sent by our Bishops instead of our Secretary did not prevail, and the original motion was adopted.

Secretary Wade, as Chairman of the Committee of Elected Chairmen, reported for that Committee the following recommendations:

Report of
Committee of
Elected
Chairmen.

1. That we suspend the rules and adjourn to-day at 12:00 o'clock, noon.
2. That all Committees of Group B meet to-day at 2:00 o'clock P. M., and all Committees of Group A meet Monday at 2:00 o'clock P. M.
3. That all subcommittees meet at 2:00 o'clock P. M. after Monday next.

On motion of F. R. Bayley, the Rules were suspended for the consideration of this report, and, on motion of Secretary Wade, the report was adopted.

Wallace H. Finch, on a question of privilege, moved to reconsider the action taken whereby our Secretary was instructed to respond to the message of greeting from the College of Bishops of the Methodist Episcopal Church, South.

On motion of J. E. Skillington, the motion to reconsider was tabled.

Secretary Wade, on a question of privilege, presented the following questions for reference to the Committee on Judiciary:

We, the undersigned members of the Iowa Conference, respectfully request the General Conference, now in session in Kansas City, Missouri, to submit the two questions following to the Judiciary Committee for their decision thereon:

Judicial
Questions.

1. Under the Constitution and the decisions thereupon does the presiding Bishop have sole power to "choose and appoint the District Superintendents annually"?

2. Does the General Conference have the legal right to limit a presiding Bishop in his power to appoint the District Superintendents by providing that he shall not re-appoint a District Superintendent who has served six years in a consecutive twelve?

(Signed)

T. J. MYERS,
W. R. KEESEY,
WM. H. PERDEU,
U. S. SMITH,

GEORGE BLAGG,
WILLIAM H. SPENCE,
DEAN TAYLOR,
THOMAS OSBORN.

These questions were, on motion of Secretary Wade, referred to the Committee on Judiciary.

MAY 5
FIFTH
DAY,
Morning.

NEW YORK

Chester A. Smith presented a resolution to the effect that all resolutions presented to the General Conference and referred to committees, be printed in *The Daily Christian Advocate*. Objection to consideration was raised, and, by vote of the Conference, consideration was denied.

Secretary Wade announced that reports were ready from certain Standing Committees, and F. M. Stephenson moved that the call of the Conferences be temporarily suspended for the presentation of these reports. The motion did not prevail.

NEW YORK EAST

Frank A. Horne presented the following resolution, which, on his motion, was adopted.

Tribute to
Henry Wade
Rogers.

The death of Judge Henry Wade Rogers during the past quadrennium calls for grateful recognition and expression of great loss by this General Conference.

For many sessions a delegate to the General Conference, he served as Chairman of the Judiciary Committee for five successive Conferences with such rare distinction that his singular qualifications for this position by common consent gave him a life tenure.

The delegates of the New York East Conference propose that the General Conference, by rising vote, expresses its high valuation of the life and character of Judge Rogers and the great obligation of the Methodist Episcopal Church for his masterful services as an outstanding jurist and noble Christian layman.

FRANK A. HORNE.

After Herbert T. Ames and Thomas A. Holgate paid appropriate tributes to Judge Henry Wade Rogers, J. R. Gettys moved to suspend temporarily the call of the Conferences for consideration of the reports from Standing Committees.

J. J. Henry moved to place on the table the motion to suspend the call, and this motion prevailed.

NORTH CHINA

J. M. Pyke presented the following resolution, and, on his motion, it was adopted, with instructions to print in the General Conference Journal and *The Daily Christian Advocate*:

Recognition of
Bishop Grose.

The North China Conference of the Methodist Episcopal Church wishes to express to the parent Church in America its deep appreciation of the services of Bishop George R. Grose during the past quadrennium.

At a time when a falling income from the Board of Foreign Missions, and disturbed political conditions have made the task so difficult as to tax the limit of human endurance, we have been peculiarly grateful for his wise and fearless leadership. His life amongst us has been a perpetual challenge to the best there is in us, and while we believe that the trend of development is in the direction of a Chinese General Superin-

tendency, as indicated in the East Asia Conference, we wish the parent Church to know that as long as Western leadership is necessary or expedient, Bishop Grose is welcome to our midst.

W. W. DAVIS.

MAY 5
FIFTH
DAY.
Morning.

NORTH-EAST OHIO

F. C. Anderson presented the following resolution, which, on his motion, was adopted.

Whereas, One of the most distinguished sons of Ohio Methodism, Senator Frank B. Willis, recently answered the roll call of the skies, and his sudden going has taken from us a fearless and outspoken leader in the cause of National Prohibition whose consistent devotion to temperance, and other great moral principles, has set a high standard for all entrusted with the responsibility of public office; and,

Tribute to
Frank B. Willis.

Whereas, Senator Willis, a member of Asbury Church, Delaware, Ohio, within the bounds of the North-East Ohio Conference, was also one of the thirty members of the Control Commission of the Reorganized Men's Movement of Methodism, who when invited by the Board of Education to such membership replied, "If Methodism is ready to tackle its man problem in earnest, I am ready to co-operate," and who had accepted an invitation to speak at the Laymen's Banquet in connection with our World Men's Council, to be held here in Convention Hall next week; therefore, be it

Resolved, (1) That we express our sense of loss in the passing of Senator Willis from among us, and are gratified to learn that a fitting memorial service is to be held in connection with the dinner program of the Laymen's Banquet at Ivanhoe Temple, this city, on Friday evening, May 11.

Resolved, (2) That we request the Secretary of this Conference to communicate our sense of loss, and our prayerful sympathy to Mrs. Willis and daughter, Miss Helen Willis, in these hours of precious memory.

W. E. HAMMAKER,	FOSTER C. ANDERSON,	JOHN A. FITHIAN,
S. B. SALMON,	E. S. COLLIER,	W. D. ARCHER,
A. E. PIPER,	C. P. LYNCH,	F. L. WELLS,
W. N. ROBERTS,	EDWIN KIRBY,	H. H. MURPHY,
W. H. McMASTER,	H. S. POWELL,	G. W. REED,
LOUIS C. WRIGHT,	W. B. ROBINSON,	ROSS P. BUCHANAN,
JOHN J. WALLACE,	W. A. WALLS,	HEATH K. COLE,

On motion of F. M. Stephenson, the Conference voted to adjourn, after the necessary announcements.

M. S. Daniels, for the Commission on General Conference Entertainment, moved that, because of preparations made by local Methodist Churches for special Sunday services to-morrow, the Conference session for Sunday evening be deferred, and that the reports of the Bishops from Southern Asia, scheduled for that evening, be made the order of the day for Tuesday morning next, at 11 o'clock.

Change of
Program.

A division of the motion was called for, and the motion to defer the program appointed for Sunday evening was first presented, which motion prevailed. The motion to make the hearing of the reports of the Bishops from Southern Asia the order of the day for Tuesday morning next at 11 o'clock was presented, and it was adopted.

MAY 5
FIFTH
DAY.
Morning.

The Committee on Credentials, through its Chairman, L. M. Potter, presented the following report, which, on his motion, was adopted.

Committee on
Credentials.

Your Committee on Credentials desires to report:

That Dr. H. H. Meyer, Ministerial Delegate, New York East Conference, having arrived, was seated May 4.

William S. White, regular Lay Delegate, Newark Conference, was seated May 4.

Cirilo B. Perez, Philippine Islands Conference, was seated May 4.

E. L. Tobie, Ministerial Delegate, Illinois Conference, be excused for the session of May 7.

Charles W. Hadley, Lay Delegate, Rock River Conference, be excused for May 7 and 8.

Ralph R. Price, Lay Delegate, Kansas Conference, be excused Monday, May 7.

Mr. O. Grant Markham, First Reserve, be seated in his place for that day.

Arthur J. Baldwin, Lay Delegate, Newark Conference, has arrived and is in his seat to-day.

Geo. H. Bradfield, Regular Lay Delegate, Colorado Conference, has arrived and is seated to-day.

LOUIS M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

Adjournment.

Announcements were made, and the Conference adjourned at 12:15 o'clock, the benediction being pronounced by Rev. Thomas J. Myers, a member of the Iowa Conference.

MAY 6
SIXTH
DAY.
Afternoon.

SUNDAY, MAY 6, 1928

The Conference convened for its Quadrennial Memorial Service at 3 o'clock P. M., with Bishop William Burt presiding.

Hymn 577, beginning, "O God, Our Help in Ages Past," was sung, and prayer was offered by Bishop Frank M. Bristol.

Devotions.

Bishop Theodore S. Henderson read a suitable scripture lesson from Revelation 7. 9-17.

The Memoir of Bishop Thomas Benjamin Neely, prepared by Reverend Gladstone Holm, was read by Reverend Robert C. Wells.

Memoirs of
Bishops.

Reverend Merton S. Rice read the Memoir of Bishop William Alfred Quayle.

The Memoir of Bishop Homer Clyde Stuntz was read by Bishop Thomas Nicholson.

The Memoir of Bishop George Harvey Bickley, which was prepared by Reverend G. Bickley Burns, was read by Reverend George W. Henson.

The Memoir of Mrs. Charlotte Woodman Blake was read by Reverend Lewis O. Hartman.

Hymn 612, beginning, "Jerusalem, the Golden," was sung.

Memoirs of the General Officers of the Church who were deceased during the quadrennium were read, as follows:

That of Reverend William Valentine Kelley, prepared by Bishop Luther B. Wilson, was read by Reverend John W. Langdale.

That of Reverend David Dryden Forsyth was read by Reverend Orien W. Fifer.

That of Reverend Henry Clay Jennings was read by Reverend John H. Race.

Memoirs of Delegates-elect to this General Conference, who were deceased since their election, were presented as follows:

That of Mr. Frank Asbury Arter was read by Reverend Albert E. Piper.

That of Mr. Lewis Burton Alger was read by Reverend Howard A. Field.

Bishop Edwin H. Hughes presented "Cameo Memoirs" of Members of Boards and Commissions of the Church who were deceased during the quadrennium. The following names were included in this presentation:

Benjamin F. Adams, a member of the Board of Pensions and Relief; Clyde C. Cissell, Charles Gibson, William T. Jennings and Charles E. Welch, members of the Board of Foreign Missions; Charles H. Edenborn, trustee of the Chartered Fund; Fred Whitlo Hixson and Samuel Plantz, members of the University Senate; Charles M. Moss, a member of the Commission on Music; Mrs. D. B. Street, a member of the Board of Hospitals, Homes, and Deaconess Work; Rolla V. Watt, a member of the World Service Commission; Eugene Weiffenback, a member of the Board of Education, and Frank B. Willis, a member of the Board of Temperance, Prohibition, and Public Morals.

Hymn 430, beginning, "For All the Saints Who From Their Labors Rest," was sung, and the benediction was pronounced by Bishop William Burt.

MAY 6
SIXTH
DAY.
Afternoon.
Memoirs of
Others.

Cameo
Memoirs.

Adjournment.

MONDAY MORNING, MAY 7, 1928

The Conference convened at 8:30 o'clock, with Bishop Theodore S. Henderson presiding, and he presented Bishop Charles Wesley Burns, who conducted the devotional service.

Hymn 118, beginning, "Fairest Lord Jesus," was sung, and prayer was offered by W. J. Sherman.

The devotional address of Bishop Burns was based upon St. Luke, 24. 13-18; 33-35, and at its close the Bishop offered prayer.

MAY 7
SEVENTH
DAY.
Morning.

Devotions.

MAY 7
SEVENTH
DAY.
Morning.
Journal.

Hymn 479, beginning, "O Love, O Life, Our Faith and Sight," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the session of May 5 and the session of May 6, and had found them correct. This report was accepted, and the Journal thus approved.

Hough Houston, on a question of privilege, asked for the correction of certain apparently erroneous statements appearing in a recent Daily Christian Advocate and relating to the work of our Church in New York City.

Secretary Wade, on a question of privilege, presented the following statement and asked for the incorporation of the same in the record of to-day's proceedings:

Correction
Journal 1924.

For the sake of historical accuracy, permit me to read into the Minutes the fact that in The Daily Christian Advocate of May 29, 1924, as well as in the Journal of the General Conference of May 28, 1924, the presentation of the report of the Committee on Lay Representation is credited to L. M. Parker, whereas that record should read Edward C. Page.

Privilege to insert was granted.

Report of
Commission
of Nine.

Secretary Wade, on a further question of privilege, presented the following report from the Commission of Nine on World Service Legislation, and announced its reference to the Committee on Temporal Economy:

THE REPORT OF THE COMMISSION OF NINE

The Commission of Nine was appointed by the World Service Commission at the direction of the General Conference of 1924, "to study the needs of further reorganization and closer co-operation of the constituent boards; such report to be reviewed by the World Service Commission and sent to the next General Conference." The commission of nine, therefore, having in mind the consolidation of benevolence boards accomplished by the General Conference of 1924, finds the possible field of further consolidation limited to the Board of Pensions and Relief, the Board of Hospitals, Homes, and Deaconess Work, and the Board of Temperance, Prohibition, and Public Morals. It recognizes, at the same time, the existence of widespread questioning throughout the Church at large, as to the advisability of continuing these as separate boards among the World Service activities.

The Commission of Nine, accordingly, recommends that, in the event of the inauguration of the new plan of the Board of Pensions and Relief, the operating expenses of the said board shall be provided out of its own funds; such action rendering the Board of Pensions and Relief independent of the co-operating administrative staff. Pending the complete operation of the Reservation Pension Plan, if and when it shall be adopted, provision shall be made for the administrative work of the Board, as needed, as a preferential consideration by the Committee of Budgets, Ratios and Askings, or its successor.

In respect of the Board of Hospitals, Homes, and Deaconess Work, and the Board of Temperance, Prohibition, and Public Morals, the Commission of Nine wishes to be understood as in no way depreciating the

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SEVENTH
DAY.
Morning.

fullest exploration by the General Conference of the possibilities of further consolidation and reorganization; but it finds itself unable, at the present time, to recommend such consolidation or reorganization.

Concerning the World Service Commission and its operations, the Commission of Nine makes the following recommendations:

1. Pastors and officials shall constantly emphasize through the Church and in the mind of our membership, that effective and wisely directed administration of our benevolences depends upon their securing the largest possible amount of undesignated funds to be distributed among the constituent Boards.

2. The World Service Commission shall determine each year the amount which shall be asked of the Church for the support of the work of each of the constituent Boards. The ratio of the amount of this authorized asking for any Board to the total approved askings for all the Boards shall determine the percentage of the distribution of undesignated funds to that Board.

3. Total undesignated receipts for World Service, together with funds raised by the Parish Plan for work at home or abroad, shall be distributed among the several Boards in accordance with the ratios fixed by the World Service Commission in agreement with the preceding paragraph.

4. Gifts designated by individual donors to specific objects under any World Service Board shall be applied directly to the objects designated, and shall not be shared in any proportionate distribution among the several Boards. But no church, pastor, treasurer, official board, or other groups shall designate or report as designated, money which has been contributed without designation by the donors.

5. Credit shall be given to the local church on its apportionment for all payments to World Service, either undesignated or designated to specific objects included in the program and budget of any World Service Board, except for moneys received from bequests or estate notes, or subject to an annuity contract.

6. Annuities and bequests shall be acknowledged by what shall be known as an "Honor Voucher" and shall be listed in an additional World Service column in the Conference Minutes headed, "Annuities and Bequests."

7. The World Service Commission shall be authorized to set aside out of undesignated moneys an equalization fund for relief of any board which, through shortage of income, is suffering hardship, it being understood that such relief is in nature of aid to meet a bona fide necessity; any unused portion of such fund to be returned for distribution at the end of the year, according to the established ratio.

8. The Commission of Nine feels very strongly that, in view of the changes in names and organizations in our benevolence activities during the past twelve years, further readjustment should be kept to the minimum compatible with effective service; while, at the same time, the reduction of personnel should not deprive the Boards of their representative and democratic character. It feels, also, that with the constituent Boards left free to promote their own special causes throughout the Church at large, and to make their distinctive appeals to the churches, there will still be the necessity for a separate and authoritative agency to determine the ratio of distribution of the undesignated benevolence funds to the respective Boards, to decide questions affecting the common policy on which the Boards are not able to agree, and to guard our constituency from the unhappy results of too eager competition among the Boards in the presentation of their financial appeals.

Disregarding the expense of promotion, literature, etc., which the constituent Boards would have borne if it had not been a charge against the World Service Commission, the cost of the World Service Commission, compared to the value of the services rendered, such as have been suggested, has been notably low. For the third World Service year, ending May 31, 1926, the total cost of the World Service Commission's annual meeting, the meetings of its executive committee, the salary of the executive secretary and his secretarial force and office, was \$15,308. Small as this is, the Commission of Nine is, nevertheless, persuaded that the operating expense can be still further reduced with no loss of effectiveness in the service to be rendered, by reducing the size of the World

MAY 7
SEVENTH
DAY.
Morning.

Service Commission by approximately one half; and recommends the World Service Commission shall be continued but its membership be reduced as follows: That of the members at large, the reduction be from five ministers to three ministers; from five laymen to three laymen; from five bishops to three bishops, and from the field outside the United States from six representatives to three representatives; that the area representation be reduced from two to one, according to any approved plan that will secure approximate equality between the ministers and laymen in representation; and that there be no reduction in the number of associate members.

F. J. McCONNELL, *Chairman.*
J. M. M. GRAY, *Secretary.*

Secretary Wade, on a further question of privilege, presented the following question, which, on his motion, was referred to the Committee on Judiciary:

Judicial
Questions.

We, the Southern California Conference, respectfully request the General Conference to be held in Kansas City, May, 1928, to give through its Judiciary Committee, the meaning and force of Paragraph 179, Section 4, of the Discipline of 1924, so that it may know who are entitled to ordination as therein specified.

ALFRED INWOOD.

Secretary Wade, continuing under a question of privilege, presented the following question, which, on his motion, was referred to the Committee on Judiciary:

The California Annual Conference hereby requests the General Conference of the Methodist Episcopal Church of 1928 to answer through the Judiciary Committee the following questions: (a) Does the organization of the Methodist Class Meeting constitute the organization of a Methodist Church; or (b) Does it require Quarterly Conference action to constitute the organization of a Methodist Church?

TULLY C. KNOLES.

Papers in
Ingerslew
Case.

Secretary Wade, acting under a question of privilege, announced that in his possession were certain papers from the Denmark Annual Conference pertaining to the appeal case of John P. Ingerslew, and, on his motion, these papers were referred to the Committee on Judiciary.

Charles A. Pollock, Chairman of the Committee on Judiciary, on a question of privilege for that Committee, requested that all questions to be submitted to that Committee be presented prior to the tenth business session of the Conference and announced the time and place of further Committee sessions.

Judicial
Question.

O. W. Fifer, on a question of privilege, presented the following question, which, on his motion, was referred to the Committee on Judiciary:

Whether the General Conference may also authorize and empower the several Central Conferences or any of them, to elect a Bishop, or Bishops, for their respective fields, under such conditions, tenure, powers, and privileges as the General Conference shall determine.

O. W. FIFER.

The call of the Conferences was proceeded with.

NORTH-EAST OHIO

MAY 7
SEVENTH
DAY.
Morning.Convenience
of Delegates.

G. W. Reed presented the following resolution of request, which was adopted, and the subject matter contained therein referred to the Commission on General Conference Entertainment:

The undersigned delegates to the Conference, seated in several rows at the rear of Convention Hall, respectfully and earnestly represent that, though sent here by their respective Conferences to take part in the business of the Conference, and to represent, as far as they may, the aspirations, the opinions, and the loyalty of their respective constituents, yet have found themselves so situated as to be unable to follow, with any satisfaction or continuity, the business and proceedings of the Conference, and are personally deprived of the inspiration and satisfaction of the thoughts and opinions and proposals of the fathers and the leaders of the Church.

We, therefore, urgently request that some arrangement, by re-seating, or otherwise, be made, to the end that we may become, in fact, a part of the Conference, and be enabled to hear its proceedings and to take a part in its deliberations.

GEORGE H. HAIGH,

R. L. NYE,

H. E. WOOLEVER,

CARL G. MCCONNELL,

M. F. VANDYKE,

W. SCOTT CHINN,

WM. H. POWERS,

JARVIS L. THORPE,

W. A. WALLS,

FRANCIS E. BALDWIN,

A. G. ODELL,

W. E. HAMMAKER,

C. C. ROSZELL,

THADDEUS TAYLOR,

HEATH K. COLE.

NORTH INDIA

E. Stanley Jones presented the following resolution, which, on his motion, was adopted:

Whereas, The United States of America has restricted immigration—a policy to which we give our hearty accord; and,

Restriction of
Immigration.

Whereas, We believe that the application of this policy to all nations on a quota basis is not only just and fair, but also productive of peace and good will among the nations; and,

Whereas, There are certain groups and nations to whom this policy of restricted immigration does not apply, according such groups and nations such treatment that is invidious, un-American and un-Christian; and,

Whereas, The acquiescence of Christians in such treatment is a negation of the spirit of Christ and the claims of the universal brotherhood, to proclaim which missionaries of our Church are sent to these countries; be it

Resolved, That we urge all Christian citizens to unite in removing, as soon as possible, such legislation that restricts immigration and the rights of citizenship on grounds of race and color.

E. STANLEY JONES,

C. D. ROCKEY.

NORTHWEST IOWA

J. W. LaGrone presented the following resolution, which, on motion of F. C. Eiselen, was referred to the Committee on Education.

Whereas, In their masterful and statesmanlike Quadrennial Address to the General Conference submitted on the morning of May 2, 1928, our Bishops pointed out the fact that although the membership of the Methodist Episcopal Church had increased 137,884 during the years 1923, 1924, 1925, 1926, 1927, the Sunday school enrollment during the same years had suffered a decrease of 223,601; and,

Department
of Adult
Evangelism.

MAY 7
SEVENTH
DAY.
Morning.

Whereas, It is a well known fact that we can have the largest opportunity to lead into the Church and the Christian Life the children of our constituency only when we have the largest possible co-operation from the adults in that same constituency; and,

Whereas, It has long been an acknowledged truism that as goes father so goes the son, and that as goes mother so goes the daughter; therefore, be it

Resolved, By the General Conference of 1928, that it shall be the duty of the Board under whose jurisdiction the Sunday School activities of the Methodist Episcopal Church shall be promoted during the next quadrennium, to organize a department of adult evangelism in the Sunday School to promote the adult department of the Sunday School to the end that we may approximate the one time slogan of our Church: "Every member of the Church in the Sunday School, and every member of the Sunday School in the Church."

J. W. LAGRONE,
J. L. PETERSON,
M. P. ARRASMITH,
E. A. MORLING,
ADA MAY NASH,

E. M. CORBETT,
F. E. MOSSMAN,
E. W. OATES,
G. J. POPPENHEIMER,
J. J. BUSHNELL.

Judicial
Question.

Elmer L. Kidney, on a question of privilege for the Committee on Itinerancy, presented the following question for submission to the Committee on Judiciary:

Under our Rules, the Committee on Itinerancy has referred to it matters as follows:

Rule 40—Sec. 3

(3) *To the Committee on Itinerancy*, all memorials, petitions, and other documents, relating to the Pastorate, the District Superintendent, *Annual Conference Membership*, Conference Claimants, and the Local Ministry (except the matter of Pensions and Relief), and also Annual Conference Journals, and the Committee on Temporal Economy, as follows:

Sec. 6.

(6) *To the Committee on Temporal Economy*, all memorials, petitions and documents relating to the *organizations, business and administration of the Quarterly Conference, District, Annual and General Conferences*, and also matters relating to Lay Conference, Ratio of Representation, and all matters relating to church membership, property, finance, and other temporal matters, including statistical reports.

I move that the Committee on Judiciary be instructed to report to this Conference, at the earliest date, its finding as to the Committee to which under the Rules all Memorials on Annual Conference Membership conditions, qualifications, and persons for admission thereto belong.

The point of order presented by R. M. Shipman, that this question should be referred to the Committee on Rules, was declared not well taken, and the motion of G. W. Henson to refer the question to the Committee on Rules was, on motion of H. L. Jacobs, tabled.

The previous question was called for and the call sustained.

The motion of E. L. Kidney prevailed, and the question was thereby referred to the Committee on Judiciary.

NORTHWEST IOWA

Use of
Tobacco.

G. J. Poppenheimer presented a certain resolution on the

use of tobacco, but consideration of the same was not granted, because of the point of order made by F. R. Bayley that memorials relating to the same subject were already before the proper Standing Committee.

MAY 7
SEVENTH
DAY.
Morning.

OHIO

J. W. Blair presented a resolution asking for the printing of "words between the bars" in our Hymnal.

Hymnal.

Consideration of this resolution was, on motion, denied.

OREGON

A. L. Howarth presented a resolution concerning the one hundredth anniversary of the coming of Jason Lee to the Northwest, but immediate consideration was denied because the subject matter was already properly before the Committee on Temporal Economy.

Jason Lee
Anniversary.

PHILADELPHIA

G. W. Henson presented the following resolution, which, after brief consideration, and, on his motion, under call for the previous question, was adopted:

Resolved, That the Committee on Program for the Memorial Service of the next General Conference be and are hereby instructed to arrange for a fitting memorial service as an order of the day for those to be remembered and that the service be held in an early week day session of the Conference.

Memorial
Service.

GEO. W. HENSON.

PITTSBURGH

R. B. Urmey presented the following resolution:

Resolved, That Paragraph 573, Section 5, of the Discipline, which now reads as follows: "The General Conference instructs the Committee on Episcopacy that in assigning Bishops to residences the Committee shall have in mind the principle of a maximum of continuous tenure of eight years in any given residence in the United States of America," be changed so as to read as follows: "The General Conference instructs the Committee on Episcopacy that in assigning Bishops to residences the Committee shall have in mind such considerations as the growth of the kingdom of God and the welfare of the Church rather than any principle or idea of time limitation of episcopal residence."

Residential
Assignment
of Bishops.

RALPH B. URMEY,
ELMER L. KIDNEY,
M. S. RICE.

Objection to consideration being voiced, by vote of the Conference, consideration was permitted.

E. H. Cherrington moved to defer consideration and to print the resolution in The Daily Christian Advocate, which motion prevailed.

MAY 7
SEVENTH
DAY.
Morning.

Printing
Programs.

Elmer L. Kidney presented the following motion, which prevailed:

That the Commission on General Conference Entertainment be requested to print the afternoon and evening programs several days in advance as may be found to be possible, instead of printing them for one day only, as is now being done.

E. L. KIDNEY.

ROCK RIVER

John Thompson presented the following resolution, and, on his motion, it was adopted:

Tribute to
Lewis Curts.

Whereas, The Reverend Lewis Curts, a member of Rock River Conference for over fifty years and a member of several General Conferences, and for several years one of the Publishing Agents of our Church, has recently gone to his coronation.

Resolved, That we hereby record an appreciation of his ability and of the unreserved investment of his talents, in the service of the Church.

Resolved, second, That the Secretary send a message of greeting to Mrs. Curts and the family.

JOHN THOMPSON,
ERNEST F. TITTLE.

C. K. Carpenter presented the following resolution, and D. L. Marsh moved that it be referred to the Committee on State of the Church:

Appreciation
of Secretary
Kellogg.

Whereas, The Honorable Frank Kellogg, Secretary of State of the United States, has taken a heroic, earnest and unprecedented stand in favor of the outlawry of war, and is persistently endeavoring to bring the same to pass; therefore, be it

Resolved, That we instruct the Secretary of this General Conference to express to Secretary Kellogg our appreciation of his efforts and to assure him that the General Conference of the Methodist Episcopal Church in session at Kansas City wishes to co-operate with him in every possible way.

C. K. CARPENTER,
WM. C. GODDEN,
E. C. LUMSDEN,
JOHN THOMPSON,
WM. M. SHIMMIN,
H. L. GUYER,

R. CLARENCE BROWN, ERNEST F. TITTLE,
CHARLES W. HADLEY, EDWARD C. PAGE,
J. A. JAMES, THOMAS F. HOLGATE,
M. N. ENGLISH, IRVING KELLY.
F. C. EISELEN,
HORACE G. SMITH,

On motion of H. L. Jacobs, the motion to refer was tabled, and the resolution was then adopted, on motion of the introducer.

F. C. Eiselen presented the following resolution, which, on his motion, was adopted:

Episcopal
Address.

Whereas, The statesmanlike Episcopal Address delivered on the second day of this General Conference gives such an excellent survey of the state of the Church, and of the urgent demands upon the Church and the ministry, at the present time; and,

Whereas, Such a significant message coming directly from the General Superintendents of the Church would prove a help and inspiration to all the ministers of the Church, and especially to the young men just entering upon their ministerial career; therefore, be it

Resolved, That the General Conference authorize the sending to all the Theological Seminaries of the Methodist Episcopal Church of enough

copies of the booklet containing the Episcopal Address to supply every student with a copy.

F. C. EISELEN,
E. GUY CUTSHALL,
WILLIAM J. KING,

DANIEL L. MARSH,
EZRA S. TIPPLE.

MAY 7
SEVENTH
DAY.
Morning.

SHANTUNG

P. O. Hanson, on a question of privilege, brought to the attention of the Conference the war-torn conditions in China at present, and his motion that special prayer be offered at this time for China prevailed.

The presiding Bishop requested Bishop George R. Grose to lead in prayer.

Prayer for
China.

SOUTH CAROLINA

S. J. McDonald presented a resolution with reference to lynching in the South, but consideration was denied, on the point of order made by W. A. Elliott, that this subject was now properly before the Committee on State of the Church.

Lynching.

SOUTHWEST KANSAS

W. M. Campbell presented the following motion:

As a layman needing illumination more than routine and craving inspiration more than early adjournment, I move that at the close of this fourth roll call and after disposing of reports now printed, we defer the fifth call for another day and invite Bishop Fisher, Dr. Stanley Jones and Bishop McConnell to use the remaining time until 12:00 o'clock to bring us messages from the Jerusalem Conference.

Jerusalem
Conference.

WAYNE M. CAMPBELL.

Daniel L. Marsh moved to substitute 12:20 o'clock for 12 o'clock as the proposed hour for adjournment. This motion prevailed.

On motion of Frank A. Horne, the entire subject was referred to the Commission on Entertainment of the General Conference.

M. S. Daniels, Chairman of the Commission on Entertainment of the General Conference, arising to a question of privilege for the entire body, moved that the front doors be kept closed during business sessions, and that the delegates make use of the side entrances. This motion prevailed.

Announcements were made and the Conference was in recess at 10:35 o'clock.

Recess.

The Conference reconvened at 10:45 o'clock.

MAY 7
SEVENTH
DAY.
Morning.

Hymn 329, beginning, "Pass Me Not, O Gentle Saviour," was sung.

The call of the Conferences was continued.

WASHINGTON

Per Diem
Allowance.

A. J. Mitchell presented a resolution favoring increase in the per diem allowance of the delegates to the General Conference. Objection to consideration was voiced, and by vote of the Conference, consideration was denied.

A. J. Mitchell presented the following resolution, which, on his motion, was adopted:

Melville B. Cox
Celebration.

Whereas, Melville B. Cox, with a Christlike passion, gave himself to the Church in the adventure of a missionary in Liberia, Africa; and, *Whereas*, The record on his final resting place shows that he began his work in Liberia in March, 1832; and,

Whereas, The time of the General Conference in 1932 will mark the one hundredth anniversary of his missionary effort; and,

Whereas, Though afflicted with that dread disease, tuberculosis, he braved the deep and gave himself heroically with a missionary passion, under the command of his Christ for the redemption of his brothers on the dark continent of Africa, and in his dying hour, exclaimed, "Let a thousand perish ere Africa be given up"; therefore, be it

Resolved, At this General Conference in recognition of his noble and heroic effort, great vision and service, that a Commission be appointed to plan a fitting and appropriate celebration in the honor of this man and his labors, and that said Commission direct the thought of the Church to a keener interest in the field of his Christian endeavor.

ALBERT J. MITCHELL,
ERNEST LYON,
ERNEST S. WILLIAMS,
I. GARLAND PENN,

J. H. LOVE,
FANNIE D. TYLER,
W. ASHBIE HAWKINS,
W. A. C. HUGHES.

WEST OHIO

D. F. Helms presented the following resolution, which on his motion, was adopted:

Presentation
of Mrs. Nicholson
and
Mrs. Goode.

Methodism is justly proud of its more than two-score women delegates in this General Conference. Many of these fill places of responsibility and leadership in our Church, and represent the great host of loyal, consecrated women in all our churches.

One of the largest contributions womanhood is making to the progress of the Church and the weal of the world is by means of the two Women's Missionary Societies. The presidents of both these organizations are members of this body—Mrs. Thomas Nicholson, of the Detroit delegation, president of the Woman's Foreign Missionary Society, and Mrs. W. H. C. Goode, the fourth time a delegate from the West Ohio Conference, president of the Woman's Home Missionary Society. Under the leadership of these splendid women these two societies have increased their giving nearly two million dollars during the quadrennium, and that in the face of decreasing receipts for other benevolent boards.

The success of these societies is due, in large measure, to the capable and inspiring leadership of these two noble women. In grateful appreciation for such distinguished service, therefore, be it

Resolved, That in recognition of the remarkable achievements of these two societies, and of the wise and noteworthy leadership of Mrs. Thomas

Nicholson and Mrs. W. H. C. Goode, these two elect women be escorted to the platform and be presented to the Conference.

MAY 7
SEVENTH
DAY.
Morning.

D. F. HELMS,	JOHN H. CLARK,	JESSE SWANK,
B. F. READING,	W. H. GARDNER,	JAMES H. DENNEY,
C. W. BRASHARES,	ALICE P. THATCHER,	E. L. MOTTER,
L. GARVER, JR.,	FOSS ZARTMAN,	J. C. ROBERTS.
E. S. WEAVER,	A. L. CONN,	
E. DOW BANCROFT,	ARBA MARTIN,	

In consonance with this resolution, Mrs. W. H. C. Goode and Mrs. Thomas Nicholson were presented and addressed the Conference.

C. A. Pollock, Chairman of the Committee on Judiciary, on a question of privilege for that Committee, requested that certain questions recently referred to the Committee, and having to do with the interpretation of the Rules, be recalled and referred to the Committee on Temporal Economy.

The motion of Secretary Wade that this be done prevailed.

W. E. Shaw asked unanimous consent that in the order of the day fixed for 11 o'clock to-morrow for the hearing of reports of Bishops from certain foreign fields, there be included the reports of Bishops representing Europe and South America. Consent was given.

The motion of H. L. Jacobs to suspend the Rules for the purpose of fixing the time for the fifth and last call of the Conferences prevailed, and, on his further motion, this final call was made the order of the day for Wednesday morning next, immediately after recess.

Final Call of
Conferences.

Reports of Standing Committees were next in order.

Report No. 1, of the Committee on Rules, printed in The Daily Christian Advocate, page 141, was read by the Secretary, and, on motion of H. L. Jacobs, Chairman of that Committee, it was adopted.

Committee on
Rules,
Report No. 1.

Report No. 1, of the Committee on Temporal Economy, printed in The Daily Christian Advocate, page 167, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved its adoption.

Committee on
Temporal
Economy,
Report No. 1.

J. M. Walker moved to amend by inserting the words "we recommend" at the beginning of the report.

On motion of J. E. Skillington, the report, with the pending amendment, was recommitted.

MAY 7
SEVENTH
DAY.
Morning.

Committee on
Temporal
Economy,
Report No. 2.

Report No. 2, of the Committee on Temporal Economy, printed on page 167 of *The Daily Christian Advocate*, was read by the Secretary.

A point of order, raised by J. G. Wilson that this report, involving a change in the Discipline, had not been printed for two days in *The Daily Christian Advocate*, and therefore was not properly before the Conference, was sustained.

Committee on
Education,
Report No. 1.

Report No. 1, of the Committee on Education, printed in *The Daily Christian Advocate*, page 167, was read by the Secretary.

A point of order, raised by F. R. Bayley, was sustained to the effect that since the Bureau of Architecture was jointly under the Board of Education and the Board of Home Missions and Church Extension, there must be a Committee of Conference from the Standing Committees thus involved before the pending matter can be properly before the Conference.

Miscellaneous business was next considered.

Report Com-
mission on
Unification.

Bishop W. F. McDowell, on a question of privilege, presented the report of the Commission on Unification, printed in *The Daily Christian Advocate*, page 166. The motion of E. H. Cherrington that this report be adopted prevailed.

Communica-
tion From
Bishop
McMurry.

Bishop E. G. Richardson, on a question of privilege, presented a communication from Bishop W. F. McMurry of the Methodist Episcopal Church, South, requesting this Conference to consider the appointment of a Committee to deal with questions of exchange of territory.

On motion of Secretary Wade, the Conference received this communication and ordered its suitable reference to a Standing Committee.

Report Com-
mission on
Federation.

W. H. McMaster presented the report of the Commission on Federation and Interdenominational pronouncements, and his motion that this report be printed in *The Daily Christian Advocate* and referred to the Committee on State of the Church, prevailed.

The motion of H. L. Jacobs prevailed, that the time limit for receiving memorials ending May 9, be printed in bold letters in *The Daily Christian Advocates* of May 8 and 9.

Secretary Wade announced that the Committee on General Reference had to date assigned 852 separate Memorials to the proper Standing Committees.

M. S. Daniels, for the Commission on Entertainment of the General Conference, presented the following statement for the information of the Conference:

MAY 7
SEVENTH
DAY.
Morning.

The Committee on Program of the Commission on Entertainment of the General Conference, through its Chairman, Dr. W. F. Conner, believes this statement should be made:

Commission on
Entertainment.

Paragraph 564 of the Discipline directs that the "Memorial Service be held on the first or second Sunday." It also directs that the Bishops arrange the details—and that the Bishops may also arrange for one Memorial Address. This statement seems proper in view of the comments made concerning the time of this Memorial Service. The Program Committee of the Commission obeyed your order as expressed by the General Conference of 1924. It will continue like obedience to any change you may make.

L. M. Potter, for the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to make the following report:

Committee on
Credentials.

W. A. Walls, lay delegate, North-East Ohio Conference, be excused for Monday and Tuesday, May 7 and 8.

Charles W. Hadley, lay delegate, Rock River Conference, was seated Wednesday, May 2.

W. A. Lewis, lay delegate, Northwest Kansas Conference, excused for to-day, found it possible to remain and is in his seat.

J. C. Letts, lay delegate, Baltimore Conference, be excused from the sessions of May 12 and 14.

LOUIS M. POTTER, *Chairman.*
J. R. GETTYS, *Secretary.*

Announcements were made and adjournment was had at 11:50 o'clock, with the benediction pronounced by Bishop Theodore S. Henderson.

Adjournment.

TUESDAY MORNING, MAY 8, 1928

MAY 8
EIGHTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Francis J. McConnell presiding, who presented Bishop Thomas Nicholson, to be in charge of the devotional service.

Hymn 78, beginning, "Holy, Holy, Holy, Lord God Almighty," was sung, and prayer was offered by W. R. Fruit.

Devotions.

The address of Bishop Nicholson was based on Exodus 34. 2-3, at the conclusion of which the Bishop offered prayer.

Hymn 43, beginning, "Still, Still With Thee, When Purple Morning Breaketh," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the session of Monday, May 7, and had found the same correct. This report was accepted and the Journal thereby approved.

Journal.

MAY 8
EIGHTH
DAY.
Morning.

Committee on
Privileges.

H. L. Davis, Chairman of the Committee on Privileges, announced several cases of violation of the Rules regarding occupancy of seats on the floor by other than delegates and requested the reading of the Rule. Pursuant to this request Rule 56 was read by the Secretary.

Votes on Con-
stitutional
Amendments.

Secretary Wade presented official report of the vote upon proposed amendments to the Constitution concerning the admission of Laymen to Annual Conferences, which report was accepted by the Conference.

Summarized, the returns are as follows:

Annual Conferences voted on the "Kansas Plan," for, 1,738; against, 1,641. For the same plan Lay Electoral Conferences voted for, 1,053; against, 1,137. The Central Swedish Conference Plan, commonly known as the General Laymen's Association Plan, received a vote in Annual Conferences of 2,240. There were recorded 3,028 in opposition. The Lay Electoral Conference vote registered 3,598 favorably; 1,328 opposed. The Detroit Lay Electoral Conference Plan in the Annual Conferences received a favorable vote of 184 with 1,507 opposed. In the Lay Electoral Conferences, 385 were favorable; 1,387 were opposed.

Report
Trustees Meth-
odist Episcopal
Church.

Secretary Wade presented the official record and report of the Trustees of the Methodist Episcopal Church to the General Conference and moved that the same be printed in *The Daily Christian Advocate* and in the *General Conference Journal*. The motion prevailed.

Select Number.

The presiding Bishop, on a question of privilege for the Select Number, in the case of Bishop Anton Bast, requested that the Bishop presiding, Assistant Secretary Burgan, and members of the Select Number be excused from attendance upon the sessions of the Conference when necessary. On motion, the request was complied with.

Rules
Suspended.

F. C. Eiselen, Chairman of the Committee on Education, on a question of privilege for that Committee, moved the suspension of Rule 49, which reads, "Committee reports which propose changes of the Discipline shall recite not only the paragraph and line to be amended, but also the paragraph as amended." This motion was made because of the great amount of matter necessary to be printed in presenting the report of new legislation for the Board of Education.

The motion of F. C. Eiselen prevailed.

On his further motion, it was voted that only the proposed new legislation concerning the Board of Education be printed by the Committee on Education in *The Daily Christian Advocate* under suspension of Rule 49.

Isaac E. Miller, Chairman of the Committee on Hospitals, Homes, and Deaconess Work, on a question of privilege, presented the report of the General Conference Commission on Women's Work in the Church as related to Deaconess activities, and moved that the report be received, and that as a question of high privilege, Bishop Thomas Nicholson, Chairman of the Commission, be permitted to address the Conference concerning the report.

MAY 8
EIGHTH
DAY.
Morning.
Report Com-
mission on
Women's Work.

H. L. Jacobs called for a division of the question.

The motion to receive the report at this time did not prevail.

The motion to grant the privilege of the floor to Bishop Thomas Nicholson prevailed, and in accord therewith the Bishop addressed the Conference.

On motion the report was referred to the Committee on Hospitals, Homes, and Deaconess Work.

On motion of Isaac E. Miller, consideration of this report was made the Order of the Day for Friday morning next, immediately after recess.

Order of the
Day.

Edward C. Page, on a question of privilege, presented the following resolution, which, on his motion, was adopted.

Resolved, That the Committee charged with platform arrangements be requested to see to it that the flags on the platform be placed in their proper relations to each other.

Platform
Flags.

EDWARD C. PAGE.

Bishop E. G. Richardson, Secretary of the Board of Bishops, on a question of privilege, announced the following Committees nominated by the Board of Bishops, and, on motion, these nominations were confirmed, and the persons named duly elected.

Committee upon Proper Observance of Memorial Day: Valorous F. Brown, Isaac E. Merritt, Walter L. Brown.

Committee on
Memorial Day.

Commission on the Sesquicentennial of the Organization of the Methodist Episcopal Church: C. F. Eggleston, Alfred H. Backus, E. S. Tipple, E. L. Watson, H. L. Wriston, C. W. Flint, A. E. Piper, J. L. Hillman, J. H. Race, M. S. Davage, T. O. Cunningham, W. A. Elliott, W. W. Sweet, L. H. Bugbee, E. P. Dennett.

Commission on
Sesquicenten-
nial.

Commission on Memorial Celebration of Melville B. Cox: Bishop R. E. Jones, Bishop E. S. Johnson, Bishop M. W. Clair, T. S. Donohugh, W. I. Haven, J. A. Simpson, Mrs. M. A. R. Camphor, J. R. Joy, Roger S. Gupstill, Ernest Lyon.

Commission on
Cox
Celebration.

MAY 8
EIGHTH
DAY.
Morning.

Committee on
Book Concern,
Report No. 3.

Reports of Standing Committees were next in order.

Report No. 3, of the Committee on Book Concern, printed in *The Daily Christian Advocate*, page 203, was read by the Secretary, and, on motion of John L. Hillman, Chairman of that Committee, the report was adopted.

Committee on
Rules,
Report No. 3.

Report No. 3, of the Committee on Rules, printed in *The Daily Christian Advocate*, page 203, was read by the Secretary.

On motion of H. L. Jacobs, Chairman of that Committee, the report was adopted.

Committee on
Rules,
Report No. 2.

Report No. 2, of the Committee on Rules, printed in *The Daily Christian Advocate*, page 203, was read by the Secretary. After brief discussion, on motion of H. L. Jacobs, Chairman of that Committee, the report was adopted.

Committee on
Temporal
Economy,
Report No. 2.

Report No. 2, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 167, was read by the Secretary.

Certain minor amendments to the report were proposed by W. H. G. Gould and John Thompson, and discussion of the report and the amendments followed.

Announcement of the time for recess was made by the presiding Bishop, and Secretary Wade called the attention of the Conference to the existence of two Orders of the Day to be brought forward immediately after recess.

Order of the
Day.

Secretary Wade moved that the Committee on Fraternal Delegates be permitted to present the delegates from the Methodist Church of Japan for their final leave-taking, and such other Fraternal Delegates as they may wish to present, to-morrow morning, immediately after recess. The motion prevailed.

Recess.

Announcements were made, and recess was in order at 10:45 o'clock.

The Conference was again in session at 10:55 o'clock.

Hymn 208, beginning, "I Love Thy Kingdom, Lord," was sung.

Committee on
Temporal
Economy,
Report No. 2.

Report No. 2, of the Committee on Temporal Economy, being the unfinished business, was again under consideration.

Frank McDonough moved that the report be recommitted.

Arlo A. Brown presented a substitute motion to commit the report to a special committee of three, composed of W. H. G. Gould, A. J. Baldwin, and a third to be chosen by them.

The motion of H. L. Jacobs to lay on the table the motion of Arlo A. Brown prevailed.

MAY 8
EIGHTH
DAY.
Morning.

The motion to recommit the report prevailed.

Secretary Wade moved that the first Order of the Day for consideration at this time, namely, the proposal for change in Paragraph 573, section 5 of the Discipline of 1924, printed on page 184 of The Daily Christian Advocate, be deferred until to-morrow morning immediately following the approval of the Journal. The motion prevailed.

Order of the
Day Deferred.

O. E. Allison, on a question of privilege, presented the following question, and, on his motion, it was referred to the Committee on Judiciary:

Whereas, A question has arisen in some of our Episcopal Areas concerning the authority of a Bishop resident in an area to pledge the credit of the Church in his Area, or of any Annual Conference or church institution therein to the payment of any debt created by an Annual Conference or church institution in it; now, therefore be it

Judicial
Question.

Resolved, By the General Conference, that the Committee on Judiciary be requested to answer the following question:

What authority does a Bishop have to pledge the credit of the Methodist Episcopal Church in his Area, the credit of any Annual Conference therein, or the credit of any church institution in it to the payment of any debt created by any Annual Conference or church institution?

O. E. ALLISON.

The Order of the Day, namely, the reports of the Bishops representing Europe, South America, and Asia, was brought forward.

Reports of
Bishops Blake,
Birney, Oldham
and Fisher.

Bishop Edgar Blake, of the Paris Area, addressed the Conference, speaking for Europe.

Bishop L. J. Birney, of the Shanghai Area, addressed the Conference, speaking for China.

Representation of the work in South America was heard from Bishop W. F. Oldham, of the Buenos Aires Area.

The work in Southern Asia was reported by Bishop Fred B. Fisher, of the Calcutta Area.

Bishop Fisher offered prayer.

Hymn 141, beginning, "When I Survey the Wondrous Cross," was sung.

By common consent, the Conference decided to adjourn after the reading of the announcements.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on
Credentials.

MAY 8
EIGHTH
DAY.
Morning.

Your Committee on Credentials reports the following adjustments:

Clinton D. Baldwin, Regular Lay Delegate, Maine Conference, has arrived and is seated to-day in place of Mrs. Jennie P. White, First Reserve Delegate.

Clark M. Show, Reserve Delegate, Southern Illinois Conference, seated May 8 and will remain seated during the illness of Albert Watson.

Edward J. Gale, Ministerial Delegate, St. Louis Conference, be excused for Wednesday, May 9. Hastings McNamee, Reserve Delegate, seated in his place for that day.

Elwood F. Melson, Lay Delegate, Wilmington Conference, excused permanently after the session of Thursday, May 10.

Tully C. Knoles, Ministerial Delegate, California Conference, excused for Friday, May 11.

Halford E. Luccock, Reserve Ministerial Delegate, New York East Conference, seated May 8 and to continue during the illness of Frank Mason North.

LOUIS M. POTTER, *Chairman*,
J. R. GETTYS, *Secretary*.

Platform Flags.

Morris S. Daniels, Secretary of the Commission on General Conference Entertainment, reported that the flags on the platform were properly placed, according to American Legion regulations.

Tidings from
Bishop Lowe.

The presiding Bishop announced that word was received from Bishop Titus Lowe, of the Singapore Area, that he will reach the seat of the Conference on May 12.

Adjournment.

Additional announcements were followed by the pronouncement of the benediction by Bishop Francis J. McConnell.

MAY 9
NINTH
DAY.
Morning.

WEDNESDAY MORNING, MAY 9, 1928

The Conference convened at 8:30 o'clock, with Bishop Fredrick D. Leete presiding, who presented Bishop Eben S. Johnson to be in charge of the devotional service.

Devotions.

Hymn 313, beginning, "O Thou Who Camest from Above," was sung, and Bishop Johnson offered prayer.

He read the following scripture portions from 1 Corinthians 12. 1; 13. 1-13; 14. 1; 1 John 5. 7-19, and based his devotional address upon 1 Corinthians 14. 1.

Hymn 375, beginning, "Jesus, Thine All Victorious Love," was sung.

The Rock River Conference Quartet sang appropriately during this service.

Journal.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Journal of the previous Session, and found the same correct. The report was accepted and the Journal thus approved.

Report

O. W. Fifer, Chairman of the Committee on Episcopacy, on

a question of privilege, requested permission to withdraw the published Report No. 1 of the Committee, printed on page 222 of *The Daily Christian Advocate*.

On his motion, the request to withdraw was granted.

The Order of the Day, consideration of the resolution introduced by R. B. Urmey, having to do with a change in Paragraph 573 of the Discipline, 1924, and printed on page 184 of *The Daily Christian Advocate*, was taken up.

The resolution was read by the Secretary as follows:

Resolved, That Paragraph 573, Section 5, of the Discipline, 1924, which now reads as follows:

"The General Conference instructs the Committee on Episcopacy that in assigning Bishops to residences the Committee shall have in mind the principle of a maximum of continuous tenure of eight years in any given residence in the United States of America," be changed so as to read as follows:

"The General Conference instructs the Committee on Episcopacy that, in assigning Bishops to residences, the Committee shall have in mind such considerations as the growth of the kingdom of God and the welfare of the Church rather than any principle or idea of time limitation of episcopal residence."

RALPH B. URMY,
ELMER L. KIDNEY,
M. S. RICE.

R. B. Urmey offered the following substitute for the pending resolution, and moved its adoption:

Resolved, That the General Conference instructs the Committee on Episcopacy that in assigning Bishops to residences the Committee shall give more heed to such considerations as the interests of the kingdom of God, the welfare of the Church, and the qualifications of a Bishop for the work of his Area, than to any principle or idea of time limitation of episcopal residence.

R. B. URMY.

H. J. Bane moved to refer to the Judiciary Committee the question whether matters printed in the appendix of the Discipline, 1924, were binding upon this General Conference.

On motion of J. J. Henry, the motion to refer was tabled.

Claude C. Hall moved to lay on the table the substitute resolution offered by R. B. Urmey, but this motion did not prevail.

The previous question was called for, and the call sustained.

The substitute resolution then by vote displaced the original resolution.

Vote was next taken on the resolution thus substituted and a count vote called for. The Tellers reported as follows: For, 490; against, 256, and the resolution was adopted.

Secretary Wade, on a question of privilege, presented for the Maine Conference delegates the following question, and moved

MAY 9
NINTH
DAY.
Morning.

Withdrawn

Order of the
Day.

Residential
Assignment of
Bishops.

Judicial
Question.

MAY 9
NINTH
DAY.
Morning.

that it be referred to the Committee on Judiciary. The motion prevailed.

When a first reserve and second reserve delegate are seated in the place of the first delegate and the second delegate respectively, and the first delegate claims his seat, has the first reserve delegate the right to claim the seat of the second reserve delegate?

C. D. BALDWIN,
R. E. PECK,
G. B. HUNTER,

A. L. BROWN,
A. I. OLIVER,
F. H. HALL.

Reports of Standing Committees were next considered.

Committee on
Temporal
Economy,
Report No. 1.

Report No. 1, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 221, was read by the Secretary.

W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

J. M. Walker presented an amendment, inserting the words "we recommend" in the beginning of the report, and instructing the Editor of the Discipline to edit the language of the entire report to conform to this amendment.

The previous question on the amendment was called for and the call sustained. The amendment did not prevail.

C. D. Meade moved to amend by inserting the word "publicly" in its proper place in the provision of the report "shall be required to sign this register."

The previous question on the amendment was called for and the call sustained.

On motion, the amendment was tabled.

The previous question on the motion to adopt was called for and the call sustained.

The report was adopted.

On motion of H. L. Jacobs, the Publishing Agents were instructed to make the proposed new membership register a bound volume instead of a loose-leaf book.

Committee on
Book Concern,
Reports Nos. 1
and 2.

Reports Nos. 1 and 2, of the Committee on Book Concern, printed in *The Daily Christian Advocate*, page 221, were read by the Secretary.

John L. Hillman, Chairman of that Committee, moved the adoption of the report, which motion prevailed.

H. L. Jacobs moved that the legislation approved in the adoption of Report No. 1, of the Committee on Book Concern, be made retroactive for the past quadrennium, and the Book

Committee authorized to pay an expense of \$26,000 already incurred.

MAY 9
NINTH
DAY.
Morning.

The attention of the Conference was called to the fact that this matter was already before the Committee on Judiciary, and, on motion, the motion of H. L. Jacobs was tabled.

Report No. 1, of the Committee on State of the Church, printed in *The Daily Christian Advocate*, pages 221, 222, was read by the Secretary.

Committee on
State of the
Church,
Reports
Nos. 1 and 2.

Daniel L. Marsh, Chairman of that Committee, moved the adoption of the report, and the motion prevailed.

Report No. 2, of the Committee on State of the Church, printed in *The Daily Christian Advocate*, page 222, was read by the Secretary.

Daniel L. Marsh, Chairman of that Committee, moved the adoption of the report.

J. J. Shy offered the following substitute for the report, and moved its adoption:

Substitute
Presented.

That we urge the Senate of the United States and Congress to amend the present navy bill now pending before it whereby the President of the United States may, in his discretion, suspend any and all naval building operations in the event of a Conference of the world powers on naval disarmament; and also that we urge the President of the United States to use his every effort to bring the world powers together at an early date upon a plan of disarmament looking toward the peace of the world.

On motion of E. H. Cherrington, the proposed substitute was tabled.

The report of the Committee was adopted.

Announcements were made, and the Conference was in recess at 10:35 o'clock.

Recess.

The Conference reconvened at 10:45 o'clock.

Hymn 383, beginning, "Onward, Christian Soldiers," was sung.

The presiding Bishop presented the Order of the Day, the informal reception and leave-taking of certain Fraternal Delegates, and Merle N. Smith, Chairman of the Committee on Fraternal Delegates, presented Dr. G. A. McIntosh, the Fraternal Messenger from the United Church of Canada. Dr. McIntosh addressed the Conference.

Order of the
Day.

Merle N. Smith next presented the Reverend Takesho Ukai and the Reverend Yoshimune Abe for their leave-taking, and they in turn delivered farewell messages to the Conference. The presiding Bishop responded appropriately.

Fraternal
Delegates
Received.

MAY 9
NINTH
DAY.
Morning.

Secretary Wade moved to reconsider our former action by which the fifth call of the Conferences was made the Order of the Day at this time.

The motion to reconsider prevailed.

The motion to indefinitely defer the Order of the Day prevailed.

The motion to consider Reports of Standing Committees prevailed.

Arlo A. Brown, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

Golden
Wedding
Anniversary—
Bishop and
Mrs. Bristol.

Whereas, This ninth day of May is the Golden Wedding Anniversary of one of our best loved leaders, Bishop Frank M. Bristol, and Mrs. Bristol and,

Whereas, Mrs. Bristol, his devoted comrade, and inspirer, has found it impossible to be at the seat of the Conference on this day of days for them; be it

Resolved, That this General Conference extend to them our hearty congratulations and express the hope that the Heavenly Father will grant to them many more years of happy comradeship on this earth; and be it further

Resolved, That the Secretary of the General Conference be instructed to telegraph to Mrs. Bristol our affectionate greetings and congratulations.

Signed on behalf of the Holston Conference and other Conferences of the Chattanooga Area, over which Bishop Bristol presided so successfully for the last two quadrenniums of his service as a Bishop.

ARLO A. BROWN,
MRS. JOHN A. PATTEN,

JUDSON S. HILL,
C. M. WHITE.

J. R. Edwards, on a question of privilege, presented Miss Florence Hooper, of the Baltimore Conference delegation, who presented to Bishop Frank M. Bristol a floral basket.

Bishop Bristol appropriately addressed the Conference.

L. H. King addressed the Conference in tribute to Bishop Bristol.

Edwin F. Lee presented the following resolution, which, on his motion, was adopted:

Recognition
of Bishop
Oldham's Re-
tirement.

Forty-three years ago, a young missionary, W. F. Oldham, and his wife landed in Singapore, commissioned by Bishop Hurst on the advice of Bishop Thoburn, to begin the task of planting the symbol of the Cross in the hearts of men and women at the crossroads of the Far East. This work was so well done that the following years have seen far-reaching Christian influences brought to bear upon a strangely cosmopolitan group, who have in this island world learned of the universal appeal of the Christian message.

Later eight vigorous years of episcopal administration were given to this Malaysian field by Bishop Oldham, which, added to his initial contribution, have written his name large in the history of the land.

Malaysia, therefore, begs the privilege of sharing with South America, India, and the United States, in expression of abiding gratitude and affection for Bishop William F. Oldham, upon this the period of his retirement. Truly this is a retirement from active service throughout the wide world. It is our earnest prayer that both he and Mrs. Oldham may have many years of happy relief from the unusual pressure of respon-

sibilities which have been so long and so faithfully carried, but that the Bishop's magnetic voice may long continue to be heard. It is therefore *Resolved*, That this word of appreciation be made a part of the permanent record and that the General Conference, by a standing vote, register the gratitude of the entire Church for a life of such singular devotion to our Lord, and of such high service to our Methodist Episcopal Church.

After appropriate tributes to Bishop Oldham had been offered by Robert Elphick, W. C. Hartinger, and A. A. Parker, Bishop and Mrs. W. F. Oldham were presented to the Conference and Bishop Oldham spoke appropriately.

E. S. Tipple presented the following resolution, which, on his motion, was adopted:

The representatives of the New York Area request, for themselves and for the people whom they represent, the privilege and honor of voicing to this General Conference, and to the entire Church, their unstinted affection for Bishop Luther B. Wilson and their grateful acknowledgment of his most acceptable and notable administration of the many activities of the New York Area during the past sixteen years.

A book recently published was dedicated "To those who have failed." At no time in his life could Bishop Wilson have been included in such a group. In his long and fruitful ministry, in the office of chief pastor, in his episcopal administration of the New York Area Bishop Wilson, like Hercules, of whom it was recorded that whether he stood or sat or walked or whatever he did, he conquered, has achieved success.

The years of his general superintendency have been in the most amazing, tragic and momentous quarter of a century of recorded history, in which have been compressed the passing of one age and the birth of another.

"Not since Christ died upon his lonely cross
Has time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth."

And during these fateful years he has spoken with the vision and voice of a prophet; toiled as seeing Him who is invisible, and ventured with the sure confidence of one who walked with God. With profound gratitude, we would bear witness to his genius for spiritual leadership.

The tasks to which spiritual leaders are summoned are so divine, so vast, so awesome in their possibilities, influencing characters, determining eternal doctrines, working upon and with souls that are immortal, holding steady trembling, staggering men and women, tormented by fears, bewildered by prosperity, sorrow or adversity, keeping Hope alive in hearts where Despair would reign instead, opening the wicket gate to weary pilgrims at the end of the long journey. These tasks were so overwhelmingly great that only a Godlike man dare attempt them, and as Bishop Wilson has dwelt among us these sixteen years, has talked with us and walked with us, and counseled with us, we have ever seen among us one like unto the Son of Man.

Having heard the Episcopal Address which was written by Bishop Wilson, you also have seen and know this great servant of God and the Church.

And today, standing at attention, we salute him in Christ's dear name, and now and always will bless God for his brotherliness, his wisdom, his inexhaustible patience, his kindness, his chivalrous magnanimity at all times and under all circumstances, his urbanity and poise, his quiet massive strength, his loyalty to the Gospel, to the nation, to the Church, to his task and for his unfeigned love for us all.

(Signed)

EZRA S. TIPPLE,
WALLACE H. FINCH,
DORR F. DIEFENDORF,

HERMAN A. MASER,
OSCAR K. SUNDBERG.

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Morning.

Recognition
of Bishop
Wilson's Re-
tirement.

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E. T. Mowbray presented the following resolution, embodying a recent action of the Baltimore Conference, and, on his motion, it was approved:

Baltimore
Conference
Tribute to
Bishop Wilson.

And what shall we say of our very own brother, friend and governor, the gracious, capable, wise and affectionate Bishop Luther Barton Wilson, D.D.? The pleasure of his visit is only shaded by the thought that in the flight of time, the period of his allotted services as a Chief Pastor in the effective relation, shall by the law of the Church be terminated. We are grateful for the privilege of fellowship with him—but we are hoping and expecting, that at the end of his officially effective days, he may come back to the home of his childhood—to the sacred ashes of his ancestors—aye to those that rest in a certain chamber whose name is peace, that he may be given long years of surcease from toil, before the end of the road. We thank him for his public speech, for his social fellowship, as well as for those intimate official relations performed with the aid of his advisors, the District Superintendents, in determining and fixing the appointments, upon all of which we pray the blessing of God.

In consonance with these resolutions Bishop and Mrs. L. B. Wilson were presented to the Conference and Bishop Wilson made appropriate remarks.

Hymn 556, beginning, "Blest Be the Tie that Binds," was sung, and prayer was offered by Bishop John W. Hamilton.

Bishop Edwin H. Hughes, on a question of privilege, presented the following resolution, which, on motion of G. W. Crabbe, was adopted:

Payment World
Service Funds.

Whereas, May 31 marks the conclusion of the Fourth World Service Year; and,

Whereas, The needs of the World Work of our Church are so continuous and so urgent; therefore, be it

Resolved, That the General Conference urges that an earnest endeavor be made in each local church to collect all unpaid subscriptions and that all World Service Funds on hand in the local church be remitted so as to reach the office of the World Service Treasurer, 740 Rush Street, Chicago, Illinois, before May 31st.

Secretary Wade, for the World Service Commission, presented the following Minute, which, on his motion, was referred to the Committee on Temporal Economy:

Stewardship
Movement.

Because we agree with the Episcopal address that the building of a Stewardship Church is a vital factor in the success of any missionary or educational program; therefore, we recommend to the World Service Commission that the stewardship department be granted a larger financial support.

We see no way of realizing the hope expressed by the Bishops that the General Conference discover a plan for a more largely organized stewardship movement that will not involve the granting of larger resources to the stewardship leaders.

We suggest reference to the Committee on Temporal Economy.

World Service
Commission
Recommendations.

Secretary Wade, for the World Service Commission, presented the following Minute, and moved that it be referred to the Committee on Temporal Economy, which motion prevailed:

"Because of the continued changes which must inevitably come in the number and forms of organizations entrusted with and promoting the benevolent causes of the Church, it would seem wise that the World Service Commission, or some other authorized body, should be charged by the General Conference with the duty of building up a central permanent fund, the income of which should be used for the general advancement of the extension work of the Church, or be applied to any specific purpose designated by the donor."

The above recommendation was approved by the World Service Commission at its annual meeting June 28, 1927, and is hereby submitted by the request of the Commission to the consideration of the General Conference.

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The Executive Committee of the World Service Commission at its meeting on April 5, 1927, recommended that a memorial be submitted to the General Conference providing for a uniform fiscal year for local churches and for the benevolent Boards and so far as may be for other organizations throughout the Church. The Executive Committee also suggested that the dates to be selected for such uniform fiscal year be June 1 to May 31 of each year.

This Committee hereby submits the above suggestion to the General Conference with approval, believing that the authorization of a common fiscal year throughout the Church would not only be of untold value to the benevolent causes, but to the local church as well. For reasons supporting the above conclusion, we would refer the General Conference to a pamphlet published by the World Service Agencies called "The World Service Roll Call and the Every Member Canvass," pp. 5 and 6.

We suggest reference to the Committee on Temporal Economy.

Bishop A. W. Leonard, on a question of privilege, presented a report from the Commission on Social Service Activities, authorized by the General Conference of 1924, which report is printed on page 227 of The Daily Christian Advocate, and, on motion of Secretary Wade, this report was referred to the Committee on State of the Church.

Report Com-
mission on
Social Service
Activities.

Reports of Standing Committees were next in order.

Report No. 3, of the Committee on Temporal Economy, printed in The Daily Christian Advocate, page 222, was read by the Secretary.

Committee on
Temporal
Economy—
Report No. 3.

W. B. Farmer, Chairman of that Committee, moved the adoption of the report.

The amendment of J. R. Edwards, making the provisions of this report to apply to men on the foreign field, was accepted by the Chairman of the Committee.

The amendment of J. E. Skillington, adding the words "and Church Extension" to the words "Board of Home Missions," so as to read "Board of Home Missions and Church Extension," was accepted by the Chairman of the Committee.

The motion of J. I. Bartholomew to insert the word "Conference" in the next to the last line of the Report so that it will read "Board of Home Missions and Church Extension or Con-

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ference, City and District," etc., was accepted as an amendment by the Chairman of the Committee.

The Report, as amended, was adopted.

Committee on
Itinerancy,
Report No. 1.

Report No. 1, of the Committee on Itinerancy, printed in The Daily Christian Advocate, page 222, was read by the Secretary.

H. L. Jacobs, Chairman of that Committee, moved the adoption of the Report, and the motion prevailed.

Ray Allen, on a question of privilege, presented the following Minute, which, on his motion, was adopted:

Right to Vote
on Constitu-
tional
Questions.

"The General Conference of 1924, on May 26, inadvertently adopted Report 27 of the Committee on Itinerancy, professedly permitting ministerial members of Mission Conferences to vote on Constitutional questions, and as a result of such action several Mission Conferences have so voted and the Secretary of the General Conference has reported their votes.

But since Article II of the constitution clearly provides that Constitutional questions shall be voted upon by members of the Annual Conferences, and by members of the Lay Electoral Conferences, therefore this action of the General Conference of 1924 is of no authority and the Secretary of the General Conference is hereby directed to discontinue reporting any such votes from Mission Conferences."

On motion, the time was extended.

Committee on
Credentials.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments:

J. Luther Taylor, lay delegate, Kansas Conference, be excused for to-day only. O. Grant Markham, first reserve delegate, seated in his place.

Harry W. Burgan, ministerial delegate, Baltimore Conference, while serving as secretary of the Bishop Bast Trial, be excused from such sessions as may be necessary.

Doctor J. C. Swann, lay delegate, Alabama Conference, be excused permanently after Saturday, May 12.

W. W. Tefft, lay delegate, Michigan Conference, be excused after the session, May 7.

Willard M. George, regular lay delegate, Upper Iowa Conference, has arrived and is seated to-day.

Mrs. Mary McLeod Bethune, lay delegate, South Florida Conference, be excused temporarily for Friday, May 11 and several days thereafter. J. D. Rogers, first reserve delegate, seated in her place.

A. M. Hill, first reserve lay delegate, Holston Conference, seated to-day.

Thomas N. Ewing, ministerial delegate, Illinois Conference, excused for May 10 and 11. A. K. Byrns, first reserve ministerial delegate, seated in his place.

Your Committee on the question of high privilege further announces that because of ill health our beloved brother and Bishop, J. C. Hartzell, be excused from future sessions of this General Conference.

LOUIS M. POTTER, *Chairman*,
J. R. GETTYS, *Secretary*.

Secretary Wade moved that the action taken this morning in adopting the Minute presented by Ray Allen, concerning voting

on Constitutional questions by ministerial members of Mission Conferences, be incorporated in the Journal for 1928, for the purpose of correcting an error in the Journal of 1924, and this motion prevailed.

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Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Frederick D. Leete.

Adjournment.

WEDNESDAY EVENING, MAY 9, 1928

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The Conference convened at 8 o'clock, with Bishop Joseph F. Berry presiding.

Hymn 451, beginning, "Love Divine, All Love Excelling," was sung, and prayer was offered by Bishop H. Lester Smith.

Music was furnished by the Choral Club of the Central Methodist Episcopal Church, South, Kansas City, Missouri.

Bishop Frederick D. Leete reported to the Conference on his visit to the Irish Wesleyan Conference as our Fraternal Delegate.

Report of
Bishop Leete.

Merle N. Smith, Chairman of the Committee on Fraternal Delegates, presented the Credentials of the Reverend G. A. McIntosh, D.D., Fraternal Delegate to this Conference from the United Church of Canada. The Credentials read as follows:

THE UNITED CHURCH OF CANADA

Uniting

The Congregational Church in Canada
The Methodist Church (Canada and Newfoundland)
The Presbyterian Church in Canada

Credentials
Dr. McIntosh.

The Right Reverend WILLIAM T. GUNN, M.A., D.D.

Moderator

The Reverend D. ALBERT MOORE, D.D.

Secretary

General Council Office
421 Wesley Building
Toronto 2

April 18th, 1928.

THE BISHOPS AND DELEGATES OF THE GENERAL CONFERENCE
OF THE METHODIST EPISCOPAL CHURCH.

FATHERS AND BRETHREN:

The Bearer, the Reverend George A. McIntosh, Master of Arts, Doctor of Divinity, has been appointed Fraternal Delegate by The General Council of The United Church of Canada, to The General Conference of The Methodist Episcopal Church of The United States of America, meeting in Kansas City, in the State of Missouri, in the United States.

The Rev. Dr. McIntosh is the pastor of our Dominion Douglas United Church, Montreal. He was a minister of the former Canadian Methodist Church, President of our Montreal Conference, several times elected Chairman of District in that Conference, and the pastor of St.

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James Church, Montreal, and other prominent congregations in our Methodist Church. His present charge is another of our leading congregations. We are delighted that Dr. McIntosh will represent The United Church and are sure his message will be full of interest to your General Conference.

We heartily commend Dr. McIntosh to the Brotherhood and fellowship of your General Conference. He will tell you of the progress and prosperity of our United Church in our great spiritual tasks throughout our far-flung borders, and will assure you of our satisfaction in our being recognized as the Canadian Member of Ecumenical Methodism.

With prayers for the continued prosperity of your great Church,

Yours faithfully,

T. ALBERT MOORE, *Secretary*.

Address of
Dr. McIntosh.

Merle N. Smith next presented Dr. McIntosh to the presiding Bishop, who introduced him to the Conference, and his fraternal address followed.

Hymn 556, beginning, "Blest Be the Tie that Binds," was sung.

Merle N. Smith, Chairman of the Committee on Fraternal Delegates, read the Credentials of the Reverend Thomas Ferrier Hulme, D.D., LL.D., Fraternal Delegate to this Conference from the British Wesleyan Conference, as follows:

WESLEYAN METHODIST CHURCH

1 Central Buildings,
Westminster, London, S. W. 1.
1st May, 1928.

THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE
OF THE METHODIST EPISCOPAL CHURCH.

FATHERS AND BRETHREN:

I have the honour to introduce to you the Rev. T. Ferrier Hulme, M.A., LL.D., an ex-President of the British Conference, who has been appointed as our Fraternal Delegate to your General Conference now meeting in Kansas City. For many years Dr. Hulme has been one of the outstanding Ministers of the Free Churches in Great Britain as well as one of the most beloved and honoured brethren in our own ranks. No one could be found more worthy to bring you the affectionate greetings of the Mother Church of Methodism.

Dr. Hulme is a winsome and vivacious personality in whom deep spirituality and evangelistic passion blend with sound scholarship and gay humour. His successful ministry in great cities, particularly in the City of Bristol, redolent of the memories of John and Charles Wesley, his ardent enthusiasm on behalf of young people, and his sympathetic and affectionate oversight of Village Churches combine to mark him out as in every respect suitable for the high and honourable mission which he now comes to fulfill.

The warmth of affection with which you have received our Fraternal Delegate in past years inspires the confidence that a most cordial welcome awaits Dr. Hulme. Not only have we this assurance, but we believe that our brother will be the bearer of a message that will enrich your Assembly and be worthy of the Church which he represents.

With fervent prayers that the blessing of God may rest upon all your deliberations, I am

Yours faithfully,
(sgd.)

THOMAS KIRKUP,
Secretary of the Conference of the Wesleyan Methodist Church,

Credentials of
Dr. Hulme.

Merle N. Smith next presented Dr. Hulme to the presiding Bishop, who in turn introduced him to the Conference, and then followed his fraternal message.

Hymn 388, beginning "A Charge to Keep I Have," was sung, and the benediction was pronounced by Reverend Thomas Ferrier Hulme.

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DAY.
Evening.
Address of
Dr. Hulme.

THURSDAY MORNING, MAY 10, 1928

The Conference convened at 8:30 o'clock, with Bishop Herbert Welch presiding, who presented Bishop W. F. Anderson, to be in charge of the devotional service.

Hymn 549, beginning, "Jesus, the Calm that Fills My Breast," was sung, and Bishop Anderson led the Conference in reciting the Lord's Prayer.

His devotional address was based upon St. John 17. 6-26, and he offered prayer at its close.

Hymn 533, beginning, "Jesus, the Very Thought of Thee," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the sessions of Wednesday, May 9, and found the same correct. The report was accepted and the Journal thus approved.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the Conference Reverend Belle C. Harmon, the first woman to be ordained a Deacon in the Methodist Episcopal Church, and she briefly addressed the Conference.

Henry L. Davis, for the Committee on Privileges, presented Frederick J. Michel, Secretary of the Laymen's Missionary Movement, who, as the official representative of that organization, addressed the Conference.

President Donald J. Cowling, of Carleton College, was next presented to the Conference, as was also Charles V. Vickery, General Secretary of the Near East Relief.

N. D. Shamborguer, on a question of privilege, moved that Mrs. Mary M. Bethune, President of Daytona College, be presented to the Conference, which motion prevailed, and she briefly addressed the Conference.

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DAY.
Morning.

Devotions.

Journal.

Committee on
Privileges.

Presentations.

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DAY.
Morning.

Recognition of
Mrs. Bethune.

S. J. McDonald, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

Whereas, The Negro women of the United States of America have organized themselves into a national body known as The National Federated Clubs of Colored Women; and,

Whereas, The object of this body is the development of Negro womanhood; and,

Whereas, During the thirty-four years of its existence this national society of Negro women has grown from a small club to its present membership of two hundred and fifty thousand and has extended its work into forty-three of our forty-eight States, and is now a member of both the National Council of the Women of the United States and of the International Council of the Women of the World; and,

Whereas, This organization, under the presidency of Mrs. Mary McLeod Bethune, a member of this General Conference, is doing an exceedingly great work in the social and moral uplift of Negro women throughout the nation, elevating their thoughts, their aspirations, their ideals, their lives, thereby helping to raise the standard of the life of the nation,

Resolved, That we, the members of the General Conference of the Methodist Episcopal Church, assembled in Kansas City, Missouri, do hereby express our high appreciation of the great service this body of Christian women is rendering the Nation, the Church and society and that we pledge them our moral support.

Resolved, That the Secretary of this Conference be directed to send a copy of these resolutions to the National Federation of Colored Women's Clubs through its president.

A. R. HOWARD,
C. C. CLARK,
N. W. GREENE,
S. J. McDONALD,

J. F. PAGE,
T. H. PINKNEY,
CHAS. W. CALDWELL,
MRS. DAISEY BULKLEY TAYLOR.

On motion of H. L. Jacobs, the Conference proceeded to the consideration of reports of Standing Committees.

Committee on
Judiciary,
Report No. 1.

Report No. 1, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 244, was read by the Secretary.

On motion of Charles A. Pollock, Chairman of that Committee, the report was adopted.

Committee on
Episcopacy,
Report No. 2.

O. W. Fifer moved to suspend the Rules for the purpose of presenting Report No. 2, of the Committee on Episcopacy, not yet printed in The Daily Christian Advocate. The motion prevailed and the report was read by the Secretary.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved the adoption of the report, and replied affirmatively to the question, "Does it include all constitutional questions concerning Central Conferences?"

F. M. Stephenson moved to strike out the words "twenty-five members" and to insert a provision that the selection of Commission Members be made by Areas and the representatives of the Central Conferences concerned.

The previous question was ordered by a count vote as follows: For, 546; against, 146.

W. J. Davidson moved that the amendment be tabled, which motion prevailed.

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W. B. Farmer moved that the report be recommitted.

On motion of W. H. Finch, the motion to recommit was tabled.

The motion to adopt the report prevailed.

Report No. 2, of the Committee on Itinerancy, printed in The Daily Christian Advocate, page 222, was read by the Secretary.

Committee on
Itinerancy—
Report No. 2.

H. L. Jacobs, Chairman of that Committee, moved that the report be adopted.

F. M. Larkin moved to amend by inserting the word "denominational" before the word "community," so that the report will read "Denominational Community and Federated Churches."

E. M. Hill moved to amend the amendment by inserting the words "or any other Protestant Church" after the sentence quoted above.

E. S. Tipple moved that the amendment to the amendment be tabled, which motion prevailed.

On motion of C. A. Smith, the amendment was tabled.

The previous question was called for and the call sustained.

W. H. G. Gould moved to recommit the report.

On motion of F. W. Court, the motion to recommit was tabled.

The motion to adopt the report prevailed.

Report No. 4, of the Committee on Temporal Economy, printed in The Daily Christian Advocate, page 222, was read by the Secretary.

Committee on
Temporal
Economy,
Report No. 4.

W. B. Farmer, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

Report No. 5, of the Committee on Temporal Economy, printed in The Daily Christian Advocate, page 223, was read by the Secretary.

Committee on
Temporal
Economy,
Report No. 5.

W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

J. R. Edwards moved to substitute the words "the Benevolent Boards" for the words "the Department of Stewardship" in the next to the last paragraph of the report.

The proposed amendment was accepted by the Chairman of the Committee.

J. E. Skillington moved to amend the report by inserting in

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place of "Whereas, The need of increased and stabilized income calls for such organization; therefore," the words "Whereas, such organization appears to us to afford enlarged opportunity for leading all our people 'towards that devotion which utterly and gladly yields to God self and all it holds, therefore,'"

E. M. Antrim moved that this report be referred to a Committee of Conference representing the Committees on Temporal Economy and Education.

A motion to extend the time to complete consideration of the pending report did not prevail.

Presentation of
Henry J. Allen.

The presiding Bishop requested Bishop Ernest L. Waldorf to present to the Conference Henry J. Allen, former Governor of Kansas.

The presentation was made, and Mr. Allen addressed the Conference.

Recess.

Announcements were made, and the Conference was in recess at 10:35 o'clock.

The Conference reconvened at 10:45 o'clock.

Hymn 1, beginning, "O For a Thousand Tongues to Sing," was sung.

Consideration of Report No. 5, of the Committee on Temporal Economy, was resumed.

On motion of H. L. Jacobs, the motion to refer the report to a Committee of Conference was tabled.

The amendment offered by J. E. Skillington was then adopted. The report was adopted.

Order of the
Day.

J. J. Bushnell, on a question of privilege, moved that the presentation of the report of O. P. Miller, Treasurer of the General Conference Expense Fund, be fixed for Tuesday morning, May 15, immediately after recess.

The motion prevailed.

F. M. Stephenson, on a question of privilege, requested that the Secretary be instructed to make a matter of record the fact that he voted to lay on the table his amendment to Report No. 2, of the Committee on Episcopacy.

On motion, the request was granted.

Judicial
Questions.

D. F. Helms, for the Committee on Boundaries, on a question of privilege, presented the following questions for reference to the Committee on Judiciary, and, on his motion, the questions were so referred.

First, When duly requested by a majority vote of the Conferences involved, may the General Conference, through its Committee on Boundaries unite the two or more Annual Conferences making the request, by immediate action, without resorting to the use of an enabling act?

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Second, When duly requested by a majority vote of the Annual Conference involved, may the General Conference, through its Committee on Boundaries, dissolve said Conference and organize a Mission in its stead by immediate action without resort to an enabling act?

Signed by a special committee of the Boundaries Committee.

D. F. HELMS,
J. W. BLAIR,
R. C. BAKER.

J. R. Gettys presented the following resolution, which, on his motion, was adopted.

Judicial
Questions.

Resolved, That this General Conference express high appreciation of the soul lifting music rendered yesterday morning by the preachers' quartet, composed of Brothers F. E. Frankson, C. A. Gage, J. W. Holland and C. A. Briggs, and we urgently request that they be invited to sing for us as often as practicable.

J. R. GETTYS.

L. H. Sweetland, on a question of privilege, presented the following question for reference to the Committee on Judiciary, and, on his motion, the question was referred:

Judicial
Question.

Are the provisions of Chapter IV of the Appendix to the Discipline of 1924 now effective and will they be effective after the adjournment of this General Conference, if they are not re-enacted?

Consideration of reports of Standing Committees was resumed.

Report No. 6, of the Committee on Temporal Economy, printed in The Daily Christian Advocate, page 223, was read by the Secretary.

Committee on
Temporal
Economy,
Report No. 6.

W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

J. P. Hand moved to amend the report by striking out the words "subject, however, to return in the same manner and upon the same contingencies as named in Paragraph 360."

On motion of J. J. Henry, this amendment was tabled.

Lauritz Miller moved to amend the report as follows:

Strike out the last thirteen lines of the printed Report and insert in lieu thereof, the following:

"consent of the presiding or resident Bishop, and of the majority of the District Superintendents shall authorize and direct, by a two-thirds vote, the discontinuance of said location, and it shall be the duty of the Trustees of said local Society to sell such property upon such terms as may be determined by the Annual Conference, and if, for any reason, the said local Board of Trustees refuses, or is unable to act in such matter, the Board of Trustees of the Annual Conference is hereby authorized and empowered to sell and convey said property in accordance with the directions of the Annual Conference.

"The proceeds of the sale of such property shall be paid to the Annual Conference to be held and used by it in accordance with the provisions of the Discipline.

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"Provided, however, that said local society may elect, in the first instance, to convey such property to the Annual Conference and in such event, said Annual Conference shall sell or administer such property in accordance with the provisions of the Discipline."

On motion of F. R. Bayley, further consideration of the pending report was deferred until to-morrow, so that the amendment offered by Lauritz Miller may be printed in *The Daily Christian Advocate*.

On motion of W. B. Farmer, Chairman of the Committee on Temporal Economy, consideration of Report No. 7, from that Committee, was deferred until to-morrow.

W. P. MacVey moved to reconsider our action, by which Report No. 2, of the Committee on Episcopacy, was adopted.

J. N. Dryden moved to lay on the table the motion to reconsider, which motion prevailed.

Report No. 4, of the Committee on Book Concern, printed in *The Daily Christian Advocate*, page 245, was read by the Secretary.

J. L. Hillman, Chairman of that Committee, moved that this report be adopted, which motion prevailed.

Report No. 1, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 245, was read by the Secretary.

W. E. Shaw, Chairman of that Committee, moved that this report be adopted, which motion prevailed.

Report No. 2, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 245, was read by the Secretary.

W. E. Shaw, Chairman of that Committee, moved that this report be adopted.

E. D. Kohlstedt, invoking Rule 47, moved that the pending report be referred to a Committee of Conference, representing the several Standing Committees involved, and with special reference to making uniform the term "General Secretary."

The motion to refer prevailed.

Report No. 3, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 245, was read by the Secretary.

W. E. Shaw, Chairman of that Committee, moved that this report be adopted.

H M. Greenslit moved to substitute the words "Church

Committee on
Book Concern,
Report No. 4.

Committee on
Foreign
Missions,
Report No. 1.

Committee on
Foreign
Missions,
Report No. 2.

Committee on
Foreign
Missions,
Report No. 3.

Schools" for the words "Sunday Schools" in the report, which motion to amend was, on motion of C. O. Holmes, tabled.

The motion to adopt the report prevailed.

On motion of W. B. Farmer, action by which the Conference referred Report No. 2, of the Committee on Foreign Missions, to a Committee of Conference was reconsidered, and on his further motion this report was referred to the Committee on Revision, with instructions to make uniform in the Discipline the official title of the Secretaries of the various Boards.

Report No. 4, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 245, was read by the Secretary.

Committee on
Foreign
Missions,
Report No. 4.

W. E. Shaw, Chairman of that Committee, moved that this report be adopted, which motion prevailed.

Report No. 3, of the Committee on State of the Church, printed in *The Daily Christian Advocate*, page 246, was read by the Secretary.

Committee on
State of the
Church,
Report No. 3.

Daniel L. Marsh, Chairman of that Committee, moved that this report be adopted.

Because of the near approach of the time for adjournment, consideration of the pending report was deferred until to-morrow.

Secretary Wade moved that the reception of certain Fraternal Delegates be the Order of the Day for to-morrow, immediately after recess and that the special order for receiving the report of the Commission on Women's Work in the Church follow immediately.

Order of the
Day.

This motion prevailed.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on
Credentials.

That J. H. Foresman, lay delegate, Saint Louis Conference, be excused for Friday, May 10, Leslie J. Lyons, first reserve delegate, seated in his place.

Horace G. Smith, regular ministerial delegate, Rock River Conference, be excused from the session of May 12, Fred D. Stone, reserve delegate, seated in his place for that day.

W. A. Walls, lay delegate, North-East Ohio Conference, excused for May 7 and 8, returned and was in his seat May 9.

A. J. Bucher, ministerial delegate, Central German Conference, excused permanently after Friday, May 11. F. J. Baumann, first reserve delegate, seated in his place on Monday, May 14, and thereafter.

Walter E. Russell, lay delegate, Maine Conference, has arrived and is seated to-day, George B. Hunter, second reserve delegate, who was seated, giving way.

MAY 10
TENTH
DAY.
Morning.

J. T. Scull, ministerial delegate, Indiana Conference, be excused from the sessions of May 11 and 12.

Joseph L. Appleton, lay delegate, Troy Conference, be excused May 14.

A. M. Legg, lay delegate, Central Illinois Conference, be excused from the sessions of May 12 and 14.

LOUIS M. POTTER, *Chairman*,
J. R. GETTYS, *Secretary*.

Adjournment.

Announcements were made, and the Conference adjourned with the benediction pronounced by Bishop Herbert Welch.

MAY 11
ELEVENTH
DAY.
Morning.

FRIDAY MORNING, MAY 11, 1928

The Conference convened at 8:30 o'clock, with Bishop Thomas Nicholson presiding, and he presented Bishop Charles L. Mead, to be in charge of the devotional service.

Devotions.

Hymn 355, beginning, "Love Divine, All Loves Excelling," was sung and the Conference joined with the presiding Bishop in reciting the Apostles' Creed.

Prayer was offered by E. Guy Cutshall.

The devotional address of Bishop Mead was based on St. John 12. 30-32, and at its close Bishop Lauress J. Birney offered prayer.

Hymn 186, beginning, "I Worship Thee, O Holy Ghost," was sung.

Journal.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Journal of the previous session and found the same correct. The report was accepted and the Journal thus approved.

Committee on Privileges.

H. L. Davis, Chairman of the Committee on Privileges, presented Reverend William Wakinshaw, a member of the British Wesleyan Conference, who addressed the Conference.

Consideration of reports from Standing Committees was next in order.

Unfinished Business.

Secretary Wade announced that the unfinished business was to continue consideration of Report No. 3, of the Committee on State of the Church.

J. A. James moved to amend the report in the third clause, named (c), by adding these words, "except in the matters especially committed to the Boards," the same to be inserted after the word "communications."

G. H. Spencer moved to amend the amendment by adding these words "and Annual Conferences and Local Churches."

MAY 11
ELEVENTH
DAY.
Morning.

The amendment to the amendment was accepted for the Committee by J. A. James.

The motion to thus amend the report was adopted.

C. K. Carpenter moved to amend the report in section (d) by striking out the words "and union," so that our Commission will be authorized to make overtures to other churches in the direction of closer co-operation, but not toward union.

On motion of J. N. Dryden, the amendment was tabled.

Rule 47 and Rule 46 were read in attempting to clarify a point of order raised by E. L. Kidney against the adoption of the report at this time, but the presiding Bishop declared the point of order not well taken.

R. A. Ward moved to amend the report by inserting after the words "we recommend this Commission be authorized to act for the Methodist Episcopal Church on all questions of comity," the words "in the United States of America."

Daniel L. Marsh, on behalf of the Committee, accepted the amendment.

W. A. Elliott moved to amend by changing the number "ten" to the number "fifteen," as affects the personnel of the Commission.

A motion to lay this amendment on the table did not prevail.

The previous question was called for on all before the Conference and the call sustained.

J. E. Skillington moved to refer the report to a Committee of Conference representing the Committee on Home Missions and Church Extension and the Committee on Temporal Economy.

On motion of Ray Allen, the motion to refer was tabled.

The motion to amend, offered by W. A. Elliott, was adopted.

The motion to adopt the report, as amended, prevailed.

Report No. 2, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 244, was read by the Secretary.

Committee on
Judiciary,
Report No. 2.

C. A. Pollock, Chairman of that Committee, moved that this report be adopted.

After discussion, the previous question was called for and the call sustained.

Ray Allen called for a division of the report.

Section One of the report was adopted.

Section Two of the report was adopted.

MAY 11
ELEVENTH
DAY.
Morning.

Committee on
Judiciary,
Report No. 3.

The entire report was then adopted.

Report No. 3, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 267, was read by the Secretary.

C. A. Pollock, Chairman of that Committee, moved that this report be adopted, and his motion prevailed.

Committee on
Judiciary,
Report No. 4.

Report No. 4, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 267, was read by the Secretary.

C. A. Pollock, Chairman of that Committee, moved that this report be adopted, and his motion prevailed.

Secretary Wade, Chairman of the Committee of Elected Chairmen, reported the following nominations for membership on the Commission on Central Conferences, and, on his motion, these nominations were confirmed, and the persons named duly elected.

Commission on
Central
Conferences.

Commission on Central Conferences: Fred Aden, Eastern South America; Ray Allen, Genesee; John W. Arbuckle, Upper Iowa; James C. Baker, Illinois; Hugh H. Cynn, Korea; Matthew W. Dogan, Texas; Carlo M. Ferreri, Italy; W. H. G. Gould, Philadelphia; J. Phelps Hand, Baltimore; William C. Hartinger, Ohio; L. O. Hartman, New England; Thomas F. Holgate, Rock River; Frank A. Horne, New York East; E. Stanley Jones, North India; Tully C. Knoles, California; Edwin F. Lee, Malaya; Handel Lee, Central China; F. H. Otto Melle, Northwest Germany; Vincente Mendoza, Mexico; Shot K. Mondol, Bengal; Mrs. Thomas Nicholson, Detroit; Dwight S. Ritter, Indiana; Hans J. Roan, Inter-Mountain; Clyde B. Stuntz, Indus River; Chih Ping Wang, North China.

Secretary Wade announced a meeting of this Commission during recess for the purpose of organization.

Recess.

Announcements were made, and the Conference was in recess at 10:35 o'clock.

The Conference reconvened at 10:45 o'clock.

Hymn 540, beginning, "O Could I Sing the Matchless Worth," was sung.

G. H. Spencer, on a question of privilege, moved that the Commission on General Conference Entertainment be instructed to so arrange the exhibits in the rotunda of the Convention Hall that additional ventilation may be provided for, and his motion prevailed.

Merle N. Smith, Chairman of the Committee on Fraternal Delegates, presented the Order of the Day, and introduced to the presiding Bishop Rev. H. C. Rogers, D.D., the Fraternal Delegate from the Presbyterian Church, who, on being presented to the Conference, delivered his fraternal message. The presiding Bishop made fitting response at the close of this message.

Merle N. Smith, for the same Committee, next presented Reverend G. A. McIntosh, D.D., Fraternal Delegate of the United Church of Canada, for his final leave-taking. Dr. McIntosh addressed the Conference.

Henry L. Davis, Chairman of the Committee on Privileges, announced the presence of Bishop John M. Moore, of the Methodist Episcopal Church, South, and, on his motion, Bishop Joseph F. Berry presented Bishop Moore to the Conference. Bishop Moore addressed the Conference.

Henry L. Davis, for the same Committee, moved that L. W. Munhall be given the privilege of sitting at the front of the Conference, because of impaired hearing. This motion prevailed.

J. G. Wilson presented the following resolution and moved its adoption:

Resolved, That the Committee on Program for the General Conference of 1932 be and is hereby directed to arrange for the presentation and hearing of Fraternal Delegates at the morning sessions during the first week of the General Conference.

JOHN G. WILSON.

Secretary Wade moved that this resolution be referred to the Commission on General Conference Entertainment.

M. S. Daniels moved to amend to the effect that this reference permit the Commission to apply the meaning of the resolution at its discretion. Secretary Wade accepted the amendment and the motion to refer prevailed.

Bishop Joseph F. Berry, on a question of privilege, from the Board of Bishops, proffered the suggestion that hereafter Fraternal Delegates should be presented at regular morning sessions of the Conference.

On motion of Secretary Wade this suggestion was referred to the Committee on Fraternal Delegates.

Report No. 5, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 267, was read by the Secretary.

C. A. Pollock, Chairman of that Committee, moved that this report be adopted, and his motion prevailed.

MAY 11
ELEVENTH
DAY.
Morning.
Fraternal
Address of Rev.
H. C. Rogers.

Leave-taking
of Rev. G. A.
McIntosh.

Presentation of
Bishop John
M. Moore.

Time for
Presentation of
Fraternal
Delegates.

Committee on
Judiciary,
Report No. 5.

MAY 11
ELEVENTH
DAY.
Morning.

Rules
Suspended.

Order of the
Day.

Report of the
Commission on
Deaconess
Work.

Committee on
Hospitals,
Homes and
Deaconess
Work.
Report No. 1.

F. H. Ryder moved to suspend the Rules so that adjournment be had at 12 o'clock noon to-morrow, instead of 12:30 o'clock, for reason of the meeting of the World Men's Council.

The motion to suspend the Rules prevailed.

The motion that adjournment be had at 12 o'clock noon to-morrow prevailed.

Consideration was next had of the Order of the Day, which was the report of the General Conference Commission on Deaconess Work and Legislation.

I. E. Miller, Chairman of the Committee on Hospitals, Homes, and Deaconess Work, presented the report, and moved its adoption, with the exception of those parts containing legislative proposals, and with special reference to the section on pensions and the ordination of women.

The motion prevailed.

Report No. 1, of the Committee on Hospitals, Homes, and Deaconess Work, printed in *The Daily Christian Advocate*, pages 267, 268, was presented by I. E. Miller, Chairman of that Committee, who moved the adoption of the report. He requested the privilege of inserting in Paragraph 231, line 3, the word "Annual" before the word "Conference," which privilege was granted.

H. J. Roan moved to amend Paragraph 233, section 1, by striking out all after the words "forty years."

On motion of G. H. Spencer, this amendment was tabled.

H. L. Jacobs moved to amend by substituting the word "complete" for the word "legal," in section 4, near the last of the paragraph, and the proposed amendment was accepted by the Committee.

H. L. Jacobs moved to amend Paragraph 233, section 1, by substituting the word "certified" for the word "testified," which amendment was accepted by the Committee.

H. J. Roan moved to amend Paragraph 236, item 11, by causing it to read as follows:

Only such deaconesses as enter the work prior to the age of forty shall have a claim upon the Pension and Relief Fund in proportion to the number of years they have been in active service, including two years' probation.

He called attention to certain other inaccuracies and contradictions in the report.

On motion of J. N. Dryden, the report was recommitted.

J. R. Edwards announced the reception of the following telegram from the office of the Board of Foreign Missions, and moved that Miss Miriam L. Nieh be granted the privilege of the floor for an appropriate statement:

REV. JOHN R. EDWARDS, KANSAS CITY, Mo.:

Main cables from information received, Mrs. W. T. Hobart killed by soldiers Aian-Fu. Associated Press states she was killed by shot through window, April 29.

FRANK D. GAMEWELL.

The motion prevailed, and Miss Nieh addressed the Conference in testimony to the life and services of Mrs. W. T. Hobart.

Miss Nieh moved that the General Conference stand in silence for a moment in tribute to the beautiful service and sacrifice of Mrs. Hobart. This motion prevailed.

J. R. Edwards addressed the Conference appropriately.

The Conference arose for silent prayer, after which F. N. Pyke offered prayer.

On a question of privilege, Bishop E. H. Hughes presented reports from the World Service Commission concerning a program of Benevolent Activities for the next quadrennium. The reports read as follows:

REPORTS OF THE WORLD SERVICE COMMISSION ON PROGRAM OF BENEVOLENT ACTIVITIES FOR THE COMING QUADRENNIUM

NO. 1

The Annuity business of the various institutions and agencies of the Methodist Episcopal Church has already attained to large proportions and is likely to experience a prodigious growth in the years that are to come. This important phase of the business life of our Church should therefore have the most careful supervision and management, representing, as it does, a most sacred trust.

The World Service Commission, therefore, at its meeting in Kansas City, April 30, 1928, passed the following resolutions, requesting that they be submitted to the General Conference as a memorial, and they are hereby so submitted:

Whereas, Institutions or organizations such as hospitals, homes, colleges and universities, Conference Claimants or pension endowment funds, etc., connected with the Methodist Episcopal Church and dealing with the public in any kind of financial undertakings are in reality trading on the good name of the Methodist Episcopal Church and, therefore, to a large extent securing for themselves the advantages of the credit of the Church.

The General Conference feels called upon as an obvious duty to urge upon all institutions and organizations in any way connected with the Methodist Episcopal Church or using its name the utmost care in providing for the fulfillment of all annuity contracts entered into and for the proper conservation of all funds received from donors on annuity agreements.

To this end the General Conference urges upon all such institutions and organizations the observance without variation of the following recommendations and regulations:

(1) That the rate of annuity to be paid shall not be larger than the

MAY 11
ELEVENTH
DAY.
Morning.

Announcement
of Mrs. W. T.
Hobart's
Death:

Address of
Miss Miriam
L. Nieh.

Address of
J. R. Edwards.

World Service
Commission
Reports.

MAY 11
ELEVENTH
DAY.
Morning.

rate recommended by the World Service Commission for annuity contracts issued by the constituent World Service Boards.

(2) That all moneys received from donors on annuity contracts shall be placed as a reserve fund for the guarantee of the fulfillment of all annuity agreements.

(3) That the reserve fund for the protection of annuity contracts shall at no time be less than 100 per cent of the face value of all contracts in force.

(4) That all annuity reserve funds should be invested only in such securities as are considered proper for the investment of trust funds under the laws governing trust companies or institutions handling trust funds in the respective states in which the institutions or organizations are located.

We suggest reference to the Committee on Temporal Economy.

NO. 2

In order to maintain a suitable and effective correlation of all of the missionary and benevolent work of the Church "in the interest of co-operation, economy and efficiency," the Discipline now provides for a small, representative body known as the World Service Commission which is empowered to "fix the budget of the askings for the Constituent Boards; to fix the plan and ratio of the division of the funds to the several causes; to determine all questions as to credit to be given for Designated and Special Gifts at home and abroad and to correlate the work of the Boards."

It is the conviction of this committee that neither the General Conference nor the Church at large would seriously consider a policy of administration which would not provide the means for the effective correlation and supervision of our great benevolent interests.

The last General Conference evidently believing that such a supervising body as the World Service Commission should become a permanent part of our administrative organization, provided for its incorporation as follows: "In order to give strength and permanency of oversight, the World Service Commission is directed to incorporate under the laws of some State." This instruction has been carried out and the Commission has been incorporated under the laws of the State of Illinois.

Because of the evident necessity and advisability of some organized body to represent the Church and the General Conference in the supervision of the benevolent Boards and their interests and because of the value of permanency in such supervision, this committee believes that the World Service Commission should be continued with much the same powers as were assigned at its inception. And because of the value to the Church of a representative and democratic control of the vast and important interests committed to the World Service Commission and the benevolent Boards, and because any change in the membership of the Commission would necessitate a corresponding change in the Articles of Incorporation or the By-laws of the Commission, this Committee recommends that the membership and personnel of the Commission be continued without change, as is now provided for in the Discipline.

We suggest reference to the Committee on Temporal Economy.

Secretary Wade moved that these reports be referred to the Committee on Temporal Economy, which motion prevailed.

On motion, the time was extended, and Bishop L. J. Birney was granted the privilege of the floor to pay a tribute to Miss Miriam L. Nieh.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments:

Tribute to
Miss Miriam
L. Nieh.

Committee on
Credentials.

Carl M. Warner, ministerial reserve delegate, California Conference, seated May 12 only, in place of Tully C. Knoles, excused for that day.

Roy A. Haynes, lay delegate, West Ohio Conference, excused for Friday, May 11, and for several succeeding days.

Arthur J. Baldwin, lay delegate, Newark Conference, excused from the session of May 16.

W. A. Lewis, lay delegate, Northwest Kansas Conference, excused Monday, May 14, until Thursday, May 24, C. C. Andrews, first reserve lay delegate, seated in his place.

Ezra S. Tipple, ministerial delegate, New York Conference, excused from the sessions of May 14, 15, 16.

Harry A. Gordon, ministerial delegate, Kansas Conference, excused for May 11 only, C. W. Odon, reserve delegate, seated in his place.

Charles W. Hadley, lay delegate, Rock River Conference, excused for May 7 and 8, returned and was in his seat May 10. Again to be excused permanently after the session of May 12.

A. S. Williams, ministerial delegate Central Pennsylvania Conference, excused from the session of May 12 only. J. McKendree Reiley, first reserve delegate, seated in his place.

Carl G. Wallenius, ministerial delegate, Central Swedish Conference, excused from sessions of May 7 to the 11th, inclusive, has returned and is in his seat to-day.

William Newton Jackson, lay delegate, Wilmington Conference, excused permanently after the session of May 12. Charles M. Phillips, third reserve lay delegate, seated in his place, beginning Monday, May 14.

Announcements were made and the Conference adjourned with the benediction pronounced by Bishop Thomas Nicholson.

MAY 11
ELEVENTH
DAY.
Morning.

Adjournment.

SATURDAY MORNING, MAY 12, 1928

The Conference convened at 8:30 o'clock, with Bishop Adna W. Leonard presiding, who introduced Bishop Frederick D. Leete, to be in charge of the devotional service.

Hymn 128, beginning, "We May Not Climb the Heavenly Steeps," was sung, and Secretary Wade offered prayer.

The devotional address of Bishop Leete was based upon Matthew 11. 2-11, and at its close Bishop Frederick T. Keeney offered prayer.

Hymn 171, beginning, "Hail, Thou Once Despised Jesus," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the session of Friday, May 11, and had found the same correct. The report was accepted and the Journal thus approved.

On motion of M. S. Rice, the members of the Commission of Twenty-five on Central Conferences, were excused from Standing Committee service until the Commission shall have finally reported.

MAY 12
TWELFTH
DAY.
Morning.

Devotions.

Journal

Commission
Members
Excused.

MAY 12
TWELFTH
DAY.
Morning.

Committee on
Wesley Birth-
day Service.

Bishop E. G. Richardson, Secretary of the Board of Bishops, on a question of privilege, presented the following nominations for the Committee on Wesley Spiritual Birthday Service on May 24:

Bishop Joseph F. Berry, Mrs. O. N. Townsend, and I. M. Hargett.

On motion, these nominations were confirmed, and the persons named duly elected.

E. M. Antrim, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

We were wonderfully stirred yesterday by the fraternal address of the Rev. Dr. Harry C. Rogers, of the Linwood Boulevard Presbyterian Church of Kansas City, bearing the greetings of the great Presbyterian Church, in which he voiced sentiments on questions stirring the Christian world to-day, essentially one with those held by the Methodist Episcopal Church; therefore, be it

Resolved, That we request our Bishops to select a fraternal delegate to convey our greetings to the General Assembly of the Presbyterian Church which meets in Tulsa, Oklahoma, this month, and that we instruct the delegate selected to inform our brethren of the Presbyterian Church of the action yesterday taken by this General Conference on Federation and Church Union and of the significance of the resolution.

EUGENE M. ANTRIM.

Bishop Francis J. McConnell, arising to a question of high privilege, presented the following statement:

Statement of
Bishop
McConnell.

On reaching the seat of the Conference on the opening day I was informed that charges alleging evil and malicious motive in administration and immorality in administration and in the utterance of alleged views on evolution had been filed with the proper General Conference authorities against me. At the same time, the charges were given to the public press. While a large number of the newspapers were careful to explain that the word "immorality" was not used in the ordinary sense, there were evidently scores of other journals who published the charge of immorality without explanation. It is now the 12th day of May. Although I know that the charges are regularly in possession of the Conference, I am not able to get any clear information as to the course proposed with them. It may be that I can assume that the apparent lack of concern on the part of the General Conference indicates that the General Conference is not taking these charges more seriously than Annual Conferences have been taking similar charges issuing from the same source against Methodist officials during the past twenty-five years, but such assumption does not relieve me of the embarrassment of being unable to deal definitely with correspondents from all over the country. I cannot complain of any special hardship, but the time and energy required to acknowledge and reply to the communications of sincerely disturbed Methodists are almost beyond my resources, in addition to my other duties here. If I were dealing with a complaint on an appeal, I would not think of asking that you consider my case out of its due order, but the matter has been presented as charges alleging evil motive and immorality. I, therefore, ask not as a right, but as a favor, that you inform me as soon as you conveniently can whether you deem the charges of sufficient importance to entertain them or not. If the matters are dismissed as charges I have no objection to their being considered as complaints.

E. H. Cherrington, on a question of privilege, presented the following resolution, and moved its adoption :

Whereas, The word "immorality" in the note prefixed to paragraph 241 in the Discipline is susceptible of a meaning not originally intended but which in popular thought and speech is largely confined to that meaning; and,

Whereas, Absolutely unwarranted use of that word has been made and wide publicity given to the same in the press; therefore, be it

Resolved, That this General Conference emphatically condemn the utterly false and mischievous use that has been made in the public press of the term "immorality," which appears in the note prefixed to Paragraph 241 in the Discipline, thereby tending to traduce the unsullied name of one of the noblest men in Methodism, who is not only loved and held in the highest honor by us all, but is most highly respected and honored in his pre-eminent ability and sterling Christian character in all the churches without regard to denomination, both at home and abroad.

E. H. CHERRINGTON.

H. P. Sloan offered the following amendment, which was accepted by E. H. Cherrington :

And that the charges be dismissed as being totally without foundation in the specifications.

The previous question was called for, and the call sustained.

The resolution was unanimously adopted.

On motion of S. W. Corcoran, the Conference voted that the alleged charges of George A. Coke against Bishop F. J. McConnell, now in the hands of the Committee on Episcopacy, be reported to the General Conference on Tuesday, May 15.

P. O. Hanson, on a question of privilege, moved that a cablegram of sympathy be sent by the Secretary of the General Conference to Reverend W. T. Hobart, in China, and to his children in Evanston, Illinois, because of the recent tragic death of Mrs. Hobart.

The motion prevailed.

Report No. 6, of the Committee on Temporal Economy, printed in The Daily Christian Advocate, page 223, was read by the Secretary and its consideration resumed.

The pending amendment offered by Lauritz Miller, printed on page 257 of The Daily Christian Advocate, was read by the Secretary.

F. W. Court moved to amend the amendment by adding the words "of the Annual Conference" in the fourth line thereof.

The previous question was called for, and the call sustained.

The amendment to the amendment was adopted.

MAY 12
TWELFTH
DAY.
Morning.

False Employment of
Term
"Immorality"

Sympathy Extended to Rev.
W. T. Hobart.

Committee on
Temporal
Economy,
Report No. 6.
(Consideration
resumed.)

MAY 12
TWELFTH
DAY.
Morning.

The motion of W. R. Keesey, to recommit the report, did not prevail.

The amendment was adopted.

The motion of H. T. Ames to recommit the report was tabled, on motion of J. G. Wilson.

The report, as amended, was adopted.

On being asked what effect the adoption of this report would have upon Paragraph 262 of the Discipline, 1924, W. B. Farmer, Chairman of the Committee on Temporal Economy, stated, "The items in Paragraph 262 remain as they are."

Rules
Suspended.

On motion of J. E. Skillington, the Rules were suspended for the presentation of a delayed memorial, signed by F. H. Otto Melle and others.

The memorial was presented and duly referred to the proper Standing Committee.

Order of the
Day.

On motion of W. B. Farmer, Chairman of the Committee on Temporal Economy, Report No. 8, of that Committee, printed in The Daily Christian Advocate, page 288, was made the Order of the Day for next Monday, immediately after the approval of the Journal.

Committee on
Education,
Report No. 2.

Report No. 2, of the Committee on Education, printed in The Daily Christian Advocate, page 266, was presented by F. C. Eiselen, Chairman of that Committee, who moved its adoption.

The report was adopted.

Committee on
Education,
Report No. 3.

Report No. 3, of the Committee on Education, printed in The Daily Christian Advocate, page 266, was read by the Secretary.

J. E. Skillington moved its amendment by striking out the word "technical" in line five, and by striking out the entire sentence beginning after the word "schools," in line seven.

The motion of W. A. Walls to lay on the table this amendment did not prevail.

F. C. Eiselen, for the Committee, accepted that part of the amendment striking out the word "technical."

W. B. Farmer moved to substitute for the amendment the following: "Change the word 'only' in line eight to 'especially.'"

T. H. Campbell moved to amend the report by substituting the word "experience" for the word "conviction," in line four.

F. C. Eiselen, for the Committee, accepted the amendment proposed by T. H. Campbell.

The substitute offered by W. B. Farmer was accepted and later was adopted as the principal motion to amend.

On motion of E. G. Bek, the amendment proposed by H. G. Langley, that in line eleven after the word "education" there be added the words "and also to such persons as are in training," was tabled.

The report, as amended, was adopted.

Announcements were made, and the Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock.

Hymn 312, beginning, "O Happy Day that Fixed My Choice," was sung.

W. H. Ford, on a question of privilege, presented the following resolution and moved its adoption:

The call of the roll of our honored Episcopacy on the first day of the General Conference included the name of Joseph F. Berry, in effective relation. The representatives of the Philadelphia Area have waited patiently until to-day, when on the eve of the seventy-second anniversary of our Bishop's birthday, we might have the privilege and the honor of expressing to this General Conference and the entire Methodist Episcopal Church of which he is the honored Senior Bishop, our deep appreciation and sincere acknowledgment of our truly great leader and servant of God.

Fifty-five years of extraordinary service to his fellowmen have been spent in our glorious ministry. Thirteen years in the arduous and fruitful field of the pastorate; eighteen years of brilliant achievement in the Secretaryship of the Epworth League, when he occupied the Editorial Chair of the Epworth Herald, which had its beginning during his administration. Then, twenty-four years of tireless toil and wise administration in the Episcopacy, the last sixteen of which have been spent in the Philadelphia Area.

Bishop Berry's leadership has been magnetic and abundantly fruitful. Our Area has gone steadily forward and increasingly maintained its vital Evangelistic passion. Our Bishop's time, strength and talent have been constantly and unstintedly given as a preacher of the unsearchable riches of our Lord's Christ, and as a fearless and intrepid leader for civic righteousness. To laymen and ministers, by his brotherliness, Bishop Berry has been in a very special sense, all of these rapidly passing years, another "Great-Heart."

We desire to record briefly, what is pre-eminently worthy of more than mention, a few of the outstanding achievements of Bishop Berry's administration in this great Area.

The purchase of the beautiful Episcopal residence, the commanding and increasingly valuable headquarters at 1701 Arch Street, the establishment of our Goodwill Industries, the rebuilding and equipping of our Chinese Mission, the erection of the great Tindley Temple, the Social Hall of the Fifth Street Temple, the dedication of Esther Hall and the Friendship Home, the establishment of the Wesley Foundation, the Carson-Simpson Fresh Air Fund, the purchase of commodious and comfortable district parsonages, the successful financial campaigns: \$125,000 for our Deaconess Home and Settlement Work, \$600,000 for our new Hospital building, \$500,000 for the enlargement and maintenance of our Home for the Aged, and most recent, \$71,000 for Asbury University Church, the erection of many beautiful and costly sanctuaries, and the endowment of Pennington and Wyoming Seminaries. All of these and other projects have had the endorsement, enthusiastic support and inspiring direction of our beloved leader.

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TWELFTH
DAY.
Morning.

Recess.

Recognition of
Bishop Berry's
Retirement.

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Morning.

Notwithstanding that Bishop Berry came to us as he did, rich with a ripened experience, a native aptitude for so great a task, he could not have accomplished all that he did achieve had it not been that he was blessed of God with a faithful and wonderful helpmeet in the elect lady who has graced the Episcopal residence and adorned the Gospel.

To our Bishop, beloved, we bring our most hearty congratulations on another anniversary of his birthday. For our Philadelphia Area and the entire Church, we voice our gratitude for having had such a leader. To our dear friends, Bishop and Mrs. Berry, whose charming personality has endeared her to all our hearts, we express the hope that there may be for them a long and glorious eventide of life, full of delightful fellowships, heart-gladdening ministries and joyful anticipations.

GEORGE W. HENSON,
J. M. M. GRAY,
DAVID H. HARGIS,
HAROLD PAUL SLOAN,
WILLIAM H. FORD.

J. M. M. Gray, D. H. Hargis, and H. P. Sloan seconded the resolution with appropriate remarks.

On motion of H. P. Sloan, Bishop and Mrs. Joseph F. Berry were presented to the Conference, and a beautiful floral tribute was tendered them from the delegates of the Philadelphia Area.

The resolution was adopted, and Bishop Berry appropriately addressed the Conference.

Presentation of
W. C. Coleman.

H. L. Davis, Chairman of the Committee on Privileges, presented W. C. Coleman, representative of the Northern Baptist Convention, who addressed the Conference.

Message to
the Presby-
terian General
Assembly.

On a question of privilege, Ray Allen, for the Committee on State of the Church, presented the following memorial, which was before that Committee, and moved that our Fraternal Delegate to the General Assembly of the Presbyterian Church be requested to bring to the attention of that assembly the contents of this memorial.

The Presbyterian Church in the United States of America, and the Methodist Episcopal Church, should be united. Their purposes are alike, and they work in much the same territory. Practically their only differences now are in details of organization, and surely those can not justify their remaining apart, for in union there would be added strength.

The Presbyterians have an honorable history, and a commendable spirit, and they are doing a work of magnitude and value beyond measure. To be actually united with that noble people would be to us a joy and an inspiration.

We therefore urge that overtures be at once made looking for early organic union, without reservation or condition.

RAY ALLEN,
L. O. HARTMAN,
DANIEL L. MARSH,
J. A. JAMES,
J. I. BARTHOLOMEW,
F. M. LARKIN,
EDWARD LAIRD MILLS,
ARLO A. BROWN,
JOHN MARSHALL,
I. GARLAND PENN,

J. B. HINGELEY,
GEORGE ELLIOTT,
W. A. ELLIOTT,
DAN B. BRUMMITT,
DOBB F. DIEFENDORF,
JAMES C. BAKER,
ANDREW W. SHAMEL,
ALLAN MACROSSIE,
RALPH W. SOCKMAN,
HORACE LINCOLN JACOBS.

ERNEST H. CHERRINGTON,
JOSEPH M. M. GRAY,
ROBERT BAGNELL,
RALPH B. URMY,
RALPH S. CUSHMAN,
JOHN J. WALLACE,
L. W. MUNHALL,
GEORGE W. HENSON,
WALLACE H. FINCH,
FRANK A. HORNE,
HALFORD E. LUCCOCK,
W. E. J. GRATZ,
PAUL HUTCHINSON,
CLAUDIUS B. SPENCER,
ORIEN W. FIFER,
ERNEST C. WAREING,
WILEY A. KEVE,
JOHN N. DRYDEN,
A. O. HINSON,
I. B. SCHRECKENGAST,
R. Y. LO,
MERLE N. SMITH,
WILLIAM H. PHELPS,
W. E. SHAW,
S. J. GREENFIELD,
GEORGE H. HAIGH,
E. P. ROBERTSON,
GEORGE B. DEAN,
S. J. CLARKSON,

HARRY E. WOOLEVER,
HAROLD PAUL SLOAN,
G. BROMLEY OXNAM,
JOHN W. LANGDALE,
J. H. OLSTEAD,
JOHN H. STOODY,
D. D. COTTRELL,
O. C. CURTIS,
ALTON M. BLAKE,
F. C. EISELEN,
H. M. WILSON,
RAYMOND J. WADE,
STEPHEN J. HERBEN,
RALPH A. WARD,
WILLIAM S. BOVARD,
JOHN C. WILSON,
RALPH STOODY,
C. A. TINDLEY,
E. P. DENNETT,
E. C. DIXON,
EZRA S. TIPPLE,
SAMUEL L. PARRISH,
LOUIS M. POTTER,
W. F. CONNER,
W. A. C. HUGHES,
L. H. KING,
JOHN H. RACE,
F. H. OTTO MELLE,
JAMES R. JOY.

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DAY.
Morning.

The motion prevailed.

On motion of H. L. Jacobs, the Rules were suspended in order to present Report No. 4, of the Committee on Rules.

H. L. Jacobs, of that Committee, presented Report No. 4, printed in The Daily Christian Advocate, page 289, and moved the adoption of the report.

F. M. Larkin moved to amend by adding the following words: "Provided that Conferences which do not have representation in other committees shall be entitled to have their delegates act as *ex-officio* members without vote."

W. R. Keesey presented an amendment to the amendment by striking out the words "each delegate shall be assigned to two standing committees, one in Group A, and one in Group B, provided, however, that" . . . and substituting the following words, "no conference shall be represented by more than one minister and one layman on any standing committee."

On motion of Secretary Wade, the report, with the pending amendments, was recommitted.

Secretary Wade moved that the following question from two members of the Committee on Temporal Economy be referred to the Committee on Judiciary;

Can the General Conference, under Paragraph 38 as now amended,

Rules
Suspended.

Committee on
Rules,
Report No. 4.

Judicial
Question.

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DAY.
Morning.

legally fix the ratio of representation at one Ministerial Delegate for every forty-five members of an Annual Conference?

CHARLES E. HILL,
W. B. FARMER.

The motion to so refer prevailed.

Reports of
Non-
Concurrence.

On motion of Secretary Wade, the Conference voted that such Committee reports as recommend non-concurrence may be held in abeyance by Committee Chairmen unless such reports are called for by the General Conference, and that all such reports may be presented by their title without reading.

The motion of E. G. Bek, that hereafter all speeches be limited to five minutes, was declared out of order, on a point of order raised by E. L. Kidney.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on
Credentials.

Your Committee on Credentials reports and recommends the following adjustments:

Morris E. Swartz, ministerial delegate, Central Pennsylvania Conference, be excused for Monday only, May 14, William E. Watkins, reserve delegate, seated in his place.

Samuel L. Parish, ministerial delegate, Minnesota Conference, excused from the session of to-day. William I. Kern, reserve delegate, seated in his place.

Theodore Arvidson, ministerial delegate, Sweden Conference, be excused from the session of Monday, May 14.

Carl M. Warner, ministerial reserve delegate, California Conference, seated May the 11th as well as May the 12th, during the absence of Tully C. Knoles.

H. R. Snavelly, lay delegate, Illinois Conference, excused from the sessions of May 15 and 16.

E. A. Morling, lay delegate, Northwest Iowa Conference, excused from the sessions of May 14 and 17, inclusive.

T. O. Cunningham, lay delegate, Kansas Conference, excused May 12, O. Grant Markham, first reserve lay delegate, seated in his place.

Ralph R. Price, lay delegate, Kansas Conference, excused for Monday, May 14, O. Grant Markham, first reserve delegate, seated in his place.

Harry Gordon, ministerial delegate, Kansas Conference, excused for May 12, Wallace Fleming, first reserve ministerial delegate, seated in his place.

Herbert S. Wilson, lay delegate, Delaware Conference, excused permanently after the session of Tuesday, May 15.

J. T. Scull, ministerial delegate, Indiana Conference, excused for May 11 and 12, has returned and is in his seat to-day.

John Raine, lay delegate, West Virginia Conference, excused temporarily beginning Monday, May 14. Charles H. Hartley, reserve lay delegate, seated in his place.

J. L. Appleton, lay delegate, Troy Conference, who was excused for May 14, will remain in his seat on that day.

LOUIS M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

Order of the
Day.

M. S. Daniels, for the Commission on Entertainment of the General Conference, moved that the report of those attending the International Missionary Council at Jerusalem be presented

as the Order of the Day on Wednesday, May 23, immediately following recess, and that the time for such report be one hour, with privilege of extension, if desired.

The motion prevailed.

Announcements were made and the presiding Bishop called attention to the fact that to-day is Mother's Day and requested the delegates and visitors to stand in silence in memory of our mothers.

After this silent tribute, the presiding Bishop pronounced the benediction.

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DAY.
Morning.

Mother's
Day.

Adjournment.

MONDAY MORNING, MAY 14, 1928

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THIRTEENTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Ernest L. Waldorf presiding, who presented Bishop W. O. Shepard, to be in charge of the devotional service.

Hymn 654, beginning, "O Zion Haste," was sung, and prayer was offered by A. A. Callender.

The devotional address of Bishop Richardson was based on St. Matthew 13. 18-33, and at its close he offered prayer.

Hymn 411, beginning, "O Master, Let Me Walk With Thee," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the session of Saturday, May 12, and had found the same correct. The report was accepted, and the Journal thus approved.

Henry L. Davis, Chairman of the Committee on Privileges, moved that the privilege of a seat at the press tables be granted to Marvin Campbell, a member of five previous General Conferences.

The motion prevailed.

The Order of the Day, consideration of Report No. 8, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 288, was taken up.

The report was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved that it be adopted.

J. C. Roberts presented the following substitute for the report, and moved its adoption:

Devotions.

Journal.

Committee on
Privileges.

Committee on
Temporal
Economy,
Report No. 8.

Substitute of
J. C. Roberts,
and others.

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Proposed amendment to the Constitution of the Methodist Episcopal Church as found in the Discipline, 1924.

Amend Division 111, Articles of Organization and Government, Chapter 1, Pastoral Charges, Quarterly and Annual Conferences, as follows:

In the title of Chapter 1, after the word "Quarterly" insert a comma and strike out the word "and" and after the word "Annual" add the words "and Lay Conferences," so that Chapter 1 as amended will read "Pastoral Charges, Quarterly, Annual and Lay Conferences."

Add new Article after Paragraph 36 of 1924 Discipline, as follows:

ARTICLE IV. LAY CONFERENCES

Par. 37, A Lay Conference shall be organized in each Annual Conference and shall be composed of one lay member from each Pastoral Charge within the Annual Conference and have such power as the General Conference may direct.

Also amend Chapter II. The General Conference.

ARTICLE III. LAY DELEGATES

Par. 39, Sections 1, 2, 3, 4, and 5, as follows:

Section 1. Each Lay Conference shall be entitled to as many delegates and reserve delegates to the General Conference, as there are ministerial delegates and reserve delegates from the Annual Conference.

Sec. 2. Such lay delegates shall be elected by ballot at the session of the Lay Conference immediately preceding the General Conference. They shall be lay members twenty-five years of age or over, holding membership within the bounds of the Lay Conference, and having been lay members of the Church five years next preceding their election. Delegates-elect who cease to be members of the Church within the bounds of the Lay Conference by which they were elected shall not be entitled to seats in the General Conference.

Be it further Resolved, That should these proposed amendments receive the necessary recommendation of the General Conference, they shall be submitted to the several Annual and Lay Electoral Conferences in the year 1929, for their concurrence, said Electoral Conferences to be called by the Bishops.

If and when the Annual and Lay Electoral Conferences shall have approved these amendments by the necessary majority, the Bishops shall announce this fact through the Church press, then these constitutional provisions shall be thereafter operative under the provisions of Chapter III, Paragraphs 93 and 94 of Discipline, 1924, amended as follows: Strike out "Electoral" in the title and throughout Par. 93 in all its sections and substitute for Par. 94, entitled "Laymen's Associations," the following:

Par. 94, Section 1. The Lay Conference shall consider and act upon all financial, statistical and other matters committed to the Annual and Lay Conferences by the General Conference and all matters within the Annual Conference requiring lay co-operation.

Sec. 2. The Lay Conference shall convene on the second day of the session of the Annual Conference, shall choose its own officers, and make its own rules in harmony with the Discipline of the Church and hold sessions for the consideration of matters pertaining to lay activities, voting on constitutional changes and for the election quadrennially of delegates to the General Conference.

Sec. 3. The Lay Conference shall meet in joint session with the Annual Conference to consider those matters named in Sec. 1 of this paragraph. The officers of the Annual Conference shall be the officers of the joint session. The time of holding the joint session shall be fixed by the presiding Bishop and the president of the Lay Conference.

Sec. 4. Ministerial and lay members of the joint session shall deliberate together as one body. They shall also vote as one body, except when requested by one-third of either order, the vote on any question shall be taken by separate orders, and a majority of each order shall be required to pass a measure.

Be it further Resolved, That if the proposed amendments and the suggested revisions of Paragraphs 93 and 94 are approved by this Gen-

eral Conference, the said amendments and revisions shall be printed in the Appendix of the Discipline of 1928.

JESSE SWANK,
E. L. MOTTER,
B. F. READING,
E. S. WEAVER,
J. C. ROBERTS,
D. F. HELMS,
MRS. W. H. C. GOODE,
J. H. DENNEY,

HOUGH HOUSTON;
LEONARD GARVER, JR.
JOHN H. CLARK,
W. H. GARDNER,
A. L. CONN,
FOSS ZARTMAN,
ARBA MARTIN.

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J. M. Walker moved to defer action on the whole matter until the substitute is printed in *The Daily Christian Advocate*.

H. L. Jacobs moved to amend this motion by adding that consideration of the report and the substitute be made the Order of the Day for Wednesday morning next.

Order of the
Day.

The amendment was accepted by J. M. Walker.

The motion to defer action was adopted, as amended.

On a question of privilege, P. L. Frick moved that the so-called Kansas Plan for the admission of Laymen to Annual Conference membership be printed in *The Daily Christian Advocate*, and included for consideration in the Order of the Day just provided for.

The "Kansas
Plan."

The motion prevailed.

The plan is as follows:

First: Amend Division III, Chapter 1, Article III, Annual Conferences, Par. 36, as follows:

Put a comma in place of a period now after the word "attend," and add the words, "and in whose power shall be retained the right of administration of the rules and regulations of the Church for the admission, continuance, ordination, character and trial of the members thereof," so that the entire Article shall then be found to read:

Par. 36, Section 1. The traveling preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend, and in whose power shall be retained the right of administration of the rules and regulations of the Church for the admission, continuance, ordination, character and trial of the members thereof.

Amend further, by adding a second section as follows:

Sec. 2. The members of each Lay Conference shall be admitted as lay delegates to such sessions of the Annual Conference and with such powers therein under this Constitution as the General Conference may direct.

Second: Add to said Chapter 1, Article III, a new article to be known as Article IV, as follows:

ARTICLE IV. LAY CONFERENCES

Section 1. A Lay Conference shall be organized by the General Conference within the bounds of each Annual Conference. The Lay Conference shall be composed of lay members, one from each pastoral charge within its bounds, chosen in such manner as the General Conference may direct. There shall be chosen in the same manner one reserve delegate from each pastoral charge.

Sec. 2. The Lay Conference shall hold its sessions at the seat and during some part of the time of the sessions of the Annual Conference. It shall elect a president and secretary from its number, shall adopt its own rules of order, and shall be the judge of the election, returns and

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qualifications of its members. It shall have such power as the General Conference may direct. Its members shall be admitted as Lay Delegates from the several Charges to such sessions of the Annual Conference, and with such powers therein, as the General Conference may determine.

Third—Amend present Chapter II, Division III, by substituting for the present entire Article III, Lay Delegates, the following:

ARTICLE III, LAY DELEGATES

Par. 40, Section 1. Each Lay Conference shall be entitled to elect as many delegates and reserve delegates to the General Conference as there are ministerial delegates and reserve delegates respectively from the Annual Conference.

Sec. 2. The Lay Delegates and reserve delegates to the General Conference shall be elected by ballot by the members of the Lay Conference at its session immediately preceding the General Conference. Such delegates and reserve delegates shall be at least twenty-five years of age, and shall have been members of the Church five years next preceding, and at the time of their election and at the time of the session of the General Conference shall be members of the Church within the bounds of the Lay Conference which elected them.

Fourth—Amend present Chapter II, Division III, in the several Articles IV (Credentials), V (Sessions), and XI (Amendments), as follows: Strike out in each of the above Articles IV, V and XI, the word "electoral" wherever it occurs so that the phrase now reading Lay Electoral Conference (or Conferences) in each case shall read "Lay Conference, or Conferences."

Fifth—Rename the various Paragraphs as required by the above insertion.

"General Laymen's Plan."

R. Clarence Brown, on a question of privilege, moved that the plan known as the General Laymen's Plan be likewise printed in The Daily Christian Advocate for similar consideration.

The motion prevailed.

The plan is as follows:

Be it Resolved: That the General Conference of the Methodist Episcopal Church recommend that Paragraph 36 of Article Three, Chapter One, of Division 3, of the Constitution of the Methodist Episcopal Church be amended by adding two sections as follows:

Sec. 2. There shall also be lay members of the Annual Conference on the basis of one lay member and one reserve for each eight hundred members or majority fraction thereof, within the bounds of each district in the Conference, the number of church members for this purpose to be determined by the statistics reported to the preceding Annual Conference; provided, however, that each district shall be entitled to not less than five lay members. The lay members shall have the right to participate in all business of the Annual Conference except: (a) the election of ministerial delegates to the General Conference, (b) vote on constitutional amendments, (c) questions involving ministerial character, (d) the admission of ministerial members to the Annual Conference and their relation thereto.

Sec. 3. The General Conference, subject to the provisions herein contained, shall have full authority to determine all questions pertaining to lay membership in the Annual Conference.

Said Paragraph 36 when thus amended will read as follows:

Section 1. The traveling preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

Sec. 2. There shall also be lay members of the Annual Conference on the basis of one lay member and one reserve for each eight hundred members or majority fraction thereof, within the bounds of each district in the Conference, the number of church members for

this purpose to be determined by the statistics reported to the preceding Annual Conference; provided, however, that each district shall be entitled to not less than five lay members. The lay members shall have the right to participate in all business of the Annual Conference except: (a) the election of ministerial delegates to General Conference, (b) vote on constitutional amendments, (c) questions involving ministerial character, (d) the admission of ministerial members to the Annual Conference and their relation thereto.

Sec. 3. The General Conference, subject to the provisions herein contained, shall have full authority to determine all questions pertaining to lay membership in the Annual Conference.

Be it further Resolved: That Paragraph 38 of Article 2 (2) of Chapter 2 of the Constitution of the Methodist Episcopal Church for the purpose of making the same conform to Article 3 as amended shall be amended by inserting the word "ministerial" in the following places: in Section 1 of said Paragraph 38, immediately before the word "members" in the fourth and ninth lines; also in Section 2 of said Paragraph 38 immediately before the word "members" in the second and eighth lines and immediately before the word "delegates" in the tenth and twelfth lines; also amend Section 2 of Paragraph 46 of Article 10 by inserting the word "ministerial" immediately before the word "members" in the third line.

Be it further Resolved: That should these proposed amendments receive the necessary recommendation of the General Conference the Secretary of the General Conference shall be requested to submit them to the several Annual and Lay Electoral Conferences for their concurrence.

On motion, the following amendment to the report was introduced by Wat Tyler, and was ordered printed in The Daily Christian Advocate.

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Wat Tyler
Amendment.

Substitute for this entire report, except as regards its last paragraph, the following:

Be it Resolved, That the General Conference recommends that to Chapter 1, Division III, be added an article to read, "No Annual Conference shall take any action or pass any resolution affecting the interests of the laity, or dispose of or expend any funds collected in whole or in part from the laity, or direct or request any collection of funds from the laity, or establish by election or nomination any committee whose action may affect the interests of the laity, unless there shall be within the body so acting at least an equal number of regularly elected lay persons elected by the laity whose rights and interests may be involved or affected. The qualifications of representative laymen may be established by General or Central Conferences, or if no such legislation exists, by the Conferences involved. Votes by orders and the concurrence of both orders may be required at any time upon demand. Provided that nothing in this article or paragraph shall affect the present constitutional mode of electing either ministerial or lay delegates to the General Conference.

On a question of privilege, R. Y. Lo presented the following resolution, and moved its adoption:

Mediation
Between Japan
and China.

Whereas, The world Christian message is an expression of the spirit of the Prince of Peace; and,

Whereas, Gestures of war and mobilization for war easily lead to war; and,

Whereas, The Sino-Japanese situation in Shantung is so tense that it threatens the peace in the Far East and contains the seeds of another World War; and,

Whereas, The daily press reports that public opinion in Japan and China may be stirred up by propaganda to a point which would make war inevitable; and,

Whereas, The U. S. Government being a sponsor and signatory to the

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Washington Agreement of 1922 which was intended to insure the peace of the Pacific Basin; and,

Whereas, In the words of Jane Addams, "world peace needs world effort;" Be it

Resolved, That this General Conference wire President Coolidge to use his good offices and the influence of the U. S. A. in every way possible to mediate between Japan and China and thus fulfill the spirit of the Washington Agreement of 1922 and avert the catastrophe of war in the Pacific with possible consequences of another world war.

Respectfully submitted,

R. Y. LO,
E. C. WAREING,
W. S. BOVARD,
J. M. WALKER,
PHILIP L. FRICK,
CHARLES M. BOSWELL,
T. H. CAMPBELL,
W. B. FARMER,
THOS. H. POTTER,
I. B. SHRECKENGAST,
RALPH A. WARD,
JOHN H. RACE,

GEORGE C. DOUGLASS,
JOSEPH M. M. GRAY,
E. D. KOHLSTEDT,
FREDERICK BANKHARDT,
S. B. SALMON,
RALPH B. URMY,
JOHN J. WALLACE,
JAMES R. JOY,
WILLIAM H. PHELPS,
J. W. HAWLEY,
J. I. BARTHOLOMEW,
RAY ALLEN.

On motion of John W. Langdale, the resolution was referred to the Committee on State of the Church.

F. W. Court, on a question of privilege, presented the following resolution, and moved its adoption:

Printing of
Proposed
Legislation.

Inasmuch as hasty action upon great questions, important and far-reaching subjects, by a deliberative body, often proves to be erroneous and unwise, resulting in a corresponding loss of influence, prestige and dignity; therefore, be it

Resolved, That this General Conference orders that all legislative enactments, introduced as privileged motions or otherwise, which commit the church to a new policy, or a prescribed course of action, be printed in the Daily Advocate before final disposition shall be made thereupon.

FRANK W. COURT,
E. D. KOHLSTEDT,
J. W. ARBUCKLE,
S. L. PARISH,
J. S. ULLAND,
J. R. GETTYS,
CARL H. FOWLER,
GEORGE H. SPENCER,
JOHN THOMPSON,
W. C. GODDEN,
CHARLES M. BOSWELL,
F. W. WAHL,
W. M. WARD,
ROBERT B. STANSELL,
RICHARD EVANS,
E. C. DIXON,
JAMES L. McLAIN,
HUGH KENNEDY,

L. D. DICKINSON,
H. T. BORDEN,
B. F. THURSTON,
TULLY C. KNOLES,
JOHN TUNNICLIFFE,
S. H. HICKS,
C. P. LYNCH,
E. S. COLLIER,
W. E. HAMMAKER,
S. B. SALMON,
W. P. MACVEY,
E. R. RISTINE,
WM. F. JOHANNABER,
FRANK COLE,
H. C. CULVER,
J. P. VANHORN,
J. E. SKILLINGTON.

J. R. Gettys moved to amend by striking out the word "request" in the second line of the second paragraph and substitute therefor the word "order."

F. W. Court accepted this amendment.

The resolution was adopted, as amended.

On motion of H. L. Jacobs, the Conference moved to incorporate the principle of this resolution in the Rules of Order.

J. R. Gettys, on a question of privilege, presented the following resolution, which, on motion, was amended to include retired Ministers of the Methodist Episcopal Church, South, and wives of retired ministers:

Resolved, That this General Conference request that the committee in charge of such matters be authorized to admit to a place in the gallery, without charge, all retired ministers of the Methodist Episcopal Church and Church, South, and their wives, who are in attendance upon this Conference.

J. R. GETTYS.

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Incorporation
in the Rules.

Gallery
Privileges.

The resolution was adopted as amended.

Report No. 2, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 308, was read by the Secretary.

Committee on
Temporal
Economy,
Report No. 2.

W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

M. E. Gilbert moved to amend the report by striking out all of the paragraph after the word "property" in line ten from the bottom of the report, and substituting the following words: "when requested to do so by the Annual Conference within the bounds of which such property is located."

The previous question was called for and the call sustained.

On motion of John Thompson, the amendment was tabled. The report was adopted.

J. W. Arbuckle, on a question of privilege, called attention to certain typographical errors in Report No. 8, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 288, and, on motion of O. G. Markham, this report was ordered reprinted in to-morrow's *Advocate*, with such errors corrected by the Committee.

Correction of
Errors.

On a question of privilege, T. P. Potter presented the following resolution, which, on motion of F. R. Bayley, was referred to the Committee on State of the Church:

Whereas, There is a cause for gladness in the fact that, in 1927, in the Conferences of the United States, 123,485 children and 74,932 Adults received the sacrament of Baptism, that 127,429 persons were reported as having been received into preparatory membership; that 188,844 were received from preparatory membership and on confession of faith, and that 138,805 were received by Transfer.

Statistical
Decreases.

Nevertheless, we must face the fact that there was an increase over 1926 in only one instance: the number of children baptized, while in the other four there were decreases ranging from 3 to 6%; and,

Whereas, There were recorded as non-resident-inactive members a total

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of 421,070, an increase of 7% and 10.58% of the number of full members; and,

Whereas, There was reported an increase of 25,430 full members, or 64/100%; and,

Whereas, Of the 16,291 charges reported in 1927, 2,792, or 17%, reported no baptisms, children or adults; 5,363, or 33%, reported no Preparatory members received; 4,569, or 28%, reported none received from preparatory members or on confession of faith; 5,405, or 33%, reported none received by transfer, and that while we received 188,844 from preparatory membership and on confession of faith, we reported 47,012 deaths and an increase of 25,430; this leaves 116,402 of those received unaccounted for.

Now, therefore, we, the members of the Upper Iowa Conference Delegation desire to call the attention of this General Conference to this most vital question, the work which alone justifies our being, the saving and keeping alive, in the faith, of men.

FRANK W. COURT,
THOMAS P. POTTER,
H. C. CULVER,
J. P. VANHORN,

FRANK COLE,
E. R. RISTINE,
W. D. LITTLE,
J. W. ARBUCKLE.

On a question of privilege, I. B. Schreckengast presented the following resolution, and moved its adoption:

Presentation of
Bishop Lowe.

The Nebraska Delegation rejoices that Bishop Titus Lowe has so far recovered from his recent illness that he is now able to be at the seat of the General Conference. In behalf of the Conference that gave him to the Episcopacy, where he had a truly great pastorate, we request that he be now introduced to the General Conference giving us an opportunity to welcome him and to hear from him a word of greeting.

I. B. SCHRECKENGAST,
M. E. GILBERT,
CHAS. G. GOMON,
I. J. NISLEY,
HARRY E. HESS,
W. A. BROWN,
M. D. CAMERON,
H. M. GREENSLIT,
J. R. GETTYS,

EDGAR GATES,
JOHN N. DRYDEN,
BEACH COLEMAN,
H. G. LANGLEY,
SAMUEL BEECHNER,
BERT L. STORY,
ELLA M. WATSON,
C. W. MCCASKILL,
A. O. HINSON.

The motion prevailed, and Bishop Titus Lowe appropriately addressed the Conference.

On motion of I. E. Miller, Chairman of the Committee on Hospitals, Homes, and Deaconess Work, privilege was given to that Committee to withdraw its Report No. 2, printed in The Daily Christian Advocate, page 268.

Additions to
Commission on
Women's
Work.

On motion of E. L. Kidney, the Conference voted to authorize the Board of Bishops to add four members to the Commission on Women's Work in the Church, two from the Board of Education and two from the Board of Home Missions and Church Extension.

On motion of I. E. Miller, Chairman of the Committee on Hospitals, Homes, and Deaconess Work, consideration of Report No. 3, of that Committee, was deferred.

H. G. Langley, on a question of privilege, presented the

following resolution, which, on motion of F. A. Horne, was referred to the Committee on Education:

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We rejoice in the success of the recent Mens Council advertised and held in connection with the General Conference. Men's Council.

The addresses and music and all other phases of the program were of high order and cannot but inspire Methodism to greater and more intelligent service in Kingdom building.

We congratulate the Executive Secretary, Bert Edward Smith, and all working with him on the outstanding leadership procured for the Council meetings and recognize that the results of these two days sessions will mean better leadership throughout our Church.

However, we deplore the commercializing of the Sabbath, without the knowledge of the Executive Secretary, in evidence at the close of Sunday afternoon's session in the sale of photographs, and go on record as a General Conference in upholding that section of the General Rules of the Church in Par. 30 of the 1924 Discipline which declares against "profaning the day of the Lord either by doing ordinary work therein or by buying or selling."

H. G. LANGLEY.

Report No. 6, of the Committee on State of the Church, printed in The Daily Christian Advocate, page 269, was read by the Secretary.

Committee on
State of the
Church,
Report No. 6.

Daniel L. Marsh, Chairman of that Committee, moved that the Committee be empowered to add to the report, after the words "this Commission's work," the following words, "and that the World Service Commission be authorized to make payments," and to substitute the word "with" for the word "in" in the next to the last line of the report.

The motion prevailed.

H. L. Jacobs moved to amend the report in Section 4 by striking out the words "of seven members" in the third and fourth lines of Section 4, and providing that each Annual Conference may fix the number of members of Conference Commissions to co-operate with the General Conference Commission.

This amendment was accepted by the Chairman of the Committee.

T. F. Holgate was recognized by the presiding Officer and was granted the floor immediately after recess.

Announcements were made and the Conference was in recess at 10:35 o'clock.

Recess.

The Conference reconvened at 10:45 o'clock.

Hymn 631, beginning, "Jesus Shall Reign Where'er the Sun," was sung.

T. F. Holgate was again recognized, and moved to amend the pending report in Section 2 by substituting the words "Book Committee" for the words "Board of Education."

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The motion to amend was adopted.

H. L. Jacobs moved to amend the title of the report by substituting the words "Methodist Commission on Worship and Music" for the words "Methodist Commission on Music and Worship."

This amendment was accepted by the Chairman of the Committee.

The report, as amended, was adopted.

Recognition
of the Birthday
of Bishop
Henderson.

On a question of privilege, Jesse Swank called attention to the fact that to-day is the birthday of Bishop Theodore F. Henderson, and, on behalf of the delegates of the Cincinnati Area, presented the Bishop with a floral recognition.

After this presentation, Bishop Henderson appropriately addressed the Conference.

Recognition
of the Birthday
of Bishop
Waldorf.

On a question of privilege, I. M. Hargett announced that to-day is the birthday of the presiding Officer, Bishop Ernest L. Waldorf.

E. M. Antrim, Chairman of the Kansas City Area delegation, being granted the floor, moved that Bishop and Mrs. Waldorf be presented to the Conference, which motion prevailed. E. M. Antrim, on behalf of the Delegation, presented them with a floral recognition, and Bishop Waldorf appropriately addressed the Conference.

Presentation of
A. J. Baldwin.

Henry L. Davis, Chairman of the Committee on Privileges, moved that A. J. Baldwin be given the privilege of the floor for an announcement concerning the Broadway Temple. The motion prevailed.

Subscription to
Broadway
Temple Fund.

A. J. Baldwin announced that since our recent action favorable to the Broadway Temple project in New York, Mr. and Mrs. Ellis L. Phillips had subscribed \$500,000 to the Temple Fund, on condition that an additional \$250,000 be subscribed by others.

Secretary Wade announced the receipt of a letter from Christian F. Reisner, pastor, acknowledging our recent action concerning the Temple.

Message from
the Japanese
Consul.

Secretary Wade announced the receipt of the following telegram from the Japanese Consul in Chicago, Illinois:

President Methodist Episcopal Convention, Kansas City, Missouri:

Animated with sincerest desire that traditional friendship between America and Japan should always rest on most solid and cordial foundation of mutual understanding, respect, international justice and brother-

hood of mankind there is nothing more encouraging and gratifying for me to learn the passage of a resolution by your convention concerning unfortunate feature of immigration law and I shall be grateful if you will kindly acquaint me with its full text by mail.

TIEJIRO TAMURA,
Japanese Consul, Chicago.

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He also announced the receipt of the following letter of appreciation from Mrs. Anna F. Bickley, wife of the late Bishop George H. Bickley:

Letter from
Mrs. Bickley.

148 Summit Rd., Springfield, Pa.
May 11, 1928.

Dr. R. J. Wade, Secretary, General Conference M. E. Church, Kansas City, Mo.

My Dear Dr. Wade: I appreciate very much the greetings and sympathy of the General Conference, expressed in your letter of May fifth. I am sorry not to have been present at the Memorial Service, as I had intended, but owing to the serious illness of my daughter, with whom I live, it has been impossible for me to get away.

Praying that God's richest blessing and guidance may be with the Conference in all their deliberations, I am

Most sincerely,
(Mrs. George H.) ANNA F. BICKLEY.

Secretary Wade likewise announced the receipt of the following telegram from Mrs. Frank M. Bristol:

Message from
Mrs. Bristol.

Dr. R. J. Wade, Secretary, Methodist General Conference, Convention Hall, Kansas City, Mo.:

Please convey to the General Conference my deep appreciation for its greetings and the honor done me on the occasion of our golden wedding anniversary. I greatly regret I could not have been present with my husband.

MRS. FRANK M. BRISTOL.

Secretary Wade, on a question of privilege, moved that the reception of Fraternal Delegates from the Methodist Episcopal Church, South, and the United Brethren Church be made the Order of the Day for Friday next at 11 o'clock A. M., and that the proposed service for Sunday night, May 20, be dispensed with.

Order of the
Day.

The motion prevailed.

Report No. 1, of the Committee on Temperance, Prohibition, and Public Morals, printed in The Daily Christian Advocate, page 285, was presented by E. C. Wareing, Chairman of that Committee, who moved that it be substituted for Paragraph 587, Discipline, 1924.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 1.

F. A. Victor moved the correction of a typographical error in the paragraph of the report concerning the Anti-Saloon League to make the word "enforcement" read "endorsement."

The motion prevailed.

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F. W. Simpson moved to recommit the fourth, fifth and sixth paragraphs for reframing.

The previous question was called for, and the call sustained.

The motion to recommit, covering the entire report, prevailed.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 2.

Report No. 2, of the Committee on Temperance, Prohibition, and Public Morals, printed in The Daily Christian Advocate, page 286, was presented by E. C. Wareing, Chairman of that Committee, who moved its adoption.

The motion of C. O. Holmes to recommit the report was, on motion of Ray Allen, tabled.

The previous question was called for and the call sustained.

The motion to adopt the report prevailed.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 3.

Report No. 3, of the Committee on Temperance, Prohibition, and Public Morals, printed in The Daily Christian Advocate, page 286, was read by the Secretary.

E. C. Wareing, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

George Mecklenburg, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

Prohibition
Half Hour
Proposed.

Whereas, This is a strategic moment of prohibition history; and,
Whereas, There are tremendous issues before us this year in the coming presidential election; and,
Whereas, We feel that there ought to be a high tide half hour in this General Conference for the boldest and most striking expression of the stand of Methodism on Prohibition; be it therefore

Resolved, That we make it a special Order of the Day for one-half hour when the resolutions or statements of the Committee on Temperance, Prohibition, and Public Morals are adopted to hear speeches by Bishop Nicholson and Dr. Clarence True Wilson.

GEORGE MECKLENBURG.

Committee on
Book
Concern,
Report No. 5.

Report No. 5, of the Committee on Book Concern, printed in The Daily Christian Advocate, page 287, was read by the Secretary.

J. L. Hillman, Chairman of that Committee, moved its adoption, and the motion prevailed.

Committee on
Book Concern,
Report No. 6.

Report No. 6, of the Committee on Book Concern, printed in The Daily Christian Advocate, page 287, was read by the Secretary.

J. L. Hillman, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

Committee on
Book Concern,
Report No. 7.

Report No. 7, of the Committee on Book Concern, printed in The Daily Christian Advocate, page 287, was presented by John

L. Hillman, Chairman of that Committee, who moved its adoption.

This motion prevailed.

Secretary Wade moved that questions contained in a memorial from the Pacific German Conference, concerning the right to sell Church property of Foreign Language Congregations and to use the proceeds for Conference Claimants purposes, be referred to the Committee on Judiciary.

The motion prevailed.

Secretary Wade moved that certain papers received from Otto Fabricius, in the case of Bishop Anton Bast, be referred to the Committee on Judiciary.

The motion prevailed.

Secretary Wade moved that a question from W. H. Shipman, pertaining to the liberty of teaching in the Church, be referred to the Committee on Judiciary, to ascertain if this is a proper question for that Committee to consider.

The motion prevailed.

Report No. 6, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 287, was read by the Secretary.

C. A. Pollock, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

C. A. Pollock, for the Committee on Judiciary, moved that the Rules be suspended in order that Report No. 7, from that Committee, might be presented, it not having yet been printed in The Daily Christian Advocate.

The motion to suspend the Rules prevailed.

Report No. 7, of the Committee on Judiciary, was read by the Secretary.

C. A. Pollock, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

Bishop E. H. Hughes, being granted the privilege of the floor, presented a report from the World Service Commission on Future Program for World Service, and, on motion of Secretary Wade, this report was referred to the Committee on Temporal Economy.

Bishop Hughes presented a report from the World Service Commission on Program of Benevolent Activities for the coming quadrennium.

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Judicial
Questions.

Judicial
Papers.

Judicial
Question.

Committee on
Judiciary,
Report No. 6.

Rules
Suspended.

Committee on
Judiciary,
Report No. 7.

World Service
Commission
Reports.

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Committee on
Foreign
Missions,
Report No. 5.

On motion of Secretary Wade, this report was referred to the Committee on Temporal Economy.

Report No. 5, of the Commission on Foreign Missions, printed in *The Daily Christian Advocate*, page 287, was read by the Secretary.

W. E. Shaw, Chairman of that Committee, moved that the report be adopted.

Certain typographical errors in the report were corrected.

The motion of Leonard Garver, Jr., to amend the report by adding the words "provided that when property has been deeded in trust this provision shall not apply," was, on motion of F. A. Horne, tabled.

The report was adopted.

Committee on
Foreign
Missions,
Report No. 6.

Report No. 6, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 287, was read by the Secretary.

W. E. Shaw, for that Committee, moved that the report be adopted.

J. H. Lickert moved to amend the report in the fifth line from the bottom, by inserting after the word "self-governing" the words "under similar Conference jurisdiction."

On motion of V. M. Ilahibaksh, the motion to amend was tabled.

J. M. Walker moved to recommit the report.

On motion of J. N. Dryden, the motion to recommit the report was tabled.

The motion to adopt the report prevailed.

Committee on
Foreign
Missions,
Report No. 7.

Report No. 7, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 288, was read by the Secretary.

W. E. Shaw, Chairman of that Committee, moved that the report be adopted.

E. Stanley Jones moved to amend the report by inserting "District Superintendent" after the words "Mission Treasurer."

Secretary Wade moved to recommit the report, which motion did not prevail.

The motion of George H. Spencer to place the amendment on the table prevailed.

Ray Allen moved to amend the report by striking out the words "subject to approval by the Board of Foreign Missions."

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The motion of M. E. Gilbert to place the amendment on the table prevailed by a count vote as follows: For, 455; against, 339.

On motion of F. R. Bayley, time was extended for the completion of the pending matter.

Victor M. Ilahibaksh moved to amend by including the resident and presiding Bishops in the membership of the Field Finance Committee, and by changing the word "may" to the word "shall."

The previous question was called for, and the call sustained.

The motion of Ray Allen to lay the amendment on the table did not prevail.

A division of the amendment was called for.

Part one, concerning the membership of Bishops, was not adopted.

Part two, substituting the word "shall" for "may," was not adopted.

The report was adopted.

L. M. Potter, Chairman of the Committee on Credentials, made the following report, which, on his motion, was adopted:

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the following adjustments:

James E. MacMurray, regular lay delegate, Rock River Conference, has arrived and was seated May 12.

Garfield D. Rogers, reserve lay delegate, South Florida Conference, was seated May 12, and to continue during the absence of Mrs. Mary M. Bethune.

Felice Cacciapuoti, lay delegate, Italy Conference, excused permanently after the session of May 24.

William E. Winger, regular lay delegate, Genesee Conference, has arrived and is seated to-day in place of D. D. Cottrell, first reserve lay delegate.

E. J. Gale, ministerial delegate, Missouri Conference, excused for Monday, May 14, only. Hastings McNamee, second reserve delegate, seated in his place.

J. Edgar Washabaugh, reserve ministerial delegate, Newark Conference, seated May 14 only, without extra expense, in place of Dorr F. Diefendorf, excused for that day.

Walter Hutton, regular lay delegate, Des Moines Conference, seated to-day. J. H. Darling, first reserve, giving way.

M. B. Nelson, regular lay delegate Des Moines Conference, excused for May 14, J. H. Darling, first reserve, seated in his place.

E. J. Hammond, regular ministerial delegate, Georgia Conference, has arrived and seated to-day, L. A. Griggs, first reserve, giving way.

Oscar D. Kochan, regular lay delegate, Missouri Conference, seated to-day, Miss Maud MacMurray, reserve delegate, giving way.

Maurice P. Arrasmith, ministerial delegate, Northwest Iowa Conference, excused for May 14 and 15. J. B. Walker, first reserve, seated in his place.

E. A. Morling, regular lay delegate Northwest Iowa Conference, excused May 14 to 18, inclusive. C. C. Harshbarger, first reserve, seated in his place.

Henry S. Wiley, lay delegate, Illinois Conference, was excused for Saturday, May 12.

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D. A. Bethea, regular lay delegate, Lexington Conference, has arrived and seated to-day. Mrs. C. D. C. Mebane, first reserve, giving way.

J. A. Taylor, lay delegate, St. Louis Conference, excused for May 15 only. Leslie Lyons, first reserve, seated in his place for that day.

George M. Meeker, lay delegate, Central Illinois Conference, excused for May 16.

Edgar Y. Dobbins, regular lay delegate, New Jersey Conference, seated May 15 in place of W. T. Porch, first reserve.

Henry M. Wriston, regular lay delegate, Wisconsin Conference, excused indefinitely May 14. Mrs. W. H. Wones, reserve delegate, seated in his place.

Albert Watson, regular lay delegate, Southern Illinois Conference, returns to his seat May 14. Clark Show, first reserve, giving way.

Johannes Schmidt, regular lay delegate, Northeast Germany Conference, excused permanently after the session of May 21.

Harry L. Hunter, regular lay delegate, Oklahoma Conference, excused from sessions beginning May 15. Chester S. McCreight, first reserve delegate, seated in his place.

A. D. Peck, first reserve lay delegate, Alabama Conference, seated to-day, taking place of regular delegate J. C. Swann, previously excused.

John L. Hillman, ministerial delegate, Des Moines Conference, excused for Thursday, May 17. David D. Shenton, first reserve, seated in his place.

Frank P. Taggart, regular lay delegate, Southern California Conference, to be seated May 16, taking place of H. V. Mather, reserve delegate, who was seated May 1.

E. Dow Bancroft, lay delegate, West Ohio Conference, excused for Friday, May 18.

John W. Holland, ministerial delegate, Minnesota Conference, excused Tuesday, May 15. J. A. Rinkel, ministerial reserve delegate, seated in his place for that day.

W. Clyde Sykes, regular lay delegate, Northern New York Conference, to be seated Wednesday, May 16, reserve delegate A. P. Clark giving way.

LOUIS M. POTTER, *Chairman.*
J. R. GETTYS, *Secretary.*

Adjournment.

Announcements were made and the Conference adjourned, J. B. Hingeley pronouncing the benediction.

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TUESDAY MORNING, MAY 15, 1928

The Conference convened at 8:30 o'clock, with Bishop Eben S. Johnson presiding, who presented Bishop George A. Miller, to be in charge of the devotional service.

Devotions.

Hymn 530, beginning, "O Thou in Whose Presence My Soul Takes Delight," was sung, and prayer was offered by Roberto Elphick.

The devotional address of Bishop Miller was based upon 2 Corinthians 5. 14-17, with special reference to the fourteenth verse, and at its close the Bishop offered prayer.

Special musical selections were rendered by the Northwest Iowa Conference Octette during the devotional service.

Journal.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes

of the session of Monday, May 14, and had found the same correct. The report was accepted and the Journal thus approved.

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Report No. 3, of the Committee on Episcopacy, printed in *The Daily Christian Advocate*, page 330, was read by the Secretary.

Committee on
Episcopacy,
Report No. 3.

O. W. Fifer, Chairman of that Committee, moved that the report be adopted.

J. W. Colona seconded this motion on behalf of the Wilmington Conference delegates.

The motion to adopt the report prevailed.

On motion of L. O. Hartman, the rules were suspended for the introduction of Report No. 1, of the Commission of Twenty-five on Central Conferences. The report was read by the Secretary.

Rules
Suspended.

Report No. 1,
Commission on
Central
Conferences.

L. O. Hartman, Chairman of that Commission, moved that the report as printed in *The Daily Christian Advocate*, page 330, be adopted.

The motion of D. F. Helms to amend the report by striking out the words "in the Fall of 1928," in the sixth line of Section 3, and substituting therefor the words "in the Spring and Fall of 1929," was, on motion of H. L. Jacobs, tabled.

G. W. Hollister moved to amend the report by adding after the word "elected," in line 5, these words, "and to determine the tenure and all other questions relating to such Bishops or General Superintendents." This amendment was later withdrawn by common consent.

W. R. Keesey moved to amend the report in Paragraph 37, by inserting after the word "conference" the following words, "in the foreign field," and to change the word "the" in line 4 of the amendment to Paragraph 46, section 3, to "such," so that the reading will be "and may empower Central Conferences to elect Bishops or General Superintendents whose Episcopal supervision shall be within the territory included in such Central Conference," etc.

On motion of J. G. Wilson, the amendment was tabled.

J. R. Gettys moved to amend the report in column 3, top of printed page, fourth line, by inserting after the words "Central Conferences" the words "in the foreign field."

J. G. Wilson moved that further consideration of this report

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be deferred until to-morrow, making it the Order of the Day immediately after recess.

Recess.

On motion of W. J. Davidson, the motion to defer was tabled.

Announcements were made and the Conference was in recess at 10:40 o'clock.

The Conference reconvened at 10:50 o'clock.

Hymn 420, beginning, "True Hearted, Whole Hearted," was sung, and the presiding Bishop offered prayer.

Presentation of
Bishop James
Cannon, Jr.

Henry L. Davis, for the Committee on Privileges, presented Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, who briefly addressed the Conference.

Action of
Board of
Missions on
Prohibition.

On motion of E. M. Antrim, Bishop Cannon read to the Conference the following paper, embodying the action of the Board of Missions of the Methodist Episcopal Church, South, on the question of Prohibition.

The Episcopal Address of 1926 declares: "The industrial, social, educational, moral and religious forces of the nation which overthrew the legalized liquor traffic and secured national prohibition must unite in the fight with equal vigor and persistence against the outlawed criminal traffic and the would-be nullifiers of the law."

This Board of Missions, representing the work of the Methodist Episcopal Church, South, for the regeneration of the individual and of the entire social order, not only in our country, but on every continent, would emphasize to-day this utterance of the Episcopal Address. We are not met here to-day as Republicans or Democrats, or in any way as partisans of any political party. We are here as representatives of a part of the moral and religious forces of our country. From the beginning of its history Methodism has recognized the inherent evil of the traffic in intoxicants, and for nearly half a century our own great Church has been in the forefront of the battle against the liquor traffic, and there has been no more potent force than Methodism in the adoption of those salutary laws which abolished the crossroads and village bar-room, the city saloon, the breweries and distilleries, and branded future traffickers in intoxicating liquors as criminals and outlaws, and also destroyed the strangle hold of the liquor traffic upon town and city councils, State legislatures and other government officials. It is difficult for our children to realize the strength, the resourcefulness and the desperation of the defenders of the outlawed traffic, or the intensity of the struggle through the succeeding years.

This, the largest and most representative of our Church Boards, faces to-day a situation which demands that it take action clear and unmistakable, as Methodism has always taken at every stage of this great conflict, for before its next meeting that will have occurred which will greatly affect for good or ill the future effectiveness of the national prohibition law. To be specific, whether we like it or not, the future effectiveness of that law will be tremendously affected by the results of the approaching presidential and congressional campaign. It is a fact patent to every well-informed man that a critical time has been reached in the conflict of the forces of sobriety, temperance, righteousness and human betterment with the organized, world-wide, debasing, soul-destroying liquor traffic, and the question of the maintenance of the National Prohibition Law is in our judgment a paramount issue in the Presidential and Congressional campaign in 1928. Therefore

Resolved I: We urge all friends of sobriety, social betterment and good government actively to oppose the nomination or election to public office of any candidate who is not positively and openly committed to a policy

of vigorous, effective enforcement of the prohibition law by his utterances, acts and record. The strongest prohibition law enforcement plank would be neutralized, indeed would be practically worthless, if its adoption by any Convention should be followed by the nomination by that same Convention of candidates whose utterances, acts or records have branded them as personally hostile to prohibition, or as unwilling to co-operate actively to secure effective law enforcement, or as unappreciative of the comparative importance of this unprecedented effort to promote the general welfare of all people by the restriction of the hurtful activities of the individuals. We believe that the election of such a candidate, with such a record, at this critical stage of prohibition law enforcement would be a staggering blow to the cause of temperance and prohibition, not only in the United States, but in every mission field of our Church, indeed throughout the world. It would be claimed and declared to be a repudiation of the Eighteenth Amendment; it would inevitably be followed by persistent efforts to increase the alcoholic content of beverage liquors and to weaken the enforcement provisions of the Prohibition Law; it would place in the hands of an unsympathetic and hostile President the appointment of the heads of all Departments of the Federal Government, United States District Attorneys and Marshals, Judges of the United States District and Circuit Courts, and of the United States Supreme Court itself, all ministers, envoys, consuls and special representatives of our nation to all the countries of the world. In short, it would immeasurably strengthen the advocates of the age-long common enemy, the liquor traffic, and weaken the hands of the friends of temperance throughout the world, and make far more difficult the work of all those who are trying to bring in the Kingdom of our Lord Jesus Christ.

Resolved II: That we regret the attitude of certain elements of society toward the observance of the prohibition law. Their refusal to place the promotion of the general welfare and loyalty to the Constitution and laws of the country above personal desires and appetite has been productive of much law violation, and has in some sections of the country taken the form of open defiance and nullification of the prohibition law. Notwithstanding their opposition, the salutary effects of the prohibition law have been demonstrated; by it labor has been increased, social conditions improved, public health benefited and general morality promoted. The value of the law has been directly in proportion to the effectiveness of the enforcement of the law. Even at its worst, however, prohibition has proved immeasurably better than the former legalized liquor traffic, for that legalized traffic was almost universally lawless, and besmirched the social and political life of the country. We regret the inefficient enforcement which for several years characterized the Federal Prohibition Department, and are gratified to note the steady improvement under Dr. J. M. Doran. We heartily approve the passing of the bill to promote more efficient enforcement, which is now before Congress with the endorsement of the Government Enforcement officials and the leading prohibition organizations. We condemn the effort now being made to return the whole matter of Law Enforcement to the State Government. The liquor traffic is a national evil, and its persistent refusal to respect either State or Inter-State Prohibition Laws has proven that it can be controlled only by the full co-operation of both National and State Governments.

JAMES CANNON, JR.,
H. M. DuBOISE,
JOHN M. MOORE,
E. D. MOUZON,
H. A. BOAZ.

The Order of the Day, the report of O. P. Miller, Treasurer of the General Conference Expense Fund, was taken up, and O. P. Miller presented his report, which, on motion, was adopted.

J. J. Bushnell, on a question of privilege, presented a floral tribute to O. P. Miller, on behalf of the Northwest Iowa Con-

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Report of
O. P. Miller,
Treasurer.

Recognition
of
O. P. Miller's
Birthday.

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DAY.
Morning.

ference delegates, and in recognition of his seventy-eighth birthday.

The presiding Bishop, once the pastor of Mr. Miller, offered personal tribute, after which Mr. and Mrs. Miller were presented to the Conference, and he made appropriate response.

F. A. Horne presented the following resolution, which, on his motion, was adopted:

Collection of
General
Conference
Expense Ap-
portionment.

Whereas, Under the provisions of Paragraph 384, Section 2, it is provided as follows:

"Any part of the apportionment unpaid at the close of the Annual Conference session preceding the General Conference session shall be reapportioned and raised within the coming year." Therefore, be it

Resolved, That the delegates from those Conferences and Districts whose apportionment has not been fully paid be requested to assist the Treasurer of the fund in collecting in full the amount of the deficiency.

John L. Hillman, Chairman of the Committee on Book Concern, on a question of privilege, announced temporary changes of place of meeting for that Committee and its subcommittees.

Consideration
Resumed of
Report No. 1,
Commission
on Central
Conferences.

The consideration of Report No. 1, Commission of Twenty-five on Central Conferences, was resumed.

Wiley A. Keve presented a substitute for the pending amendment by employing the words "in countries outside of the United States of America," which substitute was accepted by J. R. Gettys.

On motion of C. O. Ford, the pending amendment was tabled. The previous question was called for, but the call was not sustained, by a count vote as follows: For, 464; against, 352, a two-thirds vote being declared necessary.

Ray Allen moved to amend the report wherever the term "Central Conferences" is used by substituting "Regional Conferences."

On motion of W. R. Keeseey, this amendment was tabled.

J. E. Skillington moved to amend the report by striking out all that appears immediately under the heavy type in Article 4, Paragraph 37, and further consideration of the report was deferred by limitation of time.

Committee on
Credentials.

L. M. Potter, Chairman of the Committee on Credentials, made the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments:

William H. McMaster, ministerial delegate, North-East Ohio Conference, excused from the sessions of May 15, 16, 17. Battelle McCarty, first reserve, seated in his place.

C. M. Phillips, reserve lay delegate, Wilmington Conference, seated May 14, in place of W. N. Jackson, permanently excused.

William D. Little, lay delegate Upper Iowa Conference, permanently excused after the session of May 15. Harry I. Brown, first reserve, seated in his place.

J. A. Templin, ministerial delegate, Northwest Kansas Conference, excused May 15. L. R. Templin, first reserve, seated in his place.

L. R. Pounds, regular lay delegate, New York East Conference, has arrived and is seated in place of William H. Foster, first reserve.

M. P. Arrasmith, ministerial delegate, Northwest Iowa Conference, has returned and resumed his seat to-day.

A. M. Hill, first reserve lay delegate, seated from Holston Conference, excused from further sessions of the Conference after May 15.

Your Committee further reports that there is an apparent epidemic among the delegates to step aside for a day or two and allow a reserve delegate to be seated. Your committee is of the opinion that this practice should be discouraged. Delegates with only one or two days' experience, with no contact with the work of committees, can make little or no contribution to the work of the body. On the contrary, it detracts from it.

Another matter of importance is the fact that our supply of delegates' badges is exhausted. There are no more. Therefore, we are obliged to request that delegates vacating their seats either permanently or temporarily should place their badges with delegates taking their place.

LOUIS M. POTTER, *Chairman*.

J. R. GETTYS, *Secretary*.

Announcements were made, and the Conference adjourned, with the presiding Bishop pronouncing the benediction.

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FOURTEENTH
DAY.
Morning.

Adjournment.

WEDNESDAY MORNING, MAY 16, 1928

The Conference convened at 8:30 o'clock, with Bishop Frederick B. Fisher presiding, who introduced Bishop Charles E. Locke, to be in charge of the devotional service.

Hymn 320, beginning, "I Want a Principle Within," was sung, and prayer was offered by Bishop Locke, with the Conference reciting the Lord's Prayer at its close.

Hymn 325, beginning, "Break Thou the Bread of Life," was sung.

The devotional address of Bishop Locke was based upon St. Matthew 22. 35-37, and at its conclusion Edward D. Kohlstedt offered prayer.

Hymn 261, beginning, "Come, Every Soul By Sin Oppressed," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the session of Tuesday, May 15, and had found them correct. The report was accepted and the Journal thus approved.

H. L. Jacobs, Chairman of the Committee on Rules, on a question of privilege, asked unanimous consent to amend Rule 40,

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DAY.
Morning.

Devotions.

Journal.

Amendment
of
Rule 40.

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DAY.
Morning.

Section 1, Item 1, by striking out the words "found them correct" and substituting therefor "they are correct." Consent being given, the proposed amendment was adopted, to be immediately effective.

Presentation of
Rev. Howard
H. Russell.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the Conference Reverend Howard H. Russell, founder of the Anti-Saloon League of America, who briefly addressed the Conference.

L. L. Loofbourow, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

Restricted
Immigration.

The Pacific Coast Conference Delegations, Puget Sound, Columbia River, Oregon, Western Norwegian-Danish, Pacific German, California, and Southern California Conferences offer the following supplement to the resolution on Restricted Immigration, presented by E. Stanley Jones (North India) and adopted by the General Conference on May 7 (Daily Christian Advocate, Tuesday, May 8, page 182):

"And we hereby request the Federal Council of the Churches of Christ in America to represent us before the Congress of the United States of America in any wise effort to secure Congressional Action in carrying out the spirit of this resolution."

LEON L. LOOFBOUROW, *Chairman.*

R. L. HICKSON, *Secretary,*

Pacific Coast Conference Delegations.

Calendar.

Upon request of the presiding Bishop, Secretary Wade presented the Calendar as being consideration of Report No. 1, from the Commission of Twenty-five on Central Conferences, and stated the parliamentary situation to be that a motion to adopt the report is pending, with an amendment offered by J. E. Skillington.

Judicial
Question.

R. B. Urmey, on a question of privilege, presented the following resolution, and, on his motion, the question contained therein was referred to the Committee on Judiciary:

Whereas, The question of the election of Bishops for a limited term of years is now before the General Conference, the report of the Committee on Episcopacy dealing with this subject having been printed in the Daily Christian Advocate; and,

Whereas, A primary consideration in reaching a conclusion on this matter is the constitutionality of such an election; therefore, be it

Resolved, That the General Conference hereby requests the Committee on Judiciary to report at the earliest possible moment a decision as to the constitutionality of the election of Bishops for a limited term of years, with or without provisions for re-election.

RALPH B. URMEY,

HARRY M. CHALFANT.

Judicial
Question.

W. B. Farmer, on a question of privilege, presented the following question, which, on his motion, was referred to the Committee on Judiciary:

The Committee on Temporal Economy request the decision of the Committee on Judiciary on this question:

Is a constitutional amendment necessary before the Methodist Episcopal Church can "originate or provide for unification with any other Church and thus create a new legal church organization"?

W. B. FARMER.

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DAY.
Morning.

Report No. 1, of the Commission on Central Conferences, printed in *The Daily Christian Advocate*, page 330, was again under consideration.

Consideration
Resumed of
Report No. 1,
Commission
on Central
Conferences.

W. H. G. Gould moved to amend the report by inserting after the words "General Conference," in the third line, the words "by a two-thirds vote," so that the report will read "Annual Conferences, Mission Conferences and Missions in such numbers as the General Conference by a two-thirds vote shall determine, may be organized by the General Conference into Central Conferences with such powers as the General Conference shall prescribe."

This amendment was later accepted by the Chairman of the Commission.

E. H. Cherrington moved to amend the amendment by adding to Paragraph 37, after the word "prescribed" these words, "provided there shall be not more than one Central Conference for Central Europe, one for Southern Europe, Eastern Asia, Southern Asia, Southeastern Asia, South Africa, Latin America, and the United States of America."

L. M. Edwards moved as a substitute for the amendment and for the amendment to the amendment, to strike out Paragraph 37 of the report and insert therefor the following:

"Annual Conferences, Mission Conferences and Missions in such numbers as the General Conference shall by a two-thirds vote determine, may be organized by the General Conference into Central Conferences in lands outside the United States of America and into a Central Conference in the United States of America, with such powers as the General Conference shall prescribe."

The previous question was called for and the call sustained.

On motion of W. H. Ford, the time was extended.

The amendment to the amendment was tabled.

On motion of Sanford P. Archer, the amendment was tabled.

On motion of E. M. Antrim, the substitute offered by L. M. Edwards was tabled.

The motion to adopt the report prevailed.

Hymn 180, beginning, "All Hail the Power of Jesus' Name," was sung.

On motion of L. O. Hartman, the Conference proceeded to

Constitutional
Amendments.

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consider the adoption of the necessary constitutional amendments.

The motion of H. L. Jacobs, that a recess be taken, did not prevail.

The proposed amendment to the Constitution designated as Article 4, paragraph 37, was read by the Secretary, and L. O. Hartman, Chairman of the Commission, moved its adoption.

The result of the vote was as follows: For, 766; against, 64.

The motion to adopt prevailed by the necessary two-thirds vote.

On motion of L. O. Hartman, unanimous consent was given to insert in the proposed constitutional amendment the words "by a two-thirds vote" after the words "General Conference" in the next to the last line, in the interest of unity of language and meaning.

The proposed constitutional amendment designated as Article 10, paragraph 46, section 3, was read by the Secretary, and L. O. Hartman, Chairman of the Commission, moved its adoption.

The result of the vote was as follows: For, 768; against 6.

The motion to adopt prevailed by the necessary two-thirds vote.

Recess.

The Conference was in recess at 11:05 o'clock.

The Conference reconvened at 11:15 o'clock.

Hymn 330, beginning, "My Hope Is Built on Nothing Less," was sung.

H. L. Jacobs presented the following motion, which was adopted.

Limitation of
Notices.

I move that all notices shall be limited, for the remainder of the session, to reading telegrams, announcements for the Conference, its Committees, Commissions, Delegates and Areas, also the Commission on Entertainment of the General Conference.

H. L. JACOBS.

Committee on
Temporal
Economy,
Report No. 8.

Report No. 8, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, pages 288 and 327, was next considered.

Substitute
and
Alternatives.

The report was read by the Secretary, as was also the substitute offered by J. C. Roberts, and printed in *The Daily Christian Advocate*, page 316.

Secretary Wade announced that while the following were not officially before the Conference, they were printed in *The Daily Christian Advocate* for our information as follows: The amended

Kansas Plan, page 317; General Laymen's Association Plan, pages, 317, 318; Wat Tyler proposal, page 318.

Frank A. Horne presented the following motion, which was adopted:

That the report and all substitutes be referred to a special Committee consisting of five members from the Committee on Temporal Economy and five of the signers of the proposed substitutes, the said committee reporting to the Committee on Temporal Economy.

Committee of
Conference.

Pursuant to this motion, the following Committee of Conference was selected: From the Committee on Temporal Economy, J. W. Holland, Fred D. Parr, E. C. Page, A. C. Darling, and J. J. Bushnell. From the signers of the proposed substitute, Arba Martin, A. L. Conn, D. F. Helms, Leonard Garver, Jr., and J. C. Roberts.

On motion of R. Clarence Brown, the amended Kansas Plan and the General Laymen's Association Plan were included in the act of reference.

On motion of Ray Allen, everything before the Conference bearing upon the question at issue was referred to the Committee of Conference.

Report No. 1, of the Committee on Hospitals, Homes, and Deaconess Work, printed in The Daily Christian Advocate, page 350, the same having been recently recommitted, revised and reprinted, was read by the Secretary.

Committee on
Hospitals,
Homes and
Deaconess
Work.
Report No. 1.

I. E. Miller, Chairman of that Committee, moved that the report be adopted.

Mrs. W. H. C. Goode moved to amend the report by striking out the first two sentences of Section 2, Paragraph 236, printed in The Daily Christian Advocate, page 268, and having to do with "Sabbatical years."

The proposed amendment was accepted by the Chairman of the Committee.

By common consent, the words "years of age" were inserted after the word "forty" in the tenth line from the top of Paragraph 233.

The motion to adopt the report, as amended, prevailed.

E. L. Kidney presented the following resolution, which, on his motion, was referred to the Committee on Temporal Economy:

Special
Hospital
Needs.

Resolved, That the Board of Hospitals, Homes, and Deaconess Work be authorized to include in its World Service program and asking such

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Committee on
Education,
Report No. 6.

hospitals, located in Home Missionary territory, as in its judgment need special assistance.

Report No. 6, of the Committee on Education, printed in The Daily Christian Advocate, page 288, was read by the Secretary.

Daniel L. Marsh moved to amend the report by striking out the last and next to the last paragraph, i. e., the second and third resolves, and substitute therefor the following:

Resolved, Second, That said amount necessary for the adequate support of the Theological Schools be added as a separate item to the Annual askings of the Board of Education, and when approved by the World Service Commission, the World Service appropriations to the Board of Education shall be proportionately increased by the amount so approved.

DANIEL L. MARSH.

On motion of Secretary Wade, time was extended for the specific purpose of receiving the report of the Committee on Credentials, considering questions for reference to the Committee on Judiciary, and the necessary announcements.

Minority Re-
port Referred.

H. L. Jacobs, Chairman of the Committee on Itinerancy, moved that the minority report to Report No. 13, of that Committee, printed in The Daily Christian Advocate, page 353, be referred to the Committee on Judiciary, with instructions to render a report thereon not later than Monday, May 21.

The motion prevailed.

Committee on
Credentials.

L. M. Potter, Chairman of the Committee on Credentials, made the following report, which, on his motion, was adopted:

Your Committee on Credentials reports and recommends the following changes:

Charles R. Culver, reserve lay delegate, Michigan Conference, seated to-day in place of W. W. Tefft, permanently excused on May 7.

R. E. Riddle, regular lay delegate, Missouri Conference, has arrived and is seated to-day in place of John L. Beaghtler, first reserve delegate.

Mrs. Olive E. Grear, lay delegate, Central Missouri Conference, excused for May 17 and 18 only. W. G. Moseley, first reserve, seated in her place.

Ellis A. Yost, lay delegate, West Virginia Conference, to be excused after the session of May 21. Charles H. Hartley, first reserve, to be seated in his place.

LOUIS M. POTTER, *Chairman.*
J. R. GETTYS, *Secretary.*

Adjournment.

Announcements were made, and the Conference adjourned, with the benediction pronounced by the presiding Bishop.

THURSDAY MORNING, MAY 17, 1928

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DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Charles B. Mitchell presiding, who presented Bishop George R. Grose, to be in charge of the devotional service.

The Doxology was sung, and the Conference repeated the Lord's Prayer.

Hymn 545, beginning, "Jesus Calls Us O'er the Tumult," was sung, and prayer was offered by Perry O. Hanson.

Devotions.

Hymn 332, beginning, "Thou My Everlasting Portion," was sung.

The devotional address of Bishop Grose was based upon Philippians 2.5-11, and at its close the Bishop pronounced a benediction.

Wiley A. Keve, Chairman of the Committee on the Journal, reported that they had examined the Minutes of the session of Wednesday, May 16, and they are correct. The report was accepted and the Journal thus approved.

Journal.

On a question of privilege, Leonard Garver, Jr., presented the following resolution:

We record our appreciation of the efforts of our Committee on Credentials in faithfully keeping the records of attendance, especially their efforts in discouraging absences, in maintaining the efficiency of the body, and preserving a quorum; therefore, be it

Change of
Time For
Report,
Committee on
Credentials.

Resolved, That the report of this Committee shall be made at a time when it may be best heard, immediately following the approval of the Journal in the morning.

LEONARD GARVER, JR.,
B. C. BALLINGER,
E. S. WEAVER,
B. F. READING,
D. F. HELMS,
E. L. MOTTER,
C. W. BRASHARES,
J. H. DENNEY,
J. SWANK,

J. C. ROBERTS,
ARBA MARTIN,
A. L. CONN,
FOSS ZARTMAN,
ALICE P. THATCHER,
W. H. GARDNER,
JOHN H. CLARK,
MRS. W. H. C. GOODE,
E. DOW BANCROFT.

H. L. Jacobs moved to amend the resolution by fixing the time at just before the notices, prior to recess.

On motion of Claude C. Hall, the motion to amend was tabled.

The motion to adopt the resolution prevailed.

Bishop Francis J. McConnell, President of the Committee of Seventeen, appointed by this General Conference to try Bishop Anton Bast, arose to a question of high privilege, and presented the following report, which was read by Secretary Wade:

Report of The
Select Number.

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The Committee of Seventeen appointed by this General Conference to try Bishop Anton Bast makes the following report:

Charge I—"Imprudent and Unministerial Conduct."

Specification 1—Sustained

Specification 2—Sustained

Charge I.....Sustained

Charge II—"Imprudent Conduct."

Specification I—Sustained

Charge II.....Sustained

The Committee pronounces the following sentence: While continuing Bishop Anton Bast in the membership and ministry of the Methodist Episcopal Church, the Committee suspends him permanently from the exercising of the functions of the office of a Bishop in the Methodist Episcopal Church.

The Committee recommends him to the favorable consideration of the Committee on Episcopacy in respect of provision for support until the next session of his Annual Conference.

FRANCIS J. MCCONNELL, *President*,
H. W. BURGAN, *Secretary*.

Recommendation Referred.

On motion of H. W. Burgan, the recommendation contained in this report was referred to the Committee on Episcopacy.

Bishop Joseph F. Berry, on a question of high privilege, announced his recent visit to Bishop Luther B. Wilson, who is ill, and read the following message from Bishop Wilson:

"Never more firmly persuaded of the presence and providential guidance of God.

"I have followed with deep interest the work of the General Conference, and believe that the collective leadership of the Methodist Episcopal Church was never more responsive to the Will of God than in this body. I am impressed with the adaptability of our economy. This was never more clearly illustrated than in the deliberations of the General Conference this year."

Bishop Wilson
Excused.

On motion of O. W. Fifer, Bishop Wilson was excused from further attendance upon the sessions of this General Conference.

Rules
Suspended.
Committee on
Episcopacy,
Report No. 5.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved to suspend the Rules in order to present Report No. 5, from that Committee, it having not yet been printed in *The Daily Christian Advocate*. The motion prevailed, and the report was read by the Chairman of the Committee, on whose motion it was adopted.

Committees
To Attend
Party
Conventions.

On a question of privilege, E. H. Cherrington asked unanimous consent to eliminate from a resolution adopted on May 4 and printed in *The Daily Christian Advocate*, page 118, the words in the first paragraph in the second line after the word "five," namely, "Bishops of the Church," so that the paragraph will read "resolved further, that there be elected a Committee of Five, to be appointed by the Board of Bishops, which Committee shall personally convey this request to the Platform Committee of each of the party conventions."

Consent being granted, the words in question were eliminated.
Secretary Wade read the following telegrams:

Evanston, Ill., May 12, 1928.

Mrs. O. C. Avann, Hotel Stats, Kansas City, Mo.:

Please thank all at Conference for messages with love.

LOUISE HOBART.

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Morning.

Message from
Miss Hobart.

Belfast, Ireland, May 11, 1928.

Bishop Edwin Holt Hughes, Methodist General Conference, Kansas City, Mo.:

Senator George Dixon sat with us in Conference yesterday. He delivered two powerful addresses, put heart into committee plans ready to start building. Committee greatly appreciate gifts and work of American Methodism. Deputation to visit America in the Fall to complete programme.

Message from
Methodist
Conference
in Ireland.

NORTHRIDGE SMYTH (President) McCaffrey.
Rochester, N. H., May 12, 1928.

Presiding Bishop, Methodist Episcopal Conference:

New Hampshire Congregationalists in annual meeting at Rochester adopted following resolution to-day in re union between Methodist Episcopal and Presbyterian and Congregational Churches:

Resolved, That a telegram be sent to our Methodist friends pledging to them our hearty support as a State Conference of Congregational Churches in this forward-looking step towards Christian unity.

E. R. STEARNS, Secretary.

Message from
New
Hampshire
Congrega-
tionalists.

Hudson, Ohio.
The General Conference of the Methodist Churches Assembled, Kansas City, Mo.:

Message from
Ohio Congre-
gationalists.

Greetings from Ohio Congregationalists. The Congregationalists of Ohio, assembled in their Annual State Meeting at Hudson, heartily endorse the suggestion recently made in your General Conference, looking toward organic unity between your great Church, the Presbyterian and the Congregational bodies. The consummation of such an event would be in harmony with our Lord's last prayer. We urge that further investigation be made as to the possibility of such an enterprise. Fraternally yours,

JUDGE A. C. SHATTUCK, Moderator.

A. L. Miller presented the following resolution, which, on motion of Daniel L. Marsh, was referred to the Committee on State of the Church.

Whereas, In previous General Conferences, notably that of 1924 at Springfield, Mass., a special service was set aside in which a strong evangelistic note was sounded forth; and,

Whereas, Methodism has always been and should always continue to be a mighty evangelistic force—her spirit rather than her polity being the explanation of her wonderful history; and,

Whereas, certain legislation becomes necessary from time to time in the expansion of her work and in caring for her manifold activities and interests, yet if she is not to lose her distinctive mission in the world, the supreme emphasis must be placed, not upon machinery, but upon the salvation of souls; therefore, be it

Resolved, That we request the Board of Bishops to arrange for a special service toward the close of this General Conference session, preferably the last Sunday night we are to be together—a service in which there shall be set forth the need and opportunity of evangelism.

Evangelistic
Service
Proposed.

A. LAWRENCE MILLER,	IRA P. ROMBERGER,
MORRIS E. SWARTZ,	CHAS. V. ADAMS,
A. S. WILLIAMS,	M. B. RICH,
H. L. JACOBS,	S. A. KUHN,
J. E. SKILLINGTON,	WAT TYLER.

MAY 17
SIXTEENTH
DAY.
Morning.
Committee on
Education,
Report No. 6
(Consideration
Resumed.)

Report No. 6, of the Committee on Education, printed in The Daily Christian Advocate, page 288, being the pending matter, was next considered, including the amendment, printed in The Daily Christian Advocate, page 372, which amendment was accepted by the Committee.

J. R. Edwards presented the following substitute for the report:

We commend to our Church constituency the importance of heeding the call of our theological training schools in the United States for more adequate support. We recommend that the Board of Education shall use its best offices in co-operating with representatives of these schools in securing increased yearly income for said theological schools.

We request the Board of Education and the World Service Commission, or its successor, to weigh carefully the rightful claims of these theological schools to some part in the regular approved benevolences of the Church.

The motion of O. R. Tarwater to place the substitute on the table, did not prevail.

The previous question was called for, and the call sustained.

The motion of Ray Allen to place the substitute on the table prevailed by a count vote, resulting as follows: For, 452; against, 353.

The motion of J. E. Skillington to recommit the report was, on motion of W. J. Davidson, tabled.

The motion to adopt the report prevailed.

Committee on
Education,
Reports Nos.
7 and 8.

Report No. 7, of the Committee on Education, printed in The Daily Christian Advocate, page 288, was read by the Secretary.

F. C. Eiselen, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

Report No. 8, of the Committee on Education, printed in The Daily Christian Advocate, page 288, was read by the Secretary.

F. C. Eiselen, Chairman of that Committee, moved that the report be adopted, which motion prevailed.

F. C. Eiselen presented the following resolution, which, on his motion, was adopted:

Tribute to
Samuel Plantz.

Whereas, Dr. Samuel Plantz was for thirty-one years the president of Lawrence College, and was at the time of his death among the senior presidents serving Methodist institutions; and,

Whereas, He brought that institution from the position of a frontier and pioneer organization to a position of recognized leadership in the Middle West, and among the institutions of our Church; and,

Whereas, he served many times as a faithful, wise, and effective member of the General Conference, including the last, held in Springfield, Massachusetts, in May, 1924. Now, therefore, be it

Resolved, That we spread upon the minutes this, our recognition of his great services, and direct the Secretary to send copies of this resolution to the members of his family.

Announcements were made and the Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock.

W. A. Walls, on a question of privilege, presented the following motion, which was adopted:

I move that the Entertainment Committee be instructed to keep the center doors closed, but allow delegates who are seated in the center sections to pass in and out those doors in order to eliminate the confusion attendant upon having all delegates coming in at side entrances during Conference sessions.

W. A. WALLS.

MAY 17
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DAY.
Morning.
Recess.

Convenience of
the Delegates.

Henry L. Davis, Chairman of the Committee on Privileges, presented the following representatives of the Methodist Episcopal Church, South, for introduction to the Conference:

Introductions.

Dr. Alfred F. Smith, Editor of their official Christian Advocate; Dr. Ivan Lee Holt, pastor of Saint John's Methodist Episcopal Church, South, Saint Louis, Missouri; Dr. B. B. Glasgow, Secretary to Bishop Hoyt M. Dobbs; Bishop Hiram A. Boaz; Dr. W. G. Cram, General Secretary of their Board of Missions; Dr. H. H. Sherman, Associate Secretary of their Board of Education, and Dr. O. E. Goddard, a Foreign Missionary Secretary.

H. L. Jacobs, Chairman of the Committee on Itinerancy, presented Report No. 11, from that Committee, printed in The Daily Christian Advocate, page 308, and moved its reference to the Committee on Temporal Economy, with instructions to include "pastoral relations and pulpit supply" as a Committee in a revised list of Quarterly Conference committees.

Reference of
Report No. 11,
Committee on
Itinerancy.

F. R. Bayley moved to amend the motion that reference be made without instructions.

The motion of P. L. Frick to place the amendment on the table did not prevail.

The previous question was called for and the call sustained.

The motion to amend was tabled.

The motion to refer prevailed.

Report No. 4, of the Committee on Temperance, Prohibition, and Public Morals, printed in The Daily Christian Advocate, page 308, was presented by E. C. Wareing, Chairman of that Committee, who moved its adoption.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 4.

W. B. Farmer moved to amend the report by referring the two paragraphs next to the last paragraph, and dealing with

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Morning.

the continuation of the Board and the designation of its headquarters, to the Committee on Temporal Economy.

This motion prevailed.

C. G. Doney moved that the remainder of the report be recommitted.

The motion of Ralph A. Cushman to place the motion to recommit on the table did not prevail.

The motion to recommit the report prevailed.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 5.

Report No. 5, of the Committee on Temperance, Prohibition, and Public Morals, printed in *The Daily Christian Advocate*, page 308, was read by the Secretary.

E. C. Wareing, Chairman of that Committee, moved that the report be adopted.

F. W. Court moved to amend the report by striking out its fifth paragraph.

E. L. Motter moved to place the amendment on the table, which motion prevailed.

H. L. Jacobs moved to amend the report by inserting a new paragraph to follow Paragraph 4.

The proposed amendment follows:

Noting the unrestraint of our times, we summon with a fresh urgency parents and pastors, and the leaders of our youth especially, to renew for the benefit of the rising generation the exposure of "the manifold and grievous evils from intoxicants and to impress upon the boys and girls the solid blessings of voluntary total abstinence from all intoxicants." We charge the friends of the home and the Church with the high task of reasserting total abstinence as a noble ideal and reviving it in the habits of life."

The motion of G. W. Reed to place this amendment on the table did not prevail.

The amendment was adopted.

Ernest Lyon moved to amend the report by adding a new paragraph, to be known as Paragraph 6, as follows:

That there be organized in connection with the Board of Temperance, Prohibition, and Public Morals a division of Education to impress the young and rising generation with the great peril to good government in the violation of the Thirteenth, Fourteenth and Fifteenth Amendments to the Federal Constitution.

This amendment, on motion of J. W. Langdale, was referred to the Committee on State of the Church.

George C. Douglass moved to amend Paragraph 2 of the report by adding the words, "the Methodist Book Concern" after the word "societies" in the next to the last line.

This amendment was accepted by the Chairman of the Committee.

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The previous question was called for and the call sustained. The report was adopted, as amended.

Report No. 6, of the Committee on Temperance, Prohibition, and Public Morals, printed in *The Daily Christian Advocate*, page 309, was read by the Secretary.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Report No. 6.

E. C. Wareing, Chairman of that Committee, moved that the report be adopted.

F. H. Butler, moved to amend the report by striking out the words at the top of the second column, "to bring about a better enforcement of all laws," and to substitute therefor, "to bring about the better enforcement of all the Constitutional Amendments in general, and the Prohibition amendment in particular."

W. J. Davidson moved to amend the amendment by striking out after "better enforcement" everything except "prohibition laws," so that it will read "better enforcement of the prohibition laws."

The motion to place the amendment to the amendment on the table did not prevail.

The previous question was called for and the call sustained.

The amendment to the amendment was adopted.

The amendment, as amended, was adopted.

The report was adopted, as amended.

Report No. 9, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 309, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

Committee on
Temporal
Economy,
Report No. 9.

In connection therewith, the report of the Trustees of the John Street Church was, by common consent, received without reading, and as printed in the official Hand Book.

Report of the
Trustees of
the John Street
Church.

Chairman Farmer included in the pending motion that the Trustees named in the report be elected.

The report was adopted, and the election of these Trustees effected.

F. W. Hannan, on a question of privilege, presented the report of the Trustees of the John Street Trust Fund, and, on motion of W. B. Farmer, this report was received, and to be printed in *The Daily Christian Advocate*.

Report of
the John Street
Trust Fund.

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SIXTEENTH
DAY.
Morning.

Committee on
Temporal
Economy,
Report No. 10.

Committee on
Home Missions
and Church
Extension,
Report No. 2.

Report No. 10, of the Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 309, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

The motion prevailed.

Report No. 2, of the Committee on Home Missions and Church Extension, printed in *The Daily Christian Advocate*, page 327, was read by the Secretary, and E. L. Kidney, Chairman of that Committee, moved that the report be adopted.

The report was adopted.

Secretary Wade announced the postponement of the reception of Bishop Hoyt M. Dobbs, Fraternal Delegate from the Methodist Episcopal Church, South, due to illness in his family.

Adjournment.

Announcements were made, and the Conference adjourned, with the benediction pronounced by Bishop John W. Hamilton.

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SEVENTEENTH
DAY.
Morning.

FRIDAY MORNING, MAY 18, 1928

Devotions.

The Conference convened at 8:30 o'clock, with Bishop Ernest G. Richardson presiding, who presented Bishop Wilbur P. Thirkield, to be in charge of the devotional service.

Hymn 196, beginning, "Breathe on Me, Breath of God," was sung, and Bishop Thirkield offered prayer.

His devotional address was based on St. Matthew 13. 10-17, and at its conclusion prayer was offered by Robert N. Brooks.

Hymn 409, beginning, "Fight the Good Fight," was sung and, by request, Bernard Vessey, of Colorado Springs, Colorado, was heard in vocal solo, entitled "We Shall Shine as the Stars."

Journal.

Wiley A. Keve, Chairman of the Committee on the Journal, reported that they had examined the Minutes of the session of Thursday, May 17, and they are correct. The report was accepted and the Journal thus approved.

Arlo A. Brown, on a question of privilege, presented the following resolution, and, on his motion, it was adopted:

Recognition
of Bishop
Thirkield's
Retirement.

The Chattanooga Area requests the privilege of expressing a very brief word of appreciation for her resident Bishop, Wilbur P. Thirkield, who, by reason of age, will retire from the effective duties of the episcopacy at the conclusion of this General Conference.

For forty-five years Bishop Thirkield has labored in the South, including one quadrennium in Mexico. He brought this career to a fitting climax by four years of service as resident bishop of the Chattanooga Area. His peculiar gifts as a scholar, a Christian Mystic, an able administrator and a warm-hearted brother, together with his long experi-

ence in the South fitted him peculiarly for this task. Our churches and educational institutions have prospered greatly under his inspiring leadership.

Mrs. Thirkield has been not less active than the Bishop. She not only directed with great skill the work of the Woman's Home Missionary Society of which she was the National President for seventeen years, resigning recently, but she has also found ample time to inspire and guide the women of our Area.

Even if there were time for a long statement, words would fail to express our appreciation and affection for these two servants of God and His Church. We have tried to show this to them by deeds during the quadrennium, and we simply request the privilege of entering upon your records this tribute of gratitude and esteem. We pray that their lives may be spared for many more years of inspiring service.

ARLO A. BROWN.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report:

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DAY.
Morning.

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the following adjustments:

E. S. Williams, ministerial delegate, Washington Conference, excused from the sessions of May 16 and 17.

J. N. Chiles, lay delegate, Saint Louis Conference, excused for May 19. L. L. Lyons, first reserve, seated in his place.

Arthur J. Stock, regular lay delegate, Detroit Conference, has arrived and was seated (without extra expense) on May 17.

J. L. Appleton, lay delegate, Troy Conference, be excused for Saturday only, May 19.

Louis C. Wright, ministerial delegate, North-East Ohio Conference, be excused May 18 to 21, inclusive. Battelle McCarty, first reserve, to be seated in his place.

A. L. Conn, lay delegate, West Ohio Conference, permanently excused after the session of May 19.

John Goorley, ministerial delegate, New Jersey Conference, excused after the session of May 26.

LOUIS M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

H. L. Jacobs, on a question of privilege, moved that the minority report to Report No. 13, of the Committee on Itinerary, recently referred to the Committee on Judiciary for answer, be withdrawn, and the Committee on Judiciary be excused from its further consideration.

Report With-
drawn from
Committee.

This motion prevailed.

H. L. Jacobs, on a question of privilege, moved that in order to meet every possible Disciplinary requirement, the term of the Committee on Judiciary be extended for thirty days from the date of May 17, 1928, in order to care for any possible appeal from the action of the General Conference in the case of Anton Bast.

Extension
Term
Committee on
Judiciary.

The motion prevailed.

C. A. Pollock, on a question of privilege, asked and received the consent of the Conference to correct Report No. 7, of the Committee on Judiciary, recently adopted, by adding to its last

Privilege to
Correct
Report.

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DAY.
Morning.

Committee on
Judiciary,
Report No. 8.

line the following words: "such Annual Conference into a Mission or a Mission Conference."

Report No. 8, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 350, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

W. H. G. Gould moved to amend the report by adding to Paragraph 207, section 8, the words, "provided such bodies transact their business in conformity with the provisions of the Discipline."

This amendment was accepted by the Chairman of the Committee.

Leonard Garver, Jr., moved to amend the report by inserting after the words "all or any part of it" the words "unless when legally requested to do so by the Annual Conference or Church Institutions involved."

On motion of F. M. Stephenson, this amendment was tabled.

The report was adopted, as amended.

Committee on
Judiciary,
Report No. 9.

Report No. 9, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 351, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

W. H. G. Gould moved to amend the report by striking out the words "or by application to the Civil Courts."

This amendment was accepted by the Chairman of the Committee.

E. L. Kidney moved to recommit the report.

The motion of W. H. Ford to place on the table the motion to recommit did not prevail.

The motion to recommit did not prevail.

John Thompson moved to amend the report by adding the words "or by application to the Civil Courts."

The previous question was called for and the call sustained.

The amendment offered by John Thompson was adopted.

The report, as amended, was adopted.

Committee on
Judiciary,
Reports Nos.
10, 11 and 12.

Report No. 10, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 351, was read by the Secretary, and, on motion of C. A. Pollock, Chairman of that Committee, this report was adopted.

Report No. 11, of the Committee on Judiciary, printed in The

Daily Christian Advocate, page 351, was read by the Secretary, and, on motion of C. A. Pollock, Chairman of that Committee, this report was adopted.

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DAY.
Morning.

Report No. 12, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 351, was read by the Secretary, and, on motion of C. A. Pollock, Chairman of that Committee, this report was adopted.

Report No. 14, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 397, was read by the Secretary, and, on motion of C. A. Pollock, Chairman of that Committee, this report was adopted.

Committee on
Judiciary,
Reports Nos.
14 and 15.

Report No. 15, of the Committee on Judiciary, printed in The Daily Christian Advocate, page 397, was read by the Secretary, and on motion of C. A. Pollock, Chairman of that Committee, this report was adopted.

L. H. Sweetland presented the following question, and, on motion of Secretary Wade, it was referred to the Committee on Judiciary:

Judicial
Question.

Who decides when a General Conference Report or Resolution has lost its validity, as indicated in Report No. 15 of the Judiciary Committee, adopted May 18, 1928?

L. H. SWEETLAND.

Report No. 3, of the Committee on Home Missions and Church Extension, printed in The Daily Christian Advocate, page 328, was presented by E. L. Kidney, Chairman of that Committee, who moved the adoption of the report.

Committee on
Home Missions
and Church
Extension,
Report No. 3.

He secured unanimous consent to substitute the words "our Church" for the word "Methodism," in the eleventh line of the second paragraph of the report.

The motion to adopt the report prevailed.

Report No. 5, of the Committee on Home Missions and Church Extension, printed in The Daily Christian Advocate, page 328, was read by the Secretary, and E. L. Kidney, Chairman of that Committee, moved that the report be adopted.

Committee on
Home Missions
and Church
Extension,
Report No. 5.

The motion to adopt the report prevailed.

W. B. Farmer, Chairman of the Committee on Temporal Economy, on a question of privilege, moved that Report No. 17, from that Committee, printed in The Daily Christian Advocate, page 398, be next considered because of the presence of representatives of the Methodist Episcopal Church, South, who could not be present later.

Committee on
Temporal
Economy,
Report No. 17.

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Morning.

The motion for immediate consideration prevailed.

W. B. Farmer moved that the report be adopted.

E. M. Antrim moved to amend the report by substituting for the words "to request the Bishops to appoint a Commission," the provision that this matter be referred to the Commission on Federation and Church Union already authorized.

On motion of F. R. Bayley, this amendment was tabled.

John H. Lickert moved to amend the report by changing the letter "a" in Paragraph 1, line 5, to the word "the," and adding after the words "Methodist Episcopal Church" in line 6, the words "of Korea"; also to strike out the word "Korea" in line 5, so that the two amended lines will read "South, and to be organized into the Methodist Episcopal Church of Korea."

The amendment was adopted.

The previous question was called for, and the call sustained.

The motion to extend the time for the completion of this report prevailed.

The report was adopted, as amended.

Recess.

Announcements were made and the Conference was in recess at 10:30 o'clock.

The Conference reconvened at 10:40 o'clock.

Hymn 545, beginning, "Jesus Calls Us O'er the Tumult," was sung.

Correction.

On a question of privilege, E. F. Frease called attention to the fact that on pages 399 and 400 of *The Daily Christian Advocate*, in the list entitled "Ratio of Representation in the General Conference," the name of the North Africa Conference is omitted, and asked for the insertion of that name.

The request was, by common consent, approved.

The motion of W. A. Elliott, that the Bishops be requested to appoint the Commission on Church Union in Korea from the membership of the Commission on Church Union, previously authorized, was tabled, on motion of James J. Henry.

Committee on
Foreign
Missions,
Report No. 8.

Report No. 8, of the Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 329, was read by the Secretary, and W. E. Shaw, Chairman of that Committee, moved its adoption.

The report was adopted.

Fraternal
Message of
Bishop A. B.
Statton.

The Order of the Day was next presented, and Merle N. Smith, Chairman of the Committee on Fraternal Delegates,

introduced to the presiding officer Bishop Arthur B. Statton, Fraternal Delegate from the Church of the United Brethren in Christ, who brought the fraternal greetings of his Church to the General Conference.

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DAY.
Morning.

The presiding Bishop made appropriate response.

Henry L. Davis, Chairman of the Committee on Privileges, introduced to the presiding Officer, Bishop J. Arthur Hamlett, of the Colored Methodist Episcopal Church, and he was presented to the Conference.

Presentation
of Bishop
J. A. Hamlett.

On a question of high privilege, Bishop Charles B. Mitchell was presented, and he requested that the General Conference grant him the privilege of retiring from the ranks of the effective Bishops at this session, according to the provisions of the Discipline.

The Retirement
of Bishop
Mitchell.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved that Bishop Mitchell be passed in character and retired at the close of this General Conference, according to his request.

The motion prevailed.

E. D. Kohlstedt, Cipriano Navarro, I. M. Hargett, John Thompson, Samuel L. Parish, William E. Hammaker, and J. R. Gettys were heard in tribute to Bishop Mitchell.

Tributes to
Bishop
Mitchell.

Report No. 12, of the Committee on Itinerancy, printed in The Daily Christian Advocate, page 308, having been returned from conference, was presented by H. L. Jacobs, Chairman of that Committee, who moved its adoption.

Committee on
Itinerancy,¹
Report No. 12.

E. P. Dennett moved to amend the report by including among its annuitants those who are superintendents of the Anti-Saloon League.

The motion of Francis E. Baldwin to place this amendment on the table did not prevail.

J. L. McLain presented the following substitute, which, on motion of J. E. Skillington, was tabled:

Amend Discipline, Paragraph 341, Section 2, Line 2, by striking out the word "seventieth" after the word "one" and substituting instead the words, "per cent nor more than one and one-half per cent (the Annual Conference fixing the rate)," so that the paragraph shall read as follows:

"The annuity claim of a retired minister shall be not less than one per cent, nor more than one-half per cent (the Annual Conference fixing the rate) of the average salary, house rent excluded, of the effective members of his Conference, who are Pastors or District Superintendents, multiplied by the number of his years of service in the effective relation, including two years on trial as a member of an Annual Con-

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DAY.
Morning.

ference of the Methodist Episcopal Church, in a Pastorate or District Superintendency, or under appointment to an institution or organization under the control of, or under the auspices of the Methodist Episcopal Church, excepting those institutions or organizations providing an annuity for years of service in them. This section shall not apply adversely to years of service rendered prior to the day of adjournment of the General Conference of 1924.

On motion of H. L. Jacobs, the amendment offered by E. P. Dennett was tabled.

The motion of F. M. Stephenson to further consider this report to-morrow after recess prevailed.

Judicial
Question.

The motion of Secretary Wade to refer the following question to the Committee on Judiciary prevailed:

Whereas, on January 7, 1928, Bishop William F. Anderson issued the following ruling:

"Paragraph 213 of the 1924 Discipline reads:

"A Bishop, when he judges it necessary, may unite two or more Pastoral Charges for Quarterly Conferences purposes, without affecting their separate financial interests or pastoral relations."

"In the belief and hope that it may contribute to the efficiency and larger ministry of the Methodism of in-town Boston churches, I propose, if agreeable to all parties concerned, to make use of the provision herein stated in uniting First Church, Copley, and Tremont Street Churches in one Quarterly Conference."

Whereas, on January 10, 1928, Bishop William F. Anderson further ruled:

"It is my belief that in-town Methodism of Boston can be largely improved and Christ's kingdom advanced by simplification in the administration of our resources, therefore, by virtue of the power resident in me as Bishop of the Boston Area to 'Fix the appointments of the preachers,' and hence in accordance with Paragraph 607 of the 1924 Discipline, entitled 'Consolidation of Churches'; and Paragraph 213 (quoted above), I propose that First Methodist Episcopal Church, Boston, should be united with the Copley-Tremont Street Methodist Episcopal Church, which are now united under the legal name of 'The Methodist Religious Society in Boston.' I further propose that as there is to be only one Board of Trustees, so there shall be but one Quarterly Conference, but for the time being, there shall be maintained three Pastoral Charges, with three pastors, and three Official Boards."

Whereas, certain officials of the churches concerned have raised the question as to whether or not this proposal may be legally carried out.

Therefore, as one of the pastors of the Methodist Religious Society in Boston, I respectfully request the Committee on Judiciary to render a decision on the following question:

Has a Bishop of the Methodist Episcopal Church power, when he judges it necessary, to unite two or more Pastoral Charges for Quarterly Conference purposes without affecting their pastoral relations, but so as to bring all of the property interests under the control of one Board of Trustees?

LYNN J. RADCLIFFE.

Adjournment.

The announcements were made, and the Conference adjourned, with the benediction pronounced by the presiding Bishop.

SATURDAY MORNING, MAY 19, 1928

MAY 19
EIGHTEENTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Frederick T. Keeney presiding, who presented Bishop Adna W. Leonard, to have charge of the devotional service.

Hymn 461, beginning, "How Firm a Foundation," was sung, and prayer was offered by J. Ralph Magee. Bishop Leonard led the Conference in appropriate responsive sentences, followed by the Doxology.

Devotions.

The devotional address was based upon Acts 17, 18, and at its close Ralph S. Cushman offered prayer.

Hymn 361, beginning, "Walk in the Light," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that committee that they had examined the Minutes of Friday, May 18, and they are correct. The report of the Committee was accepted and the Journal thus approved.

Journal.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the following adjustments:

W. E. Winger, lay delegate, Genesee Conference, excused for Monday, May 21.

John Raine, regular lay delegate, West Virginia Conference, previously excused, has returned and is in his seat to-day.

J. C. Gilbreath, ministerial delegate, Saint Louis Conference, excused from the sessions of May 18 and 19. Harvey A. Jones, reserve delegate, seated in his place.

T. H. Maytag, lay delegate, Iowa Conference, excused for Monday, May 21.

Elmer Guy Cutshall, ministerial delegate, Colorado Conference, excused for May 23 only. H. G. Goodsell, first reserve, seated in his place for that day only.

R. E. Peck, lay delegate, Maine Conference, excused permanently after the session of May 22, G. B. Hunter, second reserve, seated in his place.

James E. MacMurray, lay delegate, Rock River Conference, excused for May 19 and 21.

Edward P. Hall, ministerial delegate, Kentucky Conference, excused permanently after the session of May 25.

James A. McRae, lay delegate, North Carolina Conference, excused permanently after the session of May 23. R. B. McRary, first reserve, seated in his place.

J. T. Scull, ministerial delegate, Indiana Conference, excused for May 21 only. C. E. Flynn, first reserve, seated in his place.

T. O. Mork, reserve lay delegate, West Wisconsin Conference, excused after the session of May 19.

J. W. LaGrone, ministerial delegate, Northwest Iowa Conference, excused for Monday, May 21, only.

E. P. V. Ritter, lay delegate, New York Conference, permanently excused after the session of May 19.

LOUIS M. POTTER, *Chairman.*
J. R. GETTYS, *Secretary.*

MAY 19
EIGHTEENTH
DAY.
Morning.

Bishop E. G. Richardson, Secretary of the Board of Bishops, on a question of privilege, presented the following nominations for committee memberships and, on motion, they were approved, and the persons named duly elected.

Change in the
Committee on
Revision.

Committee on Revision: J. Edgar Skillington, in place of W. E. Shaw, excused.

Committee on
Interdenom-
inational
Relations.

Committee on Interdenominational Relations: Bishops: W. F. McDowell, F. J. McConnell, F. D. Leete, Herbert Welch, E. G. Richardson, C. L. Mead, R. E. Jones. Laymen: E. H. Cherrington, J. R. Joy, C. A. Pollock, W. H. Gould, Mrs. Thomas Nicholson, Mrs. W. H. C. Goode, I. G. Penn, F. A. Horne, W. T. Williamson, Earl R. Conder, H. C. Black, J. H. Foresman, T. R. Davis, John H. McCallum, J. A. James. Ministers: Robert Bagnell, R. N. Merrill, H. E. Woolever, L. C. Wright, J. H. Race, R. B. Stansell, E. M. Antrim, B. F. Abbott, Ray Allen, Paul M. Edwards, L. T. Guild, E. A. Elliott, O. W. Auman, F. W. Court, F. W. Mueller.

Message from
the Southern
California
Interdenom-
inational
Convention.

Secretary Wade announced the receipt of the following telegram from the Southern California Interdenominational Convention, now in session at Los Angeles:

General Conference Methodist Episcopal Church, Kansas City, Mo.:

Interdenominational Convention Southern California, Mexican and Latin American Churches sends hearty greetings.

JOSE VENECIO, *President.*
COSME C. COTA, *Secretary.*

Message from
J. W. Hoffman.

Secretary Wade also announced the receipt of the following letter from President John W. Hoffman, of the Ohio Wesleyan University:

Ohio Wesleyan University, Delaware, Ohio.

Office of the President.

My dear Mr. Wade: The greetings of the General Conference greatly heartened me. It is difficult for me to adjust myself to the role of a sick man and I hope soon to be out of that class. Will you kindly express to the General Conference, verbally, my grateful recognition of their fine and fraternal thoughtfulness. Sincerely yours,

JOHN W. HOFFMAN.

May 15, 1928.

Supplemental
Report of the
Trustees of the
Chartered
Fund.

Secretary Wade presented to the Conference the following supplemental quadrennial report of the Trustees of the Chartered Fund, which, on his motion, was adopted, and the election of Trustees effected, as called for by the report:

Since the preparation of the quadrennial report of the Chartered Fund, dated January 19, 1928, two of our Board, viz., Dr. George E. Thomas and Charles Edenborn, have died. In their place the Board has elected

Mr. William S. Pilling and Mr. Harold Parkin. The General Conference is respectfully requested to confirm their election.

M. H. ROMETSCH, *President of the Board.*
EDGAR J. PERSHING, *Sec'y of the Board.*

MAY 19
EIGHTEENTH
DAY.
Morning.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the presiding Bishop, Hon. Charles H. Burke, United States Commissioner of Indian Affairs, and he was introduced to the Conference.

Presentation
of
Commissioner
Burke.

On motion of L. O. Hartman, Chairman of the Commission of Twenty-five on Central Conferences, the Rules were suspended in order to receive the report of the Commission on Proposed Statutory Legislation, made necessary by certain constitutional amendments already approved by this Conference.

Rules
Suspended.

Report No. 2, of the Commission of Twenty-five on Central Conferences, printed in The Daily Christian Advocate, pages 420-422, was read by the Secretary.

Report No. 2,
Commission
on Central
Conferences.

L. O. Hartman, Chairman of that Commission, moved that the report be adopted.

Ray Allen moved to amend the report by substituting the word "recommend" for the word "adopted" in the introductory paragraph of the report. Also to strike out all following the word "adopted" in the fourth line from the bottom of the same paragraph, and suggested a re-editing of Section 3 of the report.

The proposed amendments were accepted by the Chairman of the Commission.

V. M. Ilahibaksh moved to amend the report by changing the word "of" in the sentence "the Central Conference of Southern Asia" to the word "in" so as to read "the Central Conference in Southern Asia," which amendment was accepted by the Chairman of the Commission.

D. F. Helms offered a substitute for Item 4 of the report, on page 421 of The Daily Christian Advocate, as follows: "The tenure of Bishops elected by a Central Conference shall be the same as the tenure of General Superintendents elected by the General Conference."

W. H. Finch moved to place the substitute on the table.

The point of order raised by R. B. Urmey, that action on the substitute should be postponed until the Committee on Judiciary presents its report on Episcopal Tenure, was declared not well taken.

The motion to lay the substitute on the table prevailed.

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EIGHTEENTH
DAY.
Morning.

The previous question was called for, and the call sustained.

L. O. Hartman, Chairman of the Commission, asked common consent to change the word "it," at the top of the first column, page 421, second line, to the words "Central Conference," and to make change in the last two lines of the report so as to read "lapse with the quadrennium ending in 1932."

On motion, common consent was granted.

On motion of L. O. Hartman, the editors of the Discipline were authorized to make all necessary verbal changes in the report without changing its meaning.

The motion to adopt the report as amended prevailed.

Recon-
sideration.

L. O. Hartman, Chairman of the Commission, moved to reconsider our previous action by which the proposed constitutional amendments were to be submitted to Annual and Lay Electoral Conferences in the fall of 1928, so that provision may be made for such submission in 1929.

The motion to suspend the Rules prevailed.

The motion to reconsider prevailed.

Change of
Date.

The motion of L. O. Hartman prevailed to change the figures in Report No. 1, of the Commission, in the sixth line of Section 3, division 2, from "1928" to "1929," so that the corrected line shall read "in the spring and fall of 1929."

Rules
Suspended.

O. W. Fifer, Chairman of the Committee on Episcopacy, moved to suspend the Rules for the purpose of submitting Reports Nos. 6 and 7, from that Committee.

This motion prevailed.

Committee on
Episcopacy,
Report No. 6.

Report No. 6, Committee on Episcopacy, printed in The Daily Christian Advocate, page 422, was read by the Secretary, and by common consent, its title was changed to read "Effectiveness of General Superintendents" instead of "Residences of General Superintendents."

On motion of O. W. Fifer, Chairman of that Committee, the report was adopted.

Committee on
Episcopacy,
Report No. 7.

Report No. 7, Committee on Episcopacy, printed in The Daily Christian Advocate, page 422, was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved its adoption.

By common consent, the word "assignments" was substituted for the word "appointments," in the fourth line of the last paragraph of the report.

J. M. Walker moved to recommit the report with instructions

to reduce the number of Episcopal Areas in the United States to eighteen.

The motion of J. A. Holmes, to extend the time did not prevail.

The motion of W. P. MacVey to strike out "Seoul, Stockholm and Atlanta," was declared out of order in face of the motion to recommit.

The motion of E. L. Kidney to place the motion to recommit on the table did not prevail.

Announcements were made and the Conference was in recess at 10:30 o'clock.

Recess.

The Conference reconvened at 10:40 o'clock.

Hymn 408, beginning, "Lead on, O King Eternal," was sung.

L. M. Edwards yielded his floor privilege to Henry L. Davis, Chairman of the Committee on Privileges, who presented J. B. Hingeley to introduce to the Conference Reverend Francis E. Smith, Executive Secretary of Pension Work for the Church of the Disciples of Christ in America, and Mr. Monell Sayre, Executive Vice-President of the Church Pension Fund of the Protestant Episcopal Church.

Presentation
of Rev. F. E.
Smith and
Mr. Monell
Sayre.

Mr. Sayre briefly addressed the Conference.

The motion of F. M. Stephenson to defer consideration of the Order of the Day for the purpose of continuing consideration of Report No. 7, of the Committee on Episcopacy, was declared out of order because of the suspension of the Rules, and further, because reports from the Committee on Episcopacy have priority of consideration.

H. L. Jacobs moved to amend the pending motion to recommit Report No. 7, so that the Committee on Episcopacy shall eliminate two Episcopal Areas in the United States of America and one outside the United States of America.

E. P. Robertson moved to amend the amendment by adding that the committee make such reductions as shall affect residences in close proximity to each other.

The motion of W. S. Bovard to lay on the table the amendment to the amendment prevailed.

The previous question was called for, and the call sustained.

F. R. Bayley asked for a division of the question before the Conference, but the presiding Bishop ruled that the question was not divisible.

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The motion to adopt the amendment offered by H. L. Jacobs did not prevail.

On motion of H. L. Jacobs, O. W. Fifer, Chairman of the Committee on Episcopacy, was granted five minutes to discuss the motion to recommit, under suspension of the Rules.

On motion of E. H. Cherrington, the motion to recommit the report was tabled.

The motion to adopt the report prevailed.

Order of the
Day.

O. W. Fifer moved that the first ballot for the election of General Superintendents be made the Order of the Day for Monday morning next, immediately after recess.

A. M. Wells moved to amend to the effect that this ballot be taken immediately.

On motion of J. N. Dryden, the amendment was tabled.

Balloting
Deferred.

J. E. Skillington moved to amend to the effect that voting for General Superintendents be deferred until final disposition shall be made of the reports of the Committee on Judiciary and the Committee on Episcopacy dealing with the question of Episcopal tenure.

This amendment was accepted by O. W. Fifer.

The motion, as amended, prevailed.

On motion of H. L. Jacobs, the question of the number of General Superintendents to be elected was referred to the Committee on Episcopacy.

Judicial
Question.

C. M. Caldwell presented the following question, which, on his motion, was referred to the Committee on Judiciary.

Whereas, Under the subject of "Building Churches," Section 3, Chapter 2, of Part 6, of the Discipline, no other Building Committee is provided for,

Resolved, That the Committee on Judiciary be requested to define the rights and duties of the Committee provided for under Paragraph 358 of the 1924 Discipline of the Church.

CHAS. W. CALDWELL,
S. J. McDONALD,
T. H. PINCKNEY,
MRS. DAISY BULKLEY TAYLOR.

Secretary Wade presented certain questions from George A. Cooke, concerning the constitutionality of the Area system, and moved that they be referred to the Committee on Judiciary.

On motion of F. R. Bayley, the motion to refer was tabled.

Secretary Wade presented questions from George A. Cooke, concerning the constitutionality of sending General Superintend-

ents to foreign territory, and moved that these be referred to the Committee on Judiciary.

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Morning.

On motion of F. R. Bayley, the motion to refer was tabled.

Secretary Wade presented a question from Fletcher Homan regarding the power of Bishops to appoint pastors under certain conditions, and, on his motion, this question was referred to the Committee on Judiciary.

Judicial
Question.

Secrétary Wade announced the receipt of the following telegram from the Southern Baptist Convention:

Message from
the Southern
Baptist
Convention.

Methodist General Conference, Kansas City, Mo.

Greeting in Christian fellowship. See First Peter, chapter one, verses one and two.

SOUTHERN BAPTIST CONVENTION,
By HIGHT C. MOORE, *Secretary*.

O. W. Fifer, Chairman of the Committee on Episcopacy, on a question of privilege, asked common consent to insert in report No. 7, from that Committee the number "3" as being the number of General Superintendents to be elected in order to fill vacancies.

Number of
General Super-
intendents to
be Elected.

Consent was granted.

H. L. Jacobs moved to suspend the Rules to the effect that hereafter five minutes shall be the limit in debate for all speakers, except Chairmen of Committees and Commissions, the same to begin on Monday, next, the Chairmen to have ten minutes.

Limited
Debate.

The motion to suspend the Rules prevailed.

H. L. Jacobs moved that beginning on Monday next, the debate limit for all speakers be five minutes, except that Chairmen of Committees and Commissions shall be granted ten minutes.

J. M. Walker moved to amend to the effect that the five minute rule be applicable to Chairmen as well as others.

The motion of S. P. Archer to place this amendment on the table did not prevail.

The previous question was called for, and the call sustained.

The motion to adopt the amendment did not prevail.

The motion of H. L. Jacobs was adopted.

On a question of privilege, W. C. Hartinger, Chairman of the Committee on the Shawnee Indian Mission Memorial, presented the following report, which, on his motion, was adopted:

Report of the
Committee on
the Shawnee
Indian Mission
Memorial.

Your Committee on the Shawnee Mission Memorial begs leave to report that it has met with the local Committee and all arrangements have been completed for a fitting celebration Sunday afternoon, May 20.

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There will be a number of brief addresses and special music. The main address will be made by the Hon. Charles H. Burke, United States Commissioner of Indian Affairs.

The local Committee has arranged for the transportation of all delegates and friends who desire to attend. Your Committee desires to urge all delegates to join in this appropriate recognition.

Order of the
Day.

Secretary Wade moved that Report No. 12, of the Committee on Itinerancy, be made the Order of the Day for Monday morning next, after action is taken on the report on the Journal.

This motion prevailed.

Adjournment.

Announcements were made, and the Conference adjourned, with the benediction pronounced by Bishop William Burt.

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Morning.

MONDAY MORNING, MAY 21, 1928

The Conference convened at 8:30 o'clock, with Bishop H. Lester Smith presiding, who presented Bishop Matthew W. Clair, to be in charge of the devotional service.

Devotions.

Hymn 135, beginning, "Majestic Sweetness Sits Enthroned Upon the Saviour's Brow," was sung, and prayer was offered by Samuel H. Sweeney.

The devotional address was based upon 2 Corinthians 5. 1-17, and at its close the Bishop offered prayer.

Hymn 490, beginning, "Saviour, More Than Life to Me," was sung.

Journal.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of Friday, May 18, and they are correct. The report of the Committee was accepted and the Journal thus approved.

Presentation
of Rev. Daniel
A. Poling.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the presiding Bishop, Reverend Daniel A. Poling, President of the United Society of Christian Endeavor, and he was introduced to the Conference.

On motion of Henry L. Davis, the privilege of the floor was granted to Mrs. E. H. Forrest, who presented the following resolution, which, on her motion, was adopted:

Tribute to
Judson S. Hill.

That the apostle Paul was dominated by the divine touch, when he saw and heard the man of Macedonia calling: "Come over and help us," no one doubts.

We like to think that John Wesley, the founder of our beloved Methodism, was especially in the spirit, when he exclaimed, "The world is my parish," and that our beloved Church in her endeavors to make Wesley's dream of the world-wide conquest real, was also inspired of God.

In this conquest the Church has been called to administer to all races

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of mankind; among those who have been beneficiaries of his spiritual touch, is the American Negro.

To his redemption, the Church has truly dedicated the best brain and heart of her noblest sons and daughters.

Time fails to tell of R. S. Rust, J. M. Walden, J. M. Braden, W. P. Thirkield and Judson S. Hill, who, through faith subdued Kingdoms, wrought righteousness, stayed the mouths of lions, waxed valiant in fight and turned to flight the armies of the aliens.

Whereas, Of this group of nobles of whom the world was not worthy, Dr. Judson S. Hill, President of the Morristown Normal College, is the sole active educational survivor; and,

Whereas, He is carrying on to-day on the same spot on which he began his work forty-seven years ago, and,

Whereas, The old slave pen, then valued at \$500, in which he began his work, has given place to a modern school property worth \$500,000; and,

Whereas, His exploits in the development of human character have been equally striking, which is evidenced by the fact that one of the faculty of the School was formerly sold as a slave in the old building; and,

Whereas, Dr. Judson S. Hill is the oldest college president in the United States in years of service, having given nearly fifty years of his life to the education of the Negro. During these years he has been a member of a Negro Conference which has shown its appreciation and love for him by electing him for seven quadrenniums as their only delegate. He is the only member now living who was a member of the Conference when it was organized. More than 2,000 teachers have been furnished to the schools in the South; over 100 of the students have gone into the ministry of the Methodist Episcopal Church and other denominations; and,

Whereas, His devoted and charming wife, Mrs. Hill, has labored with him during all these years, in a most beautiful and sacrificial way, we also make acknowledgment of our gratitude and appreciation for God's gift of her to our people; therefore, be it

Resolved, We desire to express our appreciation of the value and extent of the great work of this Christian man and his wife and we ask that J. B. F. Shaw escort Dr. Hill to the platform and present him to the General Conference.

NELLIE L. FORREST.

In harmony with this resolution, Judson S. Hill was presented to the Conference and made appropriate remarks.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the following adjustments:

W. C. Coffey, lay delegate, Minnesota Conference, permanently excused after session of May 19.

Edwin F. Lee, ministerial delegate, Malaya Conference, excused from the session of May 19. J. M. Hoover, first reserve, seated in his place.

Edwin J. Gale, ministerial delegate, Missouri Conference, excused for May 21, 22, 23. E. C. Morgan, first reserve, seated in his place.

J. A. Taylor, lay delegate, Saint Louis Conference, permanently excused after the session of May 19. Leslie J. Lyons, first reserve, seated in his place.

Lucius H. Bugbee, ministerial delegate, Northern Minnesota Conference, excused for May 19 and 21. G. Valentyne, reserve, seated in his place.

C. S. McCreight, lay delegate, Oklahoma Conference, permanently excused after session of May 18. William F. Britson, reserve delegate, seated in his place beginning May 19.

M. B. Nelson, lay delegate, Des Moines Conference, permanently excused after session of May 19.

Louis S. Wilson, lay delegate, New Mexico Conference, permanently

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excused after the session of May 19. Philip Harsh, first reserve, seated in his place.

E. S. Weaver, ministerial delegate, West Ohio Conference, excused for May 21 and 22.

Louis A. Copeland, lay delegate, Southern California Conference, permanently excused after May 19.

J. B. Walker, first ministerial reserve delegate, Northwest Iowa Conference, seated to-day only, in place of J. W. LaGrone, excused.

A. L. Hickson, lay delegate, Southern California Conference, permanently excused after the session of May 26.

A. I. Oliver, ministerial delegate, Maine Conference, permanently excused after session of May 18.

William W. M. Henry, lay delegate, Delaware Conference, permanently excused after the session of Monday, May 21.

LOUIS M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

Committee on
Fraternal
Delegates.

F. G. H. Stevens, for the Committee on Fraternal Delegates, presented the following report, which, on his motion, was adopted:

That Orders of The Day be fixed as follows:

Tuesday, at 11:00 A. M., for reception of Bishop Hoyt M. Dobbs, Fraternal Delegate, Methodist Episcopal Church, South.

Wednesday, at 11:00 A. M., for reception of Dr. Thomas H. Lewis, Fraternal Delegate, Methodist Protestant Church.

Thursday, immediately at opening of afternoon session, for reception of Dr. Wm. H. Thomas, Fraternal Delegate from the African Methodist Episcopal Church, and Bishop Walls, Fraternal Delegate, African Methodist Episcopal Zion Church.

Presentation
to Bishop
Mitchell

E. C. Dixon, on a question of privilege, and representing the delegates from the Saint Paul Area, presented to Bishop Charles B. Mitchell a floral tribute, with appropriate remarks.

In consonance with this resolution, Bishop Mitchell addressed the Conference.

Looking
Toward Final
Adjournment.

H. L. Jacobs, on a question of privilege, moved that the Committee of Elected Chairmen be instructed to fix the time for the holding of afternoon and evening sessions, and likewise the date for our final adjournment, and to make report of the same to the Conference at an early date.

This motion prevailed.

Memorial
Referred.

E. J. Hammond presented a memorial from the delegates of the Georgia and Saint Johns River Conferences concerning the boundary lines of these Conferences, which, on his motion, was referred to the Committee on Boundaries.

H. E. Simpson presented the following resolution, which, on his motion, was adopted:

Publication
Address of
Commissioner
Burke.

Whereas, At the Shawnee Methodist Mission Celebration held yesterday under the auspices of this General Conference, an address was given by United States Commissioner of Indian Affairs, Hon. Charles H. Burke, which contained much valuable information concerning the educational and religious work among the Indians, and the policies of the United States Government concerning the same; and,

Whereas, Time did not permit the delivery of the entire address and but a limited number of this body were able to be present because of one other meeting held at the same time; be it

Resolved, That we request that this address be published in The Daily Christian Advocate, or that it be printed in some other suitable form and distributed to all members of the General Conference.

HOWARD E. SIMPSON.

Secretary Wade presented the following resolution, which, on his motion, was referred to the Committee on Judiciary.

Whereas, This General Conference has adopted a proposed amendment to the Constitution of the Methodist Episcopal Church and passed a resolution calling for a special session of the several Lay Electoral Conferences to consider and vote on the same; and,

Whereas, There has been considerable confusion in the past because of the uncertainty as to whether delegates elected to the last Lay Electoral Conference serve throughout the quadrennium, or whether the churches must elect new delegates for each and every special session of the Lay Electoral Conference; and,

Whereas, A failure to call a special session in a proper and legal manner may make it possible for some one to call in question the legality of the entire proceedings; therefore, be it

Resolved, The Judiciary Committee be requested to render a decision on the following question:

"Are delegates to Lay Electoral Conferences elected for the Quadrennium, or must there be a new election in the regular way by the churches for each and every special session of the Lay Electoral Conference?"

R. CLARENCE BROWN.

C. A. Pollock, Chairman of the Committee on Judiciary, asked for common consent to defer until to-morrow consideration of the report of that committee on the subject of Episcopal Tenure, which consent was granted.

Secretary Wade presented the Order of the Day, namely, continued consideration of Report No. 12 of the Committee on Itinerancy, entitled "Annuity Claim of Retired Ministers," and announced that all amendments and substitutes previously presented had been properly disposed of and that the motion before the Conference was the motion to adopt.

J. E. Skillington moved to amend by striking out the last sentence of the report, "however, when any Annual Conference shall pay twenty-five dollars (\$25.00) per year for each year of effective service, it shall be considered to have met the requirements of this paragraph."

J. H. MacDonald moved that the reading of the Discipline of 1924 be substituted for Paragraph 341, Section 2, in the report.

The previous question was called for and the call sustained.

The motion to extend the time before recess for the completion of this report prevailed.

The motion of John Goorley to place the substitute on the table did not prevail.

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Morning.

Judicial
Question.

Committee on
Itinerancy,
Report No. 12.
(Consideration
Resumed.)

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On motion of J. N. Dryden, the amendment was tabled.

The motion to adopt the substitute did not prevail, the result by count vote being as follows: For, 390; against, 396.

The motion of F. M. Stephenson to place the report on the table did not prevail.

Division
Requested.

Arba Martin requested a division of the report so that all of it after the word "Conference," in the second paragraph, shall be one division, and the remainder of the report be the second division.

The motion of W. R. Keesey to recommit the report was tabled, on motion of G. W. Henson.

The first division of the report was then adopted.

The second division of the report was next adopted.

Vote was then had on the entire report, which was adopted.

Recess.

Announcements were made, and the Conference was in recess at 10:45 o'clock.

The Conference reconvened at 10:55 o'clock.

Hymn 2, beginning, "Come, Thou Almighty King," was sung.

C. A. Pollock, Chairman of the Committee on Judiciary, on a question of privilege, called a meeting of that Committee immediately, and the Conference excused its members for that purpose.

The motion of I. M. Hargett to make all seats in the gallery free for the Wesley Memorial Service on Thursday morning next, was tabled, in view of the fact that many of these seats, having already been sold for the entire period of the Conference, were not now under our control.

Mario Capelli was heard in two pleasing tenor solos.

Chih Ping Wang, on a question of privilege, presented the following cablegram:

Prayer for
China.

General Conference, Kansas City, Mo.:

Peking, May 19, 1928.

General Conference, please pray for us in the crisis.

CHINA FINANCIAL COMMITTEE.

On motion of Chih Ping Wang, the Conference directed special prayer to be offered for the Conferences and people of North China, and Bishop W. F. McDowell led in such petition.

Defining
Charges or
Complaints.

W. H. G. Gould, on a question of privilege, presented the following memorial, which, on his motion, was referred to the Committee on Itinerancy, under suspension of the Rules.

We do hereby memorialize the General Conference to adopt the necessary amendments to the Discipline to provide that all complaints or

charges against Bishops or Missionary Bishops under Paragraphs 244 or 249 shall be termed, "teaching contrary to the standards of the Church," and that all complaints or charges against Bishops or Missionary Bishops under Paragraphs 245 or 251 shall be termed "Maladministration," and also to revise Paragraph 243 to conform thereto. And that a commission shall be appointed to report at the General Conference of 1932 recommendations for a revision of the entire subject of judicial procedure.

W. H. G. GOULD,
GEORGE W. HENSON,
S. TAYLOR WILSON,
C. F. EGGLESTON,
JOHN M. DORAN,
WILLIAM BOYD,

HAROLD PAUL SLOAN,
W. E. HAMMAKER,
S. B. SALMON,
A. E. PIPER,
ERNEST H. CHERRINGTON.

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NINETEENTH
DAY.
Morning.

Report No. 1, Committee on American Bible Society, printed in The Daily Christian Advocate, page 328, was read by the Secretary, and, on motion of A. S. Williams, Chairman of that Committee, the report was adopted.

Committee on
American Bible
Society Reports
Nos. 1 and 2.

Report No. 2, of the Committee on American Bible Society, printed in The Daily Christian Advocate, page 328, was read by the Secretary, and on motion of A. S. Williams, Chairman of that Committee, the report was adopted.

Henry L. Davis, Chairman of the Committee on Privileges, presented in this connection Eric M. North, recently elected General Secretary of the American Bible Society, who was introduced to the Conference.

Presentation
of
Eric M. North.

Report No. 1, Committee on Temperance, Prohibition, and Public Morals, printed, as revised, in The Daily Christian Advocate, page 412, was presented by E. C. Wareing, Chairman of that Committee, and, on his motion, it was adopted.

Committee on
Temperance,
Prohibition,
and Public
Morals,
Reports
Nos. 1 and 4.

Report No. 4, Committee on Temperance, Prohibition, and Public Morals, printed in The Daily Christian Advocate, page 413, was presented by E. C. Wareing, Chairman of that Committee, who moved its adoption.

H. L. Jacobs moved to amend by changing the word "official" in the fifth line of the second paragraph to the word "corporate," which amendment was accepted by the Chairman of the Committee. The motion to adopt the report, as amended, prevailed.

Report No. 10, Committee on State of the Church, printed in The Daily Christian Advocate, page 329, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved that it be adopted.

Committee on
State of the
Church,
Report No. 10.

The Chairman of the Committee announced the corrected vote in the Committee on this report to be, for, 104; against, 2;

Corrections.

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DAY.
Morning.

and asked for common consent to strike out the words "fifty-two" in line 5 of the third paragraph of the report.

Common consent was granted.

Common consent was also given to eliminate from the report the following words in the next to its last paragraph, "By saving politics from pollution, business from baseness, and all social relations from selfishness" these having been already eliminated in the Committee.

O. W. Fifer moved to amend by changing the word "standards" line 5, paragraph 3, to the word "principles," which amendment was accepted by the Chairman of the Committee.

The previous question was called for, under suspension of the Rules, and the call sustained.

The motion to adopt the report, as amended, prevailed.

Committee on
State of the
Church,
Reports
Nos. 7 and 8.

Report No. 7, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 350, was read by the Secretary, and, on motion of D. L. Marsh, Chairman of that Committee, the report was adopted.

Report No. 8, of the Committee on State of the Church, printed in *The Daily Christian Advocate*, page 350, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved that the report be adopted.

E. F. Tittle moved to amend in the second paragraph from the bottom of the printed report so that it will read, "we are opposed to all military training in high schools and to compulsory military training in colleges and universities."

This amendment was accepted by the Chairman of the Committee.

J. J. Shy moved to amend in the next to the bottom paragraph as printed, by striking out the word "High" and substituting the word "Methodist," and by striking out the word "compulsory," so that the paragraph will read "we are opposed to military training in Methodist schools, colleges and universities"; also to further amend by inserting the words "for foreign distribution" after the words "mail matter," and to harmonize other sections of the report therewith.

On motion of J. E. Skillington, the amendment was tabled.

On motion of H. L. Jacobs, the time was extended for ten minutes.

The motion of O. W. Fifer to amend by striking out the

word "universities" in the second and third lines of the second paragraph of the report was, on motion of W. H. Finch, placed on the table.

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DAY.
Morning.

The previous question was called for, and the call sustained.

O. W. Fifer called for a division of the question, the first to be with regard to other schools than universities, and the second to be with regard to universities, as affected by this report.

Division
Requested.

The first division of the report was then adopted.

The second division of the report was next adopted.

Vote was then taken on the adoption of the entire report, as amended, and the motion to adopt prevailed.

The following asked to be recorded as voting against the adoption of the report:

Negative Votes
Recorded.

John C. Letts, Baltimore; Florence Hooper, Baltimore; Hiram H. Woodburn, Wyoming; Frank McDonough, Sr., Colorado; W. W. Sullivan, Florida; Frank C. Dyer, Troy; C. T. Woodland, North Carolina; V. M. Ilahibaksh, Bengal; H. S. Wiley, Illinois; Percy S. King, California; Ivory G. Rodda, California; Henry G. Black, Holston; Joseph J. Shy, Missouri; W. B. Robinson, North-East Ohio; S. H. Hicks, Wyoming; Frank L. Howard, Wyoming; John Marshall, Kansas; Howard E. Simpson, North Dakota.

On motion of H. J. Roan, the Secretary was instructed to reply to the cablegram recently received from the North China Financial Committee.

Secretary Wade read the following letter, addressed to the Board of Foreign Missions by the Chinese Minister at Washington, D. C.:

Rev. Dr. Ralph E. Diffendorfer, Board of Foreign Mission of The Methodist Episcopal Church, 150 Fifth Ave., New York, N. Y.:

Message from
the Minister to
the U. S. from
China.

Dear Dr. Diffendorfer: I regret very much to read in the newspapers of the report of the death of Mrs. William T. Hobart at Taian. I understand that she is a member of your Mission. I therefore wish to express to you and through you to her family my personal deep sympathy and condolence. It distresses me to think that persons like Mrs. Hobart, who devotes her entire life to the promotion of welfare of the Chinese people, should lose her life at a time when we need the most all such devoted friends.

Yours sincerely,
S. K. ALFRED SZE,
Minister to the U. S. from China.

Secretary Wade announced the receipt of the following telegram from the Gideons:

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NINETEENTH
DAY.
Morning.

Message from
the Gideons.

Mr. Moderator, care Methodist Episcopal Conference, Kansas City, Mo.:

Gideons of New York State, assembled in convention in Elmira, send cordial Christian greetings to the ministers and lay delegates assembled in Kansas City, Mo. Let us stand together in prayer and effort to spread the gospel of Jesus Christ by word of the Holy Bible, placing the same in the hotels, guest rooms, in the United States and Canada. May God richly bless your Conference.

W. A. BARBER, *Secretary.*

Memorial
Referred.

On motion of Secretary Wade, a belated memorial from the Mexico Annual Conference was referred to the Committee on Temporal Economy.

Re-reference.

On motion of Secretary Wade, the memorial recently presented by W. H. G. Gould and others, and referred to the Committee on Itinerancy, was recalled from that Committee, and re-referred to the Committee on Episcopacy.

Adjournment.

On motion, the Conference adjourned with the benediction pronounced by the presiding Bishop.

MAY 22
TWENTIETH
DAY.
Morning.

TUESDAY MORNING, MAY 22, 1928

The Conference convened at 8:30 o'clock, with Bishop Edgar Blake presiding, who presented Bishop L. J. Birney, to be in charge of the devotional service.

Devotions.

Hymn 364, beginning, "My Saviour, on the Word of Truth in Earnest Hope I Live," was sung, and prayer was offered by Handel Lee.

The devotional address of Bishop Birney was based upon St. Matthew 20. 20-24, and at its close prayer was offered by Ren Yen Lo.

Hymn 375, beginning, "Jesus, Thine All Victorious Love," was sung.

Journal.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of Monday, May 21, and they are correct. The report of the Committee was accepted, and the Journal thus approved.

Committee on
Credentials.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following changes:

Philip L. Frick, ministerial delegate, Troy Conference, excused from sessions of May 23, 24, 25.

Matthew S. Davage, lay delegate, Louisiana Conference, permanently excused after the session of May 26.

J. M. Hoover, ministerial delegate, Malaya Conference, seated for May 19, will continue indefinitely.

F. Spence, ministerial delegate, Michigan Conference, permanently excused after session of May 23.

Thaddeus Taylor, lay delegate, Louisiana Conference, permanently excused after the session of May 26.

George A. Warmer, ministerial delegate, Southern California Conference, permanently excused after the session of May 24. A. J. Hughes, first reserve, without extra expense, seated in his place.

Oliver E. Gray, regular lay delegate, West Wisconsin Conference, has arrived and was seated May 21.

Edward H. Redstone, lay delegate, New England Conference, permanently excused after May 26th.

W. E. Winger, lay delegate, Genesee Conference, excused for May 21, did not use the excuse granted.

F. L. Thornberry, lay delegate, Northern New York Conference, permanently excused after the session of May 28.

W. H. S. White, lay delegate, Baltimore Conference, permanently excused after session of May 25.

LOUIS M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the presiding Bishop, Reverend J. T. Wardle Stafford, of the British Wesleyan Conference, who was introduced to the Conference and spoke briefly.

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DAY.

Presentation of
Rev. J. T. W.
Stafford.

Henry L. Davis, for the same Committee, presented Reverend Albert J. Nast, former Editor of the *Christliche Apologete*, who was introduced to the Conference.

Presentation of
Rev. A. J.
Nast.

Henry L. Davis, for the same Committee, presented Reverend S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, who was introduced to the Conference and spoke briefly.

Presentation of
Rev. S. Parkes
Cadman.

On motion of Henry L. Davis, the visitors just presented were invited to occupy seats on the platform.

On a question of privilege, Bishop A. W. Leonard, Chairman of the Committee on Boundaries, requested the appointment of a Commission of Eleven to consider the matter of dissolving the New Mexico Annual Conference, that it may thereafter be organized into a Mission, the Commission to report not later than Saturday, next.

Commission
on New Mexico
Conference.

On motion of A. L. Miller, the Conference voted to create this Commission.

O. P. Miller, Treasurer of the General Conference Expense Fund, announced that one hundred and seventy-five delegates had not yet filed their expense accounts with the Treasurer, and urged that these take such action at once.

Secretary Wade, as Chairman of the Committee of Elected Chairmen, reported for that Committee the recommendation that an evening session be ordered for to-day at 8 o'clock, and

Afternoon and
Evening
Sessions.

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TWENTIETH
DAY.
Morning.

that each day thereafter there be afternoon sessions at 2:30 o'clock, and evening sessions at 8 o'clock.

George Mecklenburg moved to amend by excluding Thursday afternoon, next, from this provision. It being generally understood that business sessions are to have right of way since yesterday, George Mecklenburg withdrew his amendment, and asked for common consent to permit Mrs. Ella A. Boole, President of the Woman's Christian Temperance Union, and the Reverend S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, to be heard as the Order of the Day on Thursday, in the afternoon.

Common consent was granted.

Secretary Wade moved that the Commission of Eleven, recently authorized upon request of the Committee on Boundaries, be named by the Board of Bishops, and this motion prevailed.

Rules
Suspended.

H. L. Jacobs moved that the Rules be suspended which require stated meetings of the Standing Committees of Groups A and B, which motion prevailed.

Committees
to Meet On
Call.

H. L. Jacobs moved that for the remainder of the session the Rules requiring such stated meetings be annulled and that Standing Committees meet hereafter only on the call of their respective Chairmen. This motion prevailed.

Report
Referred.

W. H. G. Gould moved that Report No. 21, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 449, be referred, by Rule 47, to a Committee of Conference, since this report involves Disciplinary changes which will affect various Boards.

The motion to so refer prevailed.

Committee on
Judiciary
Report No. 18.

Report No. 18, Committee on Judiciary, printed in *The Daily Christian Advocate*, pages 471-473, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved that this report be adopted.

C. A. Pollock moved that the Rules be suspended for the purpose of permitting the following delegates to speak in order, prior to free discussion of the report:

Order of
Debate.

F. R. Bayley, for the Minority Report; Frank McDonough, Sr., for the Majority Report; J. L. Bartholomew, for the Minority Report; J. R. Gettys, for the Majority Report; John Marshall, for the Minority Report.

The motion to suspend the Rules prevailed.

C. A. Pollock moved that the proposed order of procedure be adopted.

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The motion of Ray Allen to place on the table the motion to adopt did not prevail.

The motion to adopt the proposed procedure prevailed.

A Minority Report to Report No. 18 was read by the Secretary, and F. R. Bayley moved that this Minority Report be substituted for the Majority Report.

Minority
Report.

Announcements were made and the Conference was in recess at 10:30 o'clock.

Recess.

The Conference reconvened at 10:40 o'clock.

Hymn 386, beginning, "Stand Up, Stand Up, for Jesus," was sung.

The motion of H. L. Jacobs that the Rules be suspended so that the prevailing five minute limit on speeches should not govern the present debate did not prevail.

The presiding Bishop announced the Order of the Day for this time to be the reception of certain Fraternal Delegates.

Order of the
Day.

Hymn 543, beginning, "Dear Lord, and Father of Mankind," was sung.

Merle N. Smith, Chairman of the Committee on Fraternal Delegates, read the Credentials of Bishop Hoyt M. Dobbs, Fraternal Delegate from the Methodist Episcopal Church, South, and introduced him to the presiding Bishop, who presented him to the Conference.

Fraternal
Message of
Bishop Dobbs.

Bishop Dobbs was heard in the delivery of an appropriate Fraternal Message.

Hymn 207, beginning, "The Church's One Foundation," was sung.

Consideration was resumed of Report No. 18, of the Committee on Judiciary.

The previous question was called for by J. N. Dryden.

The motion to adjourn, made by H. L. Jacobs, was ruled out of order by the presiding Bishop, because it was made on a point of order, and Ray Allen, invoking Rule 17, moved that the Conference be in recess.

The motion of J. J. Henry to place on the table the motion for recess was declared out of order at this time.

The motion of W. H. G. Gould to extend the time did not prevail.

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DAY.
Morning.

Adjournment.

The presiding Bishop declared the Conference to be adjourned by expiration of time.

Announcements were made, and the benediction was pronounced by the presiding Bishop.

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TWENTIETH
DAY.
Evening.

TUESDAY EVENING, MAY 22, 1928

The Conference convened at 8 o'clock, with Bishop Charles L. Mead presiding.

Devotions.

Hymn 411, beginning "O Master, Let Me Walk With Thee," was sung, and prayer was offered by Rufus C. Baker.

The presiding Bishop stated the parliamentary situation before the Conference to be the motion of Ray Allen to take a recess.

The motion of A. L. Miller to lay on the table the motion to recess was declared by the presiding Bishop to be out of order at this time.

The motion to take a recess did not prevail.

The call for the previous question was then sustained.

The motion of Ray Allen to take the vote by ballot was, on motion of W. R. Keeseey, tabled.

Several calls for the taking of a yea and nay vote were not supported by the necessary one hundred votes.

The motion of J. J. Henry to take a count vote prevailed.

The motion to substitute the Minority Report for the Majority Report did not prevail, the count vote resulting as follows: For, 373; against, 440.

The motion to adopt the report prevailed, the result of the count vote being as follows: For, 541; against, 268.

Constitutional
Amendment.

On a question of privilege, A. W. Shamel presented the following amendment to the Constitution, which was read by the Secretary, and A. W. Shamel moved the adoption of the proposed amendment:

Whereas, The Constitution provides that amendments may be added by an action of the General Conference, supported by a two-thirds vote, sending down to the Annual Conferences and to the Lay Electoral Conferences any proposed amendment, and provides that when two-thirds of the members of all the Annual Conferences and the Lay Electoral Conferences present and voting shall vote affirmatively, then the amendment proposed shall be in effect; and,

Whereas, There is much unrest in the Church, and many memorials have come to the last and to this General Conference asking legislation on the tenure of the office of General Superintendent; therefore, be it

Resolved, That we do submit for amendment under Division III, Article X, Paragraph 46, the following changes, to-wit:

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Clause 3. Changed by adding after the words "General Superintendency," in line 4, "but shall elect General Superintendents for a term of not more than eight years, but may re-elect by a two-thirds majority vote, for an additional term or terms, as the General Conference may direct," so that the paragraph shall read: "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect the General Superintendents for a term of not more than eight years, but may re-elect by a two-thirds majority vote, for an additional term or terms, as the General Conference may direct; and may elect a Missionary Bishop or Superintendent for any of our foreign Missions, limiting his Episcopal jurisdiction to the same respectively."

ANDREW W. SHAMEL,
Southern California Conference.

The point of order presented by D. L. Marsh, that the proposed amendment is not properly before the Conference until printed in *The Daily Christian Advocate*, was declared well taken.

The motion of H. L. Jacobs that the proposed amendment be printed in *The Daily Christian Advocate*, and referred to the Committee on Episcopacy, prevailed.

Report No. 4, Committee on Episcopacy, printed in *The Daily Christian Advocate*, page 350, was read by the Secretary, and O. W. Fifer, Chairman of that Committee, moved that the Report be adopted.

Committee on
Episcopacy,
Report No. 4.

H. L. Jacobs moved to amend by striking out all after the word "that" and by including the words "no action be taken."

This amendment was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

On a question of privilege, A. W. Shamel asked for common consent to include the words "Lay Electoral Conference" in the recently proposed Constitutional amendment.

Common consent was granted.

Secretary Wade presented the following rules governing elections, and, on his motion, they were adopted:

Rules
Governing
Elections.

The elections shall be by ballot. Six sets of tellers, sixteen persons each shall be appointed by the Bishops. Each set may carry forward its work in the absence of the other, but tellers who may be out of the Conference engaged in counting the votes, and the Judiciary Committee, if in session, may deposit their ballots in the presence of two tellers and a Conference Secretary, in case a ballot is taken by the body during their absence. In taking a ballot the following order shall be observed:

First, All persons not entitled to seats shall retire from within the bar of the Conference.

Second, While the vote is being taken, all delegates shall stand in their places.

Third, The tellers shall collect the ballots, beginning at the front row and the twelfth row. Each delegate shall resume his seat as soon as he shall have voted.

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Fourth. In case there are more or less names on a ballot than the number to be elected, the ballot shall be reported defective.

Fifth. It shall require a majority of all votes cast to elect. In case more than the number to be elected shall receive the number of votes required to elect, those highest on the list in their order shall be declared elected. But in the election of Bishops a majority constituting two-thirds of all the votes cast and counted shall be required to constitute an election.

Sixth. The tellers shall pour all the ballots into one pile, but may canvass the votes from as many piles as will suit their convenience.

Seventh. On completion of the counting of any ballot, the ballots shall be placed in an envelope, sealed, marked as to date, form and number of ballot, and held in care of the Secretary until voting under that form is completed.

Eighth. Ballots shall bear Christian names, or the initials as well as the surnames of the persons voted for. In any case of doubt on the part of the Secretary and tellers, the ballot or ballots shall be submitted to the Conference.

Ninth. No teller or Secretary shall give information in regard to the result of a ballot, until the same shall be announced by the presiding officer.

Officers to be elected shall be divided into four groups, namely: (1) General Superintendents; (2) Publishing Agents; (3) Corresponding Secretaries; (4) Editors. The Secretary of the General Conference shall provide ballots.

No nominations shall be made for the office of Bishop. When nominations are in order for any other office, the Chair shall so announce and request that nominations shall be sent to the Secretary's table in writing. After all nominations have been received the Secretary shall read the list in alphabetical order, and then in reverse alphabetical order. When the Secretary reads the last nomination the list of nominations shall be closed. This does not preclude the right of any member to vote for any person not publicly nominated.

Elections shall be conducted under the direction of the Secretary and the ballots reported to him.

Commission
on New Mexico
Conference.

On a question of privilege, Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the following personnel for the Commission of Eleven on the dissolution of the New Mexico Conference, and, on motion, those so announced were elected:

Bishop Adna W. Leonard, Bishop Edgar Blake, Bishop Charles L. Mead. Ministers: A. L. Miller, Walter H. Whitlock, David F. Helms, Rufus C. Baker, O. E. Allison. Laymen: Charles A. Littlefield, Percy S. King, William E. Winger.

First Ballot
for Bishops.

Bishop E. G. Richardson called forward the members of the second group of Tellers to act in the first ballot for the election of General Superintendents. (See Tellers.)

Prayer.

The presiding Bishop called the attention of the Conference to the importance of this election and requested Reverend S. Parkes Cadman to offer prayer prior to the balloting.

Election of
Three Bishops
Authorized.

After discussion concerning action previously taken on the matter, O. W. Fifer moved that we now proceed to the election of three General Superintendents, which motion prevailed,

The Tellers distributed the ballots.

The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Report No. 34, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 517, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, on a question of privilege, moved that this report be adopted, and the persons named therein be elected Trustees of the Methodist Episcopal Church.

The motion to adopt the report prevailed, including the Quadrennial Report of the Trustees, and the Trustees nominated by the terms of the report were, on motion, duly elected.

Report No. 9, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 350, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved that this report be adopted.

H. G. Langley moved to amend by inserting the word "no" in the title before the word "modification," which amendment was accepted by the Chairman of the Committee.

The motion of J. E. Skillington to amend by inserting the words "certain officials" in the fourth line of the report from the last line, was accepted by the Chairman of the Committee.

The motion of C. H. Fowler to amend by substituting the words "certain Labor Unions" for the words "the American Federation of Labor" was tabled, on motion of W. A. Walls.

The previous question was called for, and the call sustained.

The motion to adopt the report, as amended, prevailed.

Report No. 11, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 351, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved that this report be adopted.

C. O. Ford moved to amend by substituting the word "urge" for the word "admonish," which amendment was accepted by the Chairman of the Committee.

The motion to adopt the report prevailed.

Report No. 12, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 351, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved that this report be adopted.

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Committee on
Temporal
Economy,
Report No. 34.

Committee on
State of the
Church,
Report No. 9.

Committee on
State of the
Church,
Report No. 11.

Committee on
State of the
Church,
Report No. 12.

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DAY.
Evening.

J. R. Gettys, moved to amend by striking out the paragraph authorizing the employment of an Executive Secretary.

The presiding Bishop announced the presence in the Conference of Dr. John R. Mott, and invited him to occupy a seat on the platform, which invitation was accepted.

The previous question was called for, and the call sustained.

The motion of H. L. Jacobs to place the amendment on the table prevailed.

J. J. Shy moved to amend by substituting the words "the agencies of our Church shall also be used in the interests of peace" for the words "the agencies of our Church shall not be used in preparation for war."

The motion of W. R. Keeseey to place the amendment on the table did not prevail.

The previous question was called for, and the call sustained.

The motion to adopt the amendment did not prevail.

The motion to adopt the report prevailed.

Presentation
of Dr. John R.
Mott.

The presiding Bishop presented Dr. John R. Mott to the Conference, and he was heard in appropriate remarks.

Ballot Sealed.

Secretary Wade moved that the ballot for the election of General Superintendents be sealed, when counted, and its results announced to-morrow morning, which motion prevailed.

Message from
the Religious
Society of
Friends.

Secretary Wade announced the receipt of the following telegram from the Religious Society of Friends, of Philadelphia.

Secretary to the General Conference, Kansas City, Mo.:

The Religious Society of Friends cordially and gratefully approves the action of your Conference yesterday in opposition to compulsory military training in land grant colleges, and against military training in all our schools and colleges, and against increase in naval equipment. We believe this time calls upon our Christian citizens everywhere to support those men in public office who will courageously stand up for peace and against all preparations for war and we must endeavor to shape public opinion in the same direction. Be of good courage.

GEORGE M. WARNER,
Clerk of Representative Meeting.

Adjournment.

On motion of J. J. Henry, the Conference adjourned, with the benediction pronounced by the presiding Bishop.

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DAY.
Morning.

WEDNESDAY MORNING, MAY 23, 1928

The Conference convened at 8:30 o'clock, with Bishop Wallace E. Brown presiding, who presented Bishop Brenton T. Badley, to be in charge of the devotional service.

Hymn 423, beginning, "Where Cross the Crowded Ways of Life," was sung, and prayer was offered by Mrs. George H. Thomas.

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Morning.
Devotions.

The devotional address of Bishop Badley was based upon Revelation 17. 14, and at its close he offered prayer.

Hymn 481, beginning, "O Love That Wilt Not Let Me Go," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the sessions of Tuesday, May 22, both morning and evening, and they are correct. The report of the Committee was accepted and the Journal thus approved.

Journal.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted.

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the following adjustments:

I. B. Schreckengast, ministerial delegate, Nebraska Conference, excused after the session of Friday, May 25. Paul M. Hillman seated in his place without expense.

E. F. Tittle, ministerial delegate, Rock River Conference, permanently excused after the session of May 21. Ralph E. Diffendorfer, reserve delegate, seated in his place without expense.

Lauritz Miller, lay delegate, Dakota Conference, excused after the session of May 22.

Charles W. Caldwell, lay delegate, South Carolina Conference, excused after the session of May 26.

J. C. Gilbreath, ministerial delegate, Saint Louis Conference, excused temporarily because of illness. Harvey A. Jones, reserve delegate, seated in his place.

F. L. Pickett, lay delegate Columbia River Conference, excused after the session of Friday, May 25.

I. G. Rodda, lay delegate, California Conference, excused after the session of Saturday, May 26.

J. R. Wilkinson, lay delegate, Puget Sound Conference, excused after the session of May 26.

Irving Kelley, lay delegate, Rock River Conference, excused after Saturday, May 26.

Arlo A. Brown, ministerial delegate, Holston Conference, excused after the session of May 26.

LOUIS M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

Secretary Wade read the following communication for the information of the Conference:

Communica-
tion from
Anton Bast.

To the General Conference of the Methodist Episcopal Church:

Having received and in earnest prayers considered the sentence passed by the Committee of Seventeen, I respectfully beg to leave the following statement:

1. First, I want to express my deep gratitude to God and the Church, because I again am declared in good standing and am permitted to minister in the Church according to my inner heavenly calling.

2. Next, I want to communicate to the General Conference that I do not want to claim my right to appeal regarding to what is against me in the verdict. For while I maintain my uttermost protest against the

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Morning.

charges raised against me, and my innocence in what I am accused for, I at the same time am exceedingly sorry for what the Church has suffered on account of this sad case, and in view of the fact that the Church as such has no responsibility for the circumstances which brought me into these sufferings or for certain procedure in the case, I would find it improper and illoyal also to put the burden of an appeal upon the heart and means of the Church and its good men, and therefore I hereby declare that I definitely give up my right to appeal in the case, as far as it concerns the Church.

3. Having said that, I in this way beg to extend most heartfelt thanks to my noble and able counsel for defense, the Rev. Dorr F. Diefendorf, for what he has done for and been to me in conducting the defense in such an intelligent and manly way, and to the beloved Church for what I received of comfort and help.

I feel, that I am now out of the furnace, and only what was of no use was burned. God be praised.

For my future standing, work and support I entirely trust God and the Church.

I shall from this day, by the grace of God, earnestly seek to drop and leave this case and its details behind me and give my life entirely and wholeheartedly to rebuilding of what has been hurtled and to promotion of the Kingdom.

For this I ask your prayers and support.

Respectfully,

Kansas City, May 21, 1928.

ANTON BAST.

J. I. Bartholomew, on a question of privilege, presented the following resolution, which, on his motion, was adopted:

Membership of
Anton Bast in
the Denmark
Conference.

For as much as Anton Bast has been permanently suspended from the functions of the Episcopal office but has not been deposed from the ministry,

Resolved, That his name be recorded not in the roll of Bishops, but that in harmony with a decision of the General Conference in 1912, his name be recorded in the membership of the Denmark Conference, of which he was a member when elected to the Episcopacy.

J. I. BARTHOLOMEW.

Secretary Wade, for the Committee of Elected Chairmen, announced that a motion would shortly be presented fixing the exact day for our final adjournment.

C. A. Pollock, Chairman of the Committee on Judiciary, made a call for a meeting of that Committee immediately after recess, for which purpose the Conference excused the members of the Committee.

Result of the
First Ballot
for Bishops.

The result of the first ballot for the election of General Superintendent was announced as follows: Total number of votes cast, 823; defective ballots, 5; total ballots counted, 818; necessary to a choice, 546. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Withdrawals.

On a question of privilege, the following persons requested that their names be omitted from further balloting for the election of General Superintendents: Merton S. Rice, Merle N. Smith, L. H. King, E. Stanley Jones, and F. W. Court.

On motion of C. C. Hall, the taking of a second ballot was ordered.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the third group of Tellers to serve on this ballot. (See Tellers.)

Prayer was offered by Bishop W. F. Oldham before the balloting.

The Tellers distributed ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On a question of privilege, D. L. Marsh presented the following resolution and moved that it be adopted:

Resolved, That the Treasurer of the General Conference Expense Fund be and hereby is authorized and directed to pay properly certified expenses of the Commission on World Peace, the total not to exceed ten thousand dollars per year.

DANIEL L. MARSH.

The motion of J. N. Dryden to amend by increasing the amount to be appropriated to \$20,000 per annum was tabled on motion of J. G. Wilson.

E. G. Beck moved to amend by making the appropriation \$15,000 per annum.

The previous question was called for, and the call sustained.

The motion of F. R. Bayley to place the amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

The motion to adopt the resolution, as amended, prevailed.

On a question of privilege, D. L. Marsh offered the following resolution, which, on his motion, was adopted:

I move that the Secretary of the General Conference be directed to communicate to the Postmaster General of the United States Government the action of this General Conference in protesting against the practice of advertising of military training camps by government postmarks on mail matter, and the reason for our protest.

DANIEL L. MARSH.

Report No. 13, Committee on Temporal Economy, printed in The Daily Christian Advocate, page 352, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved that the report be adopted.

R. B. Cuthbert moved to amend by striking out the last two lines of the report and substituting the following, so that it shall read, "When more than one charge is served by the same Pastor, the report for the Local and General Minutes shall include

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Second Ballot
For Bishops.

Prayer.

Expenses
Commission
on World
Peace.

Communica-
tion to the
U. S. Post-
master General.

Committee on
Temporal
Economy,
Report No. 13.

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under one head the statistics of all the charges so served," and adding this further sentence, "When a supply Pastor derives any part of his support from employment other than that of the Ministry, he shall so report, and that shall be noted by placing an asterisk after his name in the tables of statistics in the Local and General Minutes, and by a foot note indicating 'part time service.'"

The motion of S. P. Archer to place this amendment on the table prevailed.

Dean Taylor moved to amend by substituting "may" for "shall" in line 7, section 3, and the word "each" in place of "a" in line 2, section 3.

The motion of G. W. Henson to place this amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

The motion of J. R. Gettys to place the report on the table did not prevail.

The motion to adopt the report, as amended, prevailed.

Committee on
Temporal
Economy,
Reports
Nos. 14 and 15.

Report No. 14, Committee on Temporal Economy, printed in The Daily Christian Advocate, page 352, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Report No. 15, Committee on Temporal Economy, printed in The Daily Christian Advocate, page 352, was presented by W. B. Farmer, Chairman of that Committee, and, on his motion, it was adopted.

Committee on
Itinerancy,
Report No. 13.

Report No. 13, Committee on Itinerancy, printed in the Daily Christian Advocate, page 353, was read by the Secretary, and H. L. Jacobs, Chairman of that Committee, moved that this report be adopted.

Order of the
Day.

On a question of privilege, G. H. Spencer moved that consideration of Report No. 3, from the Committee on Pensions and Relief, with a Minority Report thereto, be made the Order of the Day for Friday morning, next, immediately after the approval of the Journal.

This motion prevailed.

The motion of H. L. Jacobs that recess be taken, immediately after the necessary announcements, prevailed.

W. B. Farmer announced the bereavement of J. T. Scull, on account of the death of his mother, and by direction of the presiding Bishop, W. B. Farmer led the Conference in prayer on behalf of our bereaved colleague and his family.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the nominations for membership on the Board of Temperance, Prohibition, and Public Morals, as follows:

Advisory Members: Bishop James Cannon, Jr., Washington, D. C.; Hon. Frederick M. Davenport, New York; Senator Charles S. Deneen, Illinois; Senator Simeon D. Fess, Ohio; Hon. Willis C. Hawley, Oregon; Hon. Homer Hoch, Kansas; Judge Charles A. Pollock, Fargo, N. D.; Hon. T. J. B. Robinson, Iowa; Hon. Addison T. Smith, Idaho; Hon. John W. Summers, Washington (State). President, the Resident Bishop at Washington, D. C.

Active Members: Robert I. Ballinger, Philadelphia, Pa.; Howard D. Brewer, Worcester, Mass.; Rev. Harry W. Burgan, Baltimore, Md.; Dr. Arthur C. Christie, Washington, D. C.; M. E. Church, Falls Church, Va.; Rev. John H. Daugherty, Williamsport, Pa.; William T. Galliher, Washington, D. C.; Rev. Stephen J. Herben, New York City; William Newton Jackson, Salisbury, Md.; John C. Letts, Washington, D. C.; George W. Olmsted, Ludlow, Pa.; J. C. Penney, New York City; Harry L. Price, Baltimore, Md.; John Raine, Rainelle, W. Va.; Hon. Arthur H. Sapp, Huntington, Ind.; Rev. Frederick H. Spence, Jackson, Mich.; Rev. Morris E. Swartz, Sunbury, Pa.; Rev. Edward S. Weaver, Lima, Ohio; John W. Vickerman, Bellevue, Pa.; Rev. Ernest S. Williams, Baltimore, Md.

On motion, these nominations were accepted, and those nominated were elected.

Additional announcements were made, and the Conference was in recess at 10:35 o'clock.

The Conference reconvened at 10:45 o'clock.

Hymn 446, beginning, "If on a Quiet Sea," was sung.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the presiding Bishop, W. N. Danner, General Secretary of the American Mission to Lepers, and he was introduced to the Conference.

Upon request of Henry L. Davis, Bishop George R. Grose was presented to introduce Mrs. Edward Rector to the Conference.

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Prayer for
J. T. Scull
and Family.

Personnel of
the Board of
Temperance,
Prohibition,
and Public
Morals.

Recess.

Presentation
of
W. N. Danner.

Presentation
of
Mrs. Edward
Rector.

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Morning.

Bishop Grose responded appropriately in the presentation of Mrs. Rector.

O. W. Fifer, Chairman of the Committee on Episcopacy, announced a special meeting of that Committee for to-night, and the Conference excused its members for the purpose of attending this meeting.

Address of
Dr. John R.
Mott.

Henry L. Davis, Chairman of the Committee on Privileges, presented the Order of the Day, the reception of Dr. John R. Mott, by the Conference, and Bishop F. J. McConnell was asked to introduce Dr. Mott.

John R. Mott addressed the Conference, with special reference to the International Missionary Conference recently held in Jerusalem.

On a question of privilege, R. E. Diffendorfer announced that copies of the official findings of the Jerusalem Conference would be made available for the delegates at noon to-day.

Merle N. Smith, Chairman of the Committee on Fraternal Delegates, read the credentials of Reverend Thomas Hamilton Lewis, Fraternal Messenger from the General Conference of the Methodist Protestant Church, and presented Dr. Lewis to the presiding Bishop, who introduced him to the Conference.

Fraternal
Message of
Rev. Thomas
H. Lewis.

Dr. Lewis delivered the Fraternal Greetings of the Church which he represents.

Farewell
Message of
Bishop Dobbs.

Merle N. Smith, for the Committee on Fraternal Delegates, presented Bishop Hoyt M. Dobbs, Fraternal Messenger of the Methodist Episcopal Church, South, for words of farewell, and Bishop Dobbs appropriately addressed the Conference.

Result of the
Second Ballot
for Bishops.

The result of the second ballot for the election of General Superintendents was announced as follows: Total number of votes cast, 830; defective ballots, 3; total ballots counted, 827. Necessary to a choice, 532. Raymond J. Wade, having received 567 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church. (See Ballots.)

On motion of W. H. G. Gould, the time was extended for the purpose of taking a third ballot.

Bishop-elect
Raymond J.
Wade.

W. W. Wiant moved that Bishop-elect Raymond J. Wade be escorted to a place on the platform among the Bishops by Bishops F. D. Leete, G. R. Grose, and F. B. Fisher.

This motion prevailed, and action resulted accordingly.

Bishops Leete and Fisher presented to the Conference in turn Rev. Cyrus U. Wade, father of Bishop-elect Wade and Mrs. Raymond J. Wade, wife of the Bishop-elect.

On motion, the taking of a third ballot for the election of General Superintendents was ordered.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the fourth group of Tellers. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On motion of Assistant Secretary Arters, Report No. 24, of the Committee on Itinerancy, printed in The Daily Christian Advocate, page 501, was referred to the Committee on Episcopacy, with memorial and papers accompanying.

On motion of H. L. Jacobs, the Conference voted to adjourn until 3 o'clock this afternoon.

Announcements were made, and the benediction was pronounced by Bishop J. W. Hamilton.

MAY 23
TWENTY-FIRST
DAY.
Morning.

Third Ballot
for Bishops.

Report
Referred.

Adjournment.

WEDNESDAY AFTERNOON, MAY 23, 1928

The Conference convened at 3 o'clock, with Bishop W. F. Anderson presiding.

Hymn 207, beginning, "The Church's One Foundation," was sung, and prayer was offered by the presiding Bishop.

Henry L. Davis, Chairman of the Committee on Privileges, requested that Perry O. Hanson be granted the privilege of the floor, which request was, on motion, granted.

Perry O. Hanson moved that C. A. Tindley and Mrs. Mary M. Bethune be asked to assemble all the Negro delegates for a song period at the opening of our session to-night.

This motion prevailed.

Merle N. Smith, Chairman of the Committee on Fraternal Delegates, introduced to the presiding Bishop, Bishop W. J. Walls, Fraternal Delegate from the African Methodist Episcopal Zion Church, who was informally presented to the Conference.

The motion of H. L. Jacobs prevailed, that the Conference proceed to the election of a Secretary, to fill the vacancy

MAY 23
TWENTY-FIRST
DAY.
Afternoon.

Devotions.

Special
Music.

Presentation
of Bishop
W. J. Walls.

MAY 23
TWENTY-FIRST
DAY.
Afternoon.

caused by the election of R. J. Wade as a General Superintendent.

The presiding Bishop called for nominations. A. C. Goddard placed in nomination for Secretary of the General Conference J. M. Arters, a member of the Maine Conference. J. B. Hingley and A. W. Hewitt seconded this nomination. The motion of J. J. Henry that the nominations close prevailed.

J. M. Arters
Elected
Secretary.

J. M. Arters was elected as the secretary of the General Conference by acclamation.

Result of the
Third Ballot
for Bishops.

The result of the third ballot for the election of General Superintendents was announced as follows: Total number of votes cast, 842; defective ballots, 10; total ballots counted, 832. Necessary to a choice, 555. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of J. E. Skillington, the taking of a fourth ballot for the election of General Superintendents was ordered.

Fourth Ballot
for Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the fifth group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by George Elliott before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Unfinished
Business.

Secretary Arters presented the unfinished business before the Conference, namely, consideration of Report No. 13, Committee on Itinerancy.

T. H. Campbell was presented to represent the interests of the Majority Report, there being a Minority Report to be offered later.

The point of order raised by J. H. Stooddy that the Majority Report was not in order, because the Committee on Judiciary had already declared its proposals unconstitutional, was declared by the presiding Bishop to be not well taken.

Minority
Report.

H. L. Jacobs presented the Minority Report to Report No. 13, and moved that it be substituted for the Majority Report.

The previous question was called for, but the call was not sustained.

The motion of H. C. Lytle to place the substitute on the table did not prevail.

C. D. Meade moved to amend by striking out Paragraphs 1 and 2 from the Minority Report.

W. R. Keesey moved to place this amendment on the table.

This motion prevailed by a count vote resulting as follows:
For, 460; against, 263.

J. E. Skillington moved that both reports, Majority and Minority, be referred to the Committee on Judiciary with instructions to report in time for printing in *The Daily Christian Advocate* on Friday morning.

The previous question was called for, and the call sustained.

The motion to refer prevailed.

Report No. 14, Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 353, was read by the Secretary, and H. L. Jacobs, Chairman of that Committee, moved that this report be adopted.

M. E. Gilbert moved to amend by striking out in the third line of Paragraph 208, section 2, all after the word "annual," down to line 18, so as to remove the time limit from the District Superintendency.

F. W. Court moved to place this amendment on the table, which motion prevailed by a count vote resulting as follows:
For, 495; against, 239.

The previous question was called for, and the call sustained.

The motion to adopt the report prevailed.

The motion of W. A. Walls to adjourn did not prevail.

On motion of J. J. Henry, the Conference voted to adjourn after hearing the result of the fourth ballot and the taking of another ballot, if necessary.

Report No. 16, Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 397, was read by the Secretary, and H. L. Jacobs, Chairman of that Committee, moved that this report be adopted.

F. G. H. Stevens presented the following substitute and moved its adoption:

All liability for annuities for ministers retired on account of their years of service after January 1, 1929, in the effective relation in an Annual Conference shall rest with the Annual Conference and Conferences in which membership has been held, according to the years of service in the effective relation in each Annual Conference and their respective annuity rates.

The annuity claim of a widow and the annuity claim of children shall be determined according to the above provision.

The result of the fourth ballot for the election of General Superintendents was announced as follows: Total number of votes

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TWENTY-FIRST
DAY.
Afternoon.

Reports
Referred.

Committee on
Itinerancy,
Report No. 14.

Committee on
Itinerancy,
Report No. 16.

Result of the
Fourth Ballot
for Bishops.

MAY 23
TWENTY-FIRST
DAY.
Afternoon.

cast, 814; defective ballots, 4; total number of ballots counted, 810. Necessary to a choice, 540. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of Secretary Arters, the Conference proceeded to take a fifth ballot for the election of General Superintendents.

Fifth Ballot
For Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the sixth group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by Dr. John R. Mott before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Order of the
Day.

On motion of F. G. H. Stevens, for the Committee on Fraternal Delegates, the Order of the Day for such reception was changed from to-morrow afternoon to to-morrow morning, immediately after the approval of the Journal, for the purpose of hearing the Fraternal Delegates from the African Methodist Episcopal Zion Church and the African Methodist Episcopal Church.

Adjournment.

Announcements were made, and the Conference adjourned, with the benediction pronounced by the presiding Bishop.

MAY 23
TWENTY-FIRST
DAY.
Evening.

WEDNESDAY EVENING, MAY 23, 1928

The Conference convened at 8 o'clock, with Bishop John L. Nuelsen presiding.

Devotions.

Hymn 334, beginning, "My Faith Looks Up to Thee," was sung, and prayer was offered by Heinrich Fellman.

Result of the
Fifth Ballot
for Bishops.

The result of the fifth ballot for the election of General Superintendents was announced as follows: Total number of votes cast, 814; defective ballots, 2; total number of ballots counted, 812. Necessary to a choice, 542. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of Secretary Arters, the Conference ordered the taking of a sixth ballot for the election of General Superintendents.

H. P. Sloan
Withdraws.

On a question of privilege, H. P. Sloan requested that his name be no longer used in this voting.

Sixth Ballot
for Bishops.

Bishop E. G. Richardson announced the first group of Tellers. (See Tellers.)

Bishop J. W. Hamilton offered prayer before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On a question of privilege, Merle N. Smith, Chairman of the Committee on Fraternal Delegates, presented Reverend Thomas Hamilton Lewis, Fraternal Delegate from the Methodist Protestant Church, for farewell words, and Dr. Lewis briefly addressed the Conference.

Consideration of Report No. 16, Committee on Itinerancy, printed in The Daily Christian Advocate, page 379, was resumed. After considerable discussion, the previous question was called for and the call sustained.

On motion of F. W. Court, the substitute offered by F. G. H. Stevens was tabled.

Under suspension of the Rules, R. C. Baker moved to amend to the effect that the time provided by the report be changed from June 1, 1928, to January 1, 1929.

The motion to so amend prevailed.

The motion to adopt the report, as amended, prevailed.

Report No. 4, Committee on Hospitals, Homes, and Deaconess Work, printed in The Daily Christian Advocate, page 352, was read by the Secretary, and I. E. Miller, Chairman of that Committee, moved that this report be adopted.

W. H. G. Gould moved to amend by substituting "Board of Hospitals, Homes, and Deaconess Work," for "World Service Commission," in line 5, section 2, which was accepted by the Chairman.

The motion to adopt the report, as amended, prevailed.

Report No. 5, Committee on Hospitals, Homes, and Deaconess Work, printed in The Daily Christian Advocate, page 446, was read by the Secretary, and I. E. Miller, Chairman of that Committee, moved that this report be adopted.

On a question of privilege, Wiley A. Keve announced the presence in the Conference of Bishop W. F. McMurry, of the Methodist Episcopal Church, South, and, on his motion, Bishop McMurry was invited to sit on the platform.

Bishop J. F. Berry was requested by the presiding Bishop to present Bishop McMurry to the Conference, and, upon being presented, the Bishop spoke appropriately.

MAY 23
TWENTY-FIRST
DAY.
Evening.

Farewell
Message of
Rev. Thomas
H. Lewis.

Committee on
Itinerancy,
Report No. 16.
(Consideration
Resumed.)

Committee on
Hospitals,
Homes, and
Deaconess
Work,
Report No. 4.

Committee on
Hospitals,
Homes, and
Deaconess
Work,
Report No. 5.

Presentation
of Bishop
McMurry

MAY 23
TWENTY-FIRST
DAY.
Evening.

J. H. Stooddy moved to amend the pending report in the fourth line, Section 1, by adding after "deprive a Deaconess of office and credentials" these words, "or may expel her, as it may deem her offense requires."

On motion of Mrs. Horatio Berry, this amendment was tabled.

The motion of Leonard Garver, Jr., to recommit the report did not prevail.

The previous question was called for, and the call sustained.

The motion to adopt the report prevailed.

Order of the
Day.

On a question of privilege, E. G. Bek moved that the Order of the Day for Friday morning, next, immediately after recess, be the sale of the Bishops' table and chair, and that the proceeds be devoted to our school in Venice.

This motion prevailed.

Committee on
Education,
Report No. 31.

Report No. 31, Committee on Education, printed in The Daily Christian Advocate, page 495, was read by the Secretary, and F. C. Eiselen, Chairman of that Committee, moved that it be adopted.

The motion to adopt the report prevailed.

Committee on
Education,
Report No. 15.

Report No. 15, Committee on Education, printed in The Daily Christian Advocate, pages 414-417, was presented by F. C. Eiselen, Chairman of that Committee, who moved that this report be adopted.

Result of the
Sixth Ballot
for Bishops.

The result of the sixth ballot for the election of General Superintendents was announced as follows: Total number of votes cast, 788; defective ballots, 2; total number of ballots counted, 786. Necessary to a choice, 524. James C. Baker, having received 591 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church. (See Ballots.)

Bishop-elect
James C.
Baker.

On motion of H. A. Keck, Bishop-elect Baker was escorted to a seat on the platform among the Bishops by Bishops E. H. Hughes, F. J. McConnell and Thomas Nicholson.

On motion of Secretary Arters, the seventh ballot was ordered for the election of one General Superintendent.

Seventh Ballot
for Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the second group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by Bishop W. F. McMurry before the balloting.

The Tellers distributed the ballots. The Conference stood

for the casting of the ballots, and the Tellers retired to determine the result.

On motion, the Conference voted to adjourn, after hearing the announcements.

Announcements were made, and the Conference adjourned with the benediction pronounced by Reverend S. Parkes Cadman.

MAY 23
TWENTY-FIRST
DAY.
Evening.

Adjournment.

THURSDAY MORNING, MAY 24, 1928

The Conference convened at 8:30 o'clock, with Bishop Robert E. Jones presiding, who presented Bishop E. L. Waldorf to be in charge of the devotional service.

Hymn 415, beginning, "Faith of Our Fathers," was sung, and prayer was offered by Bishop W. F. Oldham.

Hymn 141, beginning, "When I Survey the Wondrous Cross," was sung.

The devotional address of Bishop Waldorf was based upon St. Luke 23. 33.

Hymn 181, beginning, "All Hail the Power of Jesus' Name," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the sessions of Wednesday, May 23, and they are correct. The report of the Committee was accepted, and the Journal thus approved.

Henry L. Davis, Chairman of the Committee on Privileges, asked common consent to have the group of Negro delegates sing "spirituals" this morning immediately after recess. Common consent was granted.

Henry L. Davis, for the same Committee, moved that five minutes be granted to the delegates from South America for an appropriate tribute to Bishop W. F. Oldham. This motion prevailed.

A. W. Tallon presented to the General Conference a memorial tablet appropriately inscribed in honor of Bishop Oldham, and with it the following resolution, which, on his motion, was adopted:

Resolved, That we, the General Conference, accept on behalf of the Church in America and of Bishop William F. Oldham, the tablet proffered by the Eastern South America Annual Conference, and that we request the Board of Foreign Missions to have the same fixed on the inside wall of its chapel in 150 Fifth Avenue, New York City.

MAY 24
TWENTY-
SECOND
DAY.
Morning.

Devotions.

Journal.

Memorial
Tablet in
Honor of
Bishop
Oldham.

MAY 24
TWENTY-
SECOND
DAY.
Morning.

Result of the
Seventh Ballot
for Bishops.

The result of the seventh ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 798; defective ballots, 2; total number of ballots counted, 796. Necessary to a choice, 532. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of Secretary Arters, the Conference voted to take an eighth ballot for the election of one General Superintendent.

Eighth Ballot
for Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the third group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by Bishop R. J. Cooke before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Committee on
Credentials.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments.

Charles W. Brashares, ministerial delegate, West Ohio Conference, excused after the session of May 22.

Phil. Deschner, ministerial delegate, Southern Conference, excused after the session of May 24. A. A. Leifeste, second reserve, seated in his place.

J. T. Scull, ministerial delegate, Indiana Conference, permanently excused after the morning session of May 23. A. E. Craig, second reserve, seated in his place.

J. B. Joyce, lay delegate, Baltimore Conference, permanently excused after the session of May 28.

Eugene M. Antrim, ministerial delegate, Oklahoma Conference, permanently excused after the session of Friday, May 25. J. W. Baker, first reserve, seated in his place without expense.

Raymond L. Forman, ministerial delegate, New York Conference, permanently excused after the session of May 24.

Miss Arsanian M. Williams, lay delegate, Central Missouri Conference, permanently excused after the session of May 26.

A. Almon Chaffee, lay delegate, New York East Conference, permanently excused after the session of May 26.

Harry L. Guyer, lay delegate, Rock River Conference, permanently excused after the session of May 26.

George D. Erickson, lay delegate, Minnesota Conference, permanently excused after the session of May 23.

J. H. Foresman, lay delegate, Saint Louis Conference, excused for Thursday, May 24, only. Leslie Lyons seated in his place.

George C. Taylor, lay delegate, Little Rock Conference, permanently excused after session of May 28.

Mrs. Hilda M. Nasmyth, lay delegate, Little Rock Conference, permanently excused after the session of May 28.

Fred E. Sweetland, lay delegate, Northern New York Conference, permanently excused after the session of May 23.

John Marshall, lay delegate, Kansas Conference, permanently excused after the session of May 28.

W. W. Starr, lay delegate, Oklahoma Conference, permanently excused after the session of May 26.

L. J. Stark, lay delegate, Oklahoma Conference, permanently excused after the session of May 26.

W. M. Vickery, lay delegate, Oklahoma Conference, permanently excused after the session of May 26.

Your Committee further reports that numerous delegates seem to be receiving calls for their services at home. We trust that these home calls may not be too urgent. The Committee desires to remind the delegates that the honor conferred upon them by election to this body will continue until the final adjournment.

L. M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

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TWENTY-
SECOND
DAY.
Morning.

Secretary Arters moved that the Order of the Day for this morning, the reception of certain Fraternal Delegates, be deferred until this afternoon, immediately after the devotional service, due to the non-arrival of one of the delegates. This motion prevailed.

Order of the
Day Deferred.

Under suspension of the Rules, W. B. Farmer moved that the time for the session this afternoon be fixed at 3:30 o'clock. This motion prevailed.

Bishop A. W. Leonard, Chairman of the Committee on Boundaries, on a question of privilege, announced that this Committee has completed its work, and its report will later be filed with the Secretary of the General Conference.

Report of the
Committee on
Boundaries.

Bishop Leonard, for the same Committee, presented the following resolution, which, on motion of Secretary Arters, was adopted.

Re New
Mexico Annual
Conference.

We recommend—1. That the members of the New Mexico Annual Conference who were transferred into that Conference and those who have united with the New Mexico Conference, not having come from other Conferences, be retransferred into those Conferences from which they came into the New Mexico Annual Conference, and that the Bishops be authorized and instructed to make such transfers.

2. That the Spanish speaking members of the New Mexico Annual Conference, whose membership originated in said Conference, be transferred into such other Annual Conferences as the Bishops may determine, and that the Bishops be authorized and instructed to make such transfers.

3. That the Board of Pensions and Relief and the Board of Home Missions and Church Extension, jointly, be authorized and requested to make such provisions for the retiring allowances of the Spanish speaking members of the New Mexico Annual Conference and any other claimants of the Conference at the time of its dissolution as may seem to said Boards fair and just, and by such means and methods as said Boards may determine.

A. W. LEONARD, *Chairman*.
A. L. MILLER, *Secretary*.

Secretary Arters announced the unfinished business before the Conference, namely, consideration of Report No. 15, Committee on Education, printed in *The Daily Christian Advocate*, pages 414-417.

Unfinished
Business.

MAY 24
TWENTY-
SECOND
DAY.
Morning.

Committee on
Education,
Report No. 15.
(Consideration
Resumed).

The motion of C. W. Tenney, that such portions of the report as may be called for, be read by the Secretary, was tabled on motion of J. J. Henry.

On motion of M. E. Gilbert, it was voted that only such portions of the report be read as contained proposed new legislation.

The motion of E. M. Antrim to recommit the report was tabled, on motion of A. A. Brown.

The motion of J. M. Walker to suspend the Rules, in order to permit more time for the Chairman of the Committee to explain the provisions of the report, did not prevail.

Result of the
Eighth Ballot
for Bishops.

The result of the eighth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 820; defective ballots, 2; total number of ballots counted, 818. Necessary to a choice, 546. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Ninth Ballot
for Bishops.

On motion of Secretary Arters, the Conference voted to take a ninth ballot for the election of one General Superintendent.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the fourth group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by Bishop F. W. Warne before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On motion of O. R. Tarwater, the Conference voted to be in recess, after the reading of the announcements.

Recess.

The announcements were made, and the Conference was in recess at 10:25 o'clock.

The Conference reconvened at 10:35 o'clock.

Hymn 540, beginning, "O Could I Speak the Matchless Worth," was sung, and prayer was offered by Reverend J. T. Wardle Stafford.

Consideration of Report No. 15, Committee on Education, was resumed.

L. H. Sweetland moved to amend by inserting in Section 7, Paragraph 451, of the report, after the words "Home Missions and Church Extension," the following:

"and five additional members selected by the Board of Bishops from the Church at large with special reference to their acquaintance with and interest in Wesley Foundation work throughout the United States,"

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TWENTY-
SECOND
DAY.
Morning.

so that the entire paragraph will then read:

"The Board of Education shall co-operate with the Board of Home Missions and Church Extension in the religious care and training of Methodist students at tax-supported institutions not under the patronage of the Methodist Episcopal Church, by naming five of its members to serve with a like committee of the Board of Home Missions and Church Extension and five additional members selected by the Board of Bishops from the Church at large with special reference to their acquaintance with and interest in Wesley Foundation work throughout the United States, to have general supervision over all such work. This Committee shall be known as the Wesley Foundation Committee, etc."

The result of the ninth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 829; defective ballots, 1; total number of ballots counted, 828. Necessary to a choice, 552. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the
Ninth Ballot
for Bishops.

On motion of Secretary Arters, the Conference voted to take a tenth ballot for the election of one General Superintendent.

Tenth Ballot
for Bishops.

The presiding Bishop asked for common consent to defer the Order of the Day at 11 o'clock, until the completion of this ballot. Common consent was granted.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the fifth group of Tellers. (See Tellers.)

Prayer was offered by Bishop W. O. Shepard before the balloting.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Because of the nature of the Order of the Day, at the suggestion of the presiding Bishop, the announcements were made at this juncture. The Order of the Day, namely, celebration of the spiritual birthday of John Wesley, was announced, and the presiding Bishop requested Bishop Joseph F. Berry, Chairman of the Committee in charge of this celebration, to take the chair.

Order of the
Day.—Spir-
itual Birthday
Celebration.

Bishop Berry
Presides.

Hymn 451, beginning, "Love Divine, All Loves Excelling," was sung, and prayer was offered by George Elliott.

F. H. Otto Melle read an appropriate historical record concerning the spiritual birthday of John Wesley.

Historical
Record Read
by F. H. Otto
Melle.

MAY 24
TWENTY-
SECOND
DAY.
Morning.

Addresses of
F. A. DeMaris
and E. Stanley
Jones.

Adjournment.

Hymn 375, beginning, "Jesus, Thine All Victorious Love," was sung.

Appropriate addresses were delivered by F. A. DeMaris, and E. Stanley Jones. These addresses were followed by a period of silent prayer and meditation, followed by appropriate remarks by Bishop J. F. Berry.

The Conference adjourned, with the benediction pronounced by Bishop Berry.

MAY 24
TWENTY-
SECOND
DAY.
Afternoon.

THURSDAY AFTERNOON, MAY 24, 1928

The Conference convened at 3:30 o'clock, with Bishop Edwin H. Hughes presiding.

Reverend Frank Herron Smith, representative of the Pacific Japanese Mission, was heard in a pleasing solo, entitled "When I Survey the Wondrous Cross."

Result of the
Tenth Ballot
for Bishops.

The result of the tenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 818; defective ballots, 1; total number of ballots counted, 817. Necessary to a choice, 545. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of V. F. Brown, the Order of the Day was temporarily deferred to permit of further balloting.

J. I. Bartholomew moved that the Conference discontinue voting and instruct the Committee on Episcopacy to reduce the number of episcopal residences by one.

This motion was declared out of order by the presiding Bishop, because no motion for reconsideration had preceded it.

Eleventh
Ballot for
Bishops.

On motion of Secretary Arters, the Conference proceeded to cast the eleventh ballot for the election of a General Superintendent.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the sixth group of Tellers. (See Tellers.)

Prayer.

Reverend Austin H. Herrick offered prayer before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The Order of the Day, namely, the reception of certain Frater-

nal Delegates, was presented, and Merle N. Smith, Chairman of the Committee on Fraternal Delegates, introduced Stanley E. Grannum, to represent that Committee.

Stanley E. Grannum presented to the presiding Bishop the Reverend William H. Thomas, Fraternal Delegate from the African Methodist Episcopal Church, who was introduced to the Conference, and delivered his Fraternal Message.

On a question of privilege, Ray Allen presented the following resolution, which, on his motion, was adopted:

Whereas, Bishop Robert E. Jones presided at the session of the General Conference this morning, it being the first time in the history of our Church when a Negro has presided in our supreme legislative body; and,

Whereas, His presidency was characterized by courtesy, impartiality and skill; therefore,

Resolved, That we express to him, and to all his race, our pleasure in this relationship, which we recognize as welcome evidence of a new and better day.

Stanley E. Grannum presented to the presiding officer Bishop W. J. Walls, Fraternal Delegate from the African Methodist Episcopal Zion Church, who was introduced to the Conference, and delivered his Fraternal Message.

The result of the eleventh ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 802; defective ballots, 0; total number of ballots counted, 802. Necessary to a choice, 535. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of Secretary Arters, the Conference proceeded to take the twelfth ballot for the election of a General Superintendent.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the first group of Tellers. (See Tellers.)

Prayer was offered by Bishop Brenton T. Badley before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The presiding Bishop introduced to the Conference Mrs. Ella A. Boole, President of the National Woman's Christian Temperance Union, who addressed the Conference.

The presiding Bishop presented F. Scott McBride, General

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DAY.
Afternoon.

Fraternal
Message of
Rev. W. H.
Thomas.

Presidency
of
Bishop Jones.

Fraternal
Message of
Bishop
W. J. Walls.

Result of the
Eleventh
Ballot for
Bishops.

Twelfth
Ballot for
Bishops.

Prayer.

Address of Mrs.
Ella A. Boole.

Address of F.
Scott McBride.

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SECOND
DAY.

Afternoon.

Address of
Rev. S. Parkes
Cadman.

Superintendent of the Anti-Saloon League of America, who addressed the Conference.

The presiding Bishop presented Reverend S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America, who addressed the Conference.

Result of the
Twelfth
Ballot for
Bishops.

The result of the twelfth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 792; defective ballots, 0.; total number of ballots counted, 792. Necessary to a choice, 528. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

W. H. Ford moved that the Conference adjourn.

H. L. Jacobs moved to amend by fixing the hour for reconvening at 8 o'clock to-night. This amendment was accepted by W. H. Ford.

Adjournment.

The motion to adjourn, as amended, prevailed.

The Conference adjourned, with the benediction pronounced by the presiding Bishop.

MAY 24
TWENTY-
SECOND
DAY.
Evening.

THURSDAY EVENING, MAY 24, 1928

The Conference convened at 8 o'clock, with Bishop Theodore S. Henderson presiding.

Devotions.

Hymn 428, beginning, "Must Jesus Bear the Cross Alone," was sung.

Secretary Arters moved that the Conference proceed to take the thirteenth ballot for the election of a General Superintendent.

T. F. Holgate moved to amend to the effect that the Conference indefinitely postpone further balloting for the election of General Superintendents.

The motion to amend was tabled, on motion of F. A. DeMaris.

The motion to take another ballot prevailed.

Thirteenth
Ballot for
Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the second group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by Bishop L. J. Birney before the balloting.

The Tellers distributed the ballots. The Conference stood for

the casting of the ballots, and the Tellers retired to determine the result.

The presiding Bishop announced the unfinished business before the Conference to be consideration of Report No. 15, Committee on Education, printed in *The Daily Christian Advocate*, pages 414-417, and stated the pending motion to be for the adoption of this report.

He also announced that L. H. Sweetland had presented an amendment to Paragraph 451, section 7, and had moved its adoption.

On motion of S. P. Archer, the proposed amendment was tabled.

H. H. Nuttle moved to amend Paragraph 451, section 7, as follows:

In paragraph 451, Section 7, line 8, after the word "members" insert the words "at least two of whom shall be chosen with special reference to their acquaintance with and interest in Wesley Foundation work," so that the first sentence in section 7 shall read as follows:

The Board of Education shall co-operate with the Board of Home Missions and Church Extension in the religious care and training of Methodist students at tax-supported and other educational institutions not under the patronage of the Methodist Episcopal Church, by naming five of its members, at least two of whom shall be chosen with special reference to their acquaintance with and interest in Wesley Foundation Work to serve with a like committee of the Board of Home Missions and Church Extension, to have general supervision over all such work.

This amendment was tabled, on motion of M. E. Gilbert.

J. E. Skillington moved to amend Paragraph 457, section 6, line 3 from the bottom, by striking out "use of the Board of Education," and in section 4, by striking out these same words.

The motion of S. P. Archer to place this amendment on the table did not prevail.

The previous question was called for and the call sustained.

The motion of J. J. Henry to place the amendment on the table prevailed.

The motion to adopt the report prevailed.

Report No. 14, Committee on Education, printed in *The Daily Christian Advocate*, page 414, was read by the Secretary, and F. C. Eiselen, Chairman of that Committee, moved that this report be adopted.

At this juncture the presiding Bishop called attention to the fact that it was about this time of night when John Wesley felt his heart strangely warmed, and by common consent the Con-

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SECOND
DAY.
Evening.

Unfinished
Business.

Committee on
Education,
Report No. 15
(Consideration
Resumed).

Committee on
Education,
Report No. 14.

The Expe-
rience of
Mr. Wesley.

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TWENTY-
SECOND
DAY.
Evening.

Result of the
Thirteenth
Ballot for
Bishops.

ference observed a period of silent prayer, after which period Bishop Henderson appropriately repeated the stanzas of the hymn beginning, "Breathe on Me, Breath of God."

The result of the thirteenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 758; defective ballots, 0; total number of ballots counted, 758. Necessary to a choice, 506. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of Secretary Arters, the Conference proceeded to take the fourteenth ballot for the election of a General Superintendent.

Fourteenth
Ballot for
Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the third group of Tellers. (See Tellers.)

Prayer.

Prayer was offered by Bishop George A. Miller, before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Consideration of Report No. 14, Committee on Education, was resumed.

F. C. Anderson moved to amend by inserting after the words "publications," in the last line of Paragraph 2, the following words "and have examined the quadrennial report of the Editor of Church School Publications in the Hand Book."

This amendment was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on
Book Concern,
Report No. 10.

Report No. 10, Committee on Book Concern, printed in The Daily Christian Advocate, page 418, was read by the Secretary, and John L. Hillman, Chairman of that Committee, moved that this report be adopted.

The report was adopted.

Committee on
Book Concern,
Report No. 11.

Report No. 11, Committee on Book Concern, printed in The Daily Christian Advocate, page 418, was read by the Secretary, and John L. Hillman, Chairman of that Committee, moved its adoption.

H. L. Jacobs moved to amend Paragraph 397, by inserting before the words "Book Committee" the words "General Conference upon nomination of the."

The result of the fourteenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 758; defective ballots, 0; total number of ballots counted, 758. Necessary to a choice, 506. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

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TWENTY-
SECOND
DAY.
Evening.
Result of the
Fourteenth
Ballot
for Bishops.

On motion of Secretary Arters, the Conference proceeded to take the fifteenth ballot for the election of a General Superintendent.

Fifteenth
Ballot
for Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the fourth group of Tellers. (See Tellers.)

Prayer was offered by Bishop Herbert Welch before the balloting.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The previous question was called for, and the call sustained. The motion to adopt the amendment prevailed.

The motion to adopt the report, as amended, prevailed.

Leonard Garver, Jr., moved that the Conference adjourn after the reading of the notices.

This motion prevailed.

Secretary Arters asked common consent for the sealing of the ballot now out, and the announcement of its result to-morrow morning. Common consent was granted.

Announcements were made and the Conference adjourned, with the benediction pronounced by the presiding Bishop.

Adjournment

FRIDAY MORNING, MAY 25, 1928

The Conference convened at 8:30 o'clock, with Bishop F. J. McConnell presiding, who presented Bishop J. W. Robinson, to be in charge of the devotional service.

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TWENTY-
THIRD
DAY.
Morning.

Hymn 171, beginning, "Hail, Thou Once Despised Jesus," was sung, and the Conference joined in reciting the Apostles' Creed and the Lord's Prayer.

Devotions.

The devotional address of Bishop Robinson was based on St. Mark 10. 35-36; 46-52, and at its conclusion the Bishop offered prayer.

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TWENTY-
THIRD
DAY.
Morning.

Journal.

Miss Pauline Mayo was heard in a dramatic reading, entitled, "The Ninety and Nine," with organ accompaniment by Mrs. Edna S. Billings.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the sessions of Thursday, May 24, and they are correct. The report of the Committee was accepted, and the Journal thus approved.

Committee on
Credentials.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments:

D. V. Williams, ministerial reserve delegate, North Indiana Conference, seated May 24 in place of Bishop-elect R. J. Wade.

A. K. Byrns, ministerial reserve delegate, Illinois Conference, seated May 24 in place of Bishop-elect J. C. Baker.

A. E. Kirk, ministerial delegate, Southwest Kansas Conference, permanently excused after the session of May 26.

George P. Stuart, reserve lay delegate, New England Conference, seated Monday, May 28, in place of E. H. Redstone, excused.

J. T. Moltrup, lay delegate, Pittsburgh Conference, permanently excused after May 26.

Tully C. Knoles, ministerial delegate, California Conference, permanently excused after May 26.

George H. Bradfield, lay delegate, Colorado Conference, permanently excused after the session of May 26.

Edwin F. Lee, ministerial delegate, Malaya Conference, resumed his seat May 24, J. M. Hoover giving way.

R. E. Riddle, lay delegate, Missouri Conference, excused for May 25 only. John L. Beaghtler, reserve, seated in his place.

Victor K. Moore, lay delegate, Troy Conference, permanently excused after May 26.

Edwin Lewis, ministerial delegate, Troy Conference, permanently excused after the session of May 28.

A. C. Clark, lay delegate, Vermont Conference, permanently excused after Saturday, May 26. Mrs. Nina B. Hewitt, reserve delegate, seated in his place.

John M. Mitchell, lay delegate, Southern Illinois Conference, permanently excused after May 25.

Edwin S. Sawyer, reserve lay delegate, South Carolina Conference, seated in place of C. W. Caldwell, excused.

A. M. Wilkins, lay delegate, Atlanta Conference, permanently excused after Friday, May 25.

William W. M. Henry, lay delegate, Delaware Conference, permanently excused after session of May 21, continued in his seat until after the session of May 23.

C. C. Moore, lay delegate, Newark Conference, permanently excused after May 24.

H. H. Woodburn, lay delegate, Wyoming Conference, permanently excused after May 26.

Wallace H. Finch, ministerial delegate, New York East Conference, permanently excused after the session of May 28.

M. D. Aldrich, lay delegate, Wyoming Conference, permanently excused after May 25.

Alvin C. Poffenberger, lay delegate, New Jersey Conference, permanently excused after May 24.

T. H. Klah, ministerial delegate, Delaware Conference, excused for May 26. J. E. A. Johns, reserve, seated for the day only.

Frank P. Taggart, lay delegate, Southern California Conference, permanently excused after session of May 25.

L. M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

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TWENTY-
THIRD
DAY.
Morning.

On a question of privilege, C. K. Carpenter presented the following resolution, which, on motion of W. H. Finch, was referred to the Committee on Complimentary Resolutions:

Appreciation
of the Press.

I move that we express our appreciation for the splendid service rendered us by the press—especially the Kansas City papers; but also the press generally, the country over, and by this group of courteous newspaper representatives, and that we express our gratitude to Dr. John T. Brabner Smith in charge of secular press publicity.

The result of the fifteenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 786; defective ballots, 0; total number of ballots counted, 786. Necessary to a choice, 524. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Result of the
Fifteenth
Ballot
for Bishops.

Secretary Arters moved that the Conference proceed to take a sixteenth ballot for the election of a General Superintendent.

The motion of W. H. Finch to indefinitely postpone balloting for a General Superintendent was declared out of order in the absence of a motion to reconsider.

W. R. Keeseey moved to reconsider our action by which ballots are now being taken.

Reconsidera-
tion of
Balloting
Tabled.

On motion of J. N. Dryden, the motion to reconsider was tabled by a count vote resulting as follows: For, 474; against, 353.

The previous question was called for, and the call sustained. The motion to proceed with another ballot prevailed.

Sixteenth
Ballot
for Bishops.
Withdrawal.

On a question of privilege, L. H. Bugbee asked that his name be no longer used in the balloting.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the fifth group of Tellers. (See Tellers.)

Prayer was offered by Bishop F. M. Bristol before the balloting.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On motion of F. G. H. Stevens, under a question of privilege, the Conference voted that in all subsequent ballots, the Secre-

Re Tellers.

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TWENTY-
THIRD
DAY.
Morning.

tary of the Board of Bishops call the Tellers by group numbers instead of by individual names and Conferences, and in case of absentees, that their presence be filled from delegates near by.

Order of the
Day.

On a question of privilege, W. B. Farmer moved that, because the devotional service to-morrow morning would have for its subject "World Redemption," the consideration of Report No. 21, Committee on Temporal Economy, be made the Order of the Day for to-morrow morning, immediately after the approval of the Journal. This motion prevailed.

Committee on
State of
the Church,
Report No. 22.

By common consent Report No. 22, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 449, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Committee on
Judiciary,
Report No. 24.

Report No. 24, Committee on Judiciary, printed in *The Daily Christian Advocate*, page 566, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

C. A. Pollock asked for common consent to make certain changes in the report as follows: In the final section just before the signature change the word "amendment" to read "questions," so that the Report will then read "following the precedents already established we hold that the proposed questions are unconstitutional and the questions asked in the minority report must be answered in a like manner."

Common consent was granted.

Similar consent was later given to change the word "questions" to "the proposed change in the Discipline."

W. H. Powers moved to amend by striking out the first sentence in the seventh paragraph, column 1, as printed on page 567.

Result of the
Sixteenth
Ballot
for Bishops.

The result of the sixteenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 820; defective ballots, 0; total number of ballots counted, 820. Necessary to a choice, 547. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

R. S. Cushman was heard in remarks concerning the further employment of his name in the balloting.

On motion of Secretary Arters, the Conference proceeded to take the seventeenth ballot for the election of a General Superintendent.

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THIRD
DAY.
Morning.

A. W. Shamel moved that the Rules be suspended in order that we may cease balloting for General Superintendents, referring the matter of a vacancy to the Board of Bishops.

Proposal to
Suspend Rules
Tabled.

The presiding Bishop declared the matter of reference in the motion to be out of order, but the remainder of the motion to be in order.

On motion of F. R. Bayley, the motion to suspend the Rules, was tabled.

On motion of A. A. Brown, time was extended for the completion of the ballot as ordered.

Seventeenth
Ballot
for Bishops.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the sixth group of Tellers to serve on this ballot. (See Tellers.)

Prayer was offered by Bishop M. W. Clair, before the balloting.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Secretary Arters announced the receipt of the following telegram from Rev. William I. Haven:

R. J. Wade, General Conference Methodist Episcopal Church, Kansas City, Mo.:

Message From
W. I. Haven.

Your letter as Secretary of the General Conference, conveying the surprising and generous action of the General Conference concerning my relation to the Church is very deeply appreciated. Please express to the Conference my sincere gratitude. Night and day its members and its work have been on my heart and in my prayers.

WILLIAM I. HAVEN.

Announcements were made, and the Conference was in recess at 10:40 o'clock.

Recess.

The Conference reconvened at 10:50 o'clock.

Hymn 330, beginning, "On Christ the Solid Rock I Stand," was sung.

C. A. Pollock, Chairman of the Committee on Judiciary announced that, after consultation with several members of that Committee, he was ready to accept the amendment offered by W. H. Powers to Report No. 24, from the Committee on Judiciary.

Amendment
Accepted.

The motion of E. L. Kidney, to reinsert the words eliminated

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DAY.
Morning.

from the report by this amendment, was tabled, on motion of W. C. Hartinger.

H. L. Jacobs moved to amend by inserting above what now remains of the seventh paragraph these words, "While the General Conference has power to do anything desirable, except under the Restrictive Rules, it should follow the decisions not only made by themselves at this General Conference, but also those made by former General Conferences upon identically the same subject."

The previous question was called for, and the call sustained. The motion of W. C. Hartinger to place the amendment on the table prevailed.

The motion to adopt the report, as amended, prevailed.

Result of the
Seventeenth
Ballot
for Bishops.

The result of the seventeenth ballot for the election of a General Superintendent was announced, as follows: Total number of votes cast, 842; defective ballots, 0; total number of ballots counted, 842. Necessary to a choice, 562. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Eighteenth
Ballot
for Bishops.

On motion of Secretary Arters, the Conference proceeded to take the eighteenth ballot for the election of a General Superintendent.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the first group of Tellers to serve on this ballot. (See Tellers.)

Prayer.

Prayer was offered by Bishop Titus Lowe, before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Committee on
Judiciary,
Report No. 25.

Report No. 25, Committee on Judiciary, printed in *The Daily Christian Advocate*, page 566, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

The report was adopted.

The presiding Bishop asked for common consent to change the relative positions of two Orders of the Day, so that the first to be taken up should be the sale of the Bishops' table and chair.

Common consent was granted.

Sale of
Bishops' Table
and Chair.

C. M. Ferreri was heard in a statement introducing the matter of sale and E. G. Bek acted as auctioneer.

The table and chair were sold to Mr. and Mrs. John C. Letts,

of Washington, D. C., to be presented to the American University. The sale price was \$2,200.

The result of the eighteenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 821; defective ballots, 0; total number of ballots counted, 821. Necessary to a choice, 541. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

On motion of Secretary Arters, the Conference proceeded to take the nineteenth ballot for the election of a General Superintendent.

On motion of C. O. Holmes, the time was extended sufficiently to complete the taking of the ballot and to receive the announcements.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the second group of Tellers to serve on this ballot. (See Tellers.)

Prayer was offered by Bishop C. W. Burns, before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On motion of H. L. Jacobs, the Secretary was instructed to seal this ballot until 1:30 o'clock this afternoon.

The motion of W. E. Shaw that the Conference adjourn until 2 o'clock this afternoon was tabled on motion of Cameron Harmon.

W. H. G. Gould moved, on a question of privilege, that a sifting committee be appointed to be composed of the Chairmen of the Standing Committees and the Secretary of the General Conference, to arrange for the presentation of such reports as are most necessary.

H. L. Jacobs moved to amend by referring this whole matter to the Committee of Elected Chairmen.

The motion to amend prevailed.

The motion, as amended, prevailed.

Announcements were made, and the Conference adjourned with the benediction pronounced by Bishop Thomas Nicholson.

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TWENTY-
THIRD
DAY.
Morning.

Result of the
Eighteenth
Ballot
for Bishops.

Nineteenth
Ballot
for Bishops.

Prayer.

"Sifting
Committee"

Adjournment.

MAY 25
TWENTY-
THIRD
DAY.
Afternoon.

FRIDAY AFTERNOON, MAY 25, 1928

The Conference convened at 2:30 o'clock, with Bishop F. D. Leete presiding.

Devotions.

Hymn 106, beginning, "O Worship the King, All Glorious Above," was sung.

Rev. and Mrs. Dorsey N. Miller were heard in the rendition of a pleasing vocal duet.

Prayer was offered by the presiding Bishop.

Result of the
Nineteenth
Ballot
for Bishops.

The result of the nineteenth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 814; defective ballots, 0; total number of ballots counted, 814. Necessary to a choice, 543. No one having received the necessary two-thirds vote, there was no election. (See Ballots.)

Reconsidera-
tion of
Balloting.

F. H. Ryder moved that the vote by which the Conference decided to elect three General Superintendents be reconsidered for the purpose of reference to and instructing the Committee on Episcopacy to reduce the Episcopal Residences in Europe from three to two.

J. R. Gettys moved to amend to the effect that all further balloting for General Superintendents be indefinitely postponed, but the motion received no seconding.

E. H. Cherrington offered the following resolution as a substitute for all before the Conference:

Whereas, After nineteen ballots for a General Superintendent there have developed difficulties in connection with the election of the third General Superintendent;

Resolved, That we request the Committee on Episcopacy to give immediate consideration to the difficult problem which has developed in the balloting for the third Superintendent, and report to this body any suggestion or recommendation that its judgment may dictate; and that in the meantime further balloting be postponed until the Committee on Episcopacy shall report.

The presiding Bishop ruled that this substitute was not in order, since it did not contain a motion to reconsider.

The previous question was called for and the call sustained.

Division of
Question
Called For.

M. S. Rice called for a division of the question.

The presiding Bishop presented that part of the pending motion having to do with reconsideration of our former action, and it was adopted.

The motion of E. L. Kidney to place on the table the remainder of the motion dealing with reference did not prevail.

The motion of W. H. Finch to suspend the Rules for the purpose of instructing the Committee on Episcopacy to eliminate Seoul as an Episcopal residence, did not prevail.

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THIRD
DAY.
Afternoon.

That part of the motion to refer to the Committee on Episcopacy prevailed.

That part of the motion to make this reference with instructions to the Committee on Episcopacy did not prevail, the count vote resulting as follows: For 399; against, 400.

The motion of F. H. Ryder that further balloting for the election of a General Superintendent be deferred until the Committee on Episcopacy shall make report on the matter, was adopted.

Balloting
Deferred.

The motion of H. L. Jacobs that members of the Committee on Episcopacy be now excused in order to consider the matter of Episcopal Residences just referred to that Committee, was adopted.

Committee on
Episcopacy
Excused.

Wat Tyler, on a question of privilege, presented the following resolution, which, by common consent, was adopted:

Whereas, Several minor modifications of a memorial on Education that were in the hands of the Chairman of the Committee on Education for favorable presentation to the Conference were excluded by an unexpected cloture motion, permission is asked to refer again these questions to the Committee on Education for action if they desire.

Memorial on
Education.

F. A. Horne moved that no matter of major importance be considered by the Conference, while the members of the Committee on Episcopacy are in absence.

E. H. Cherrington moved to amend by adding that no final action be taken on such major matters while the members of this Committee are absent.

Action on
Major Matters
Suspended.

The motion to amend prevailed.

The motion, as amended, prevailed.

The motion of G. H. Spencer, to reconsider our former action by which consideration of Report No. 21, Committee on Temporal Economy, was made the Order of the Day after the approval of the Journal on Saturday morning, did not prevail.

On motion of G. H. Spencer, the Conference voted to consider Report No. 3, Committee on Pensions and Relief, as the Order of the Day for to-morrow, following the disposition of Report No. 21, Committee on Temporal Economy.

Order of the
Day.

The motion of H. L. Jacobs prevailed, that reports of Stand-

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TWENTY-
THIRD
DAY.

Afternoon.

Committee on
Itinerancy,
Reports Nos. 3
to 10,
inclusive.

ing Committees which recommend non-concurrence be now taken up.

The following reports from the Committee on Itinerancy were presented by H. L. Jacobs, Chairman of that Committee, in order, and, on his motion, they were adopted:

Report No. 3, printed in *The Daily Christian Advocate*, page 267.

Report No. 4, printed in *The Daily Christian Advocate*, page 267.

Report No. 5, printed in *The Daily Christian Advocate*, page 267.

Report No. 6, printed in *The Daily Christian Advocate*, page 267.

Report No. 7, printed in *The Daily Christian Advocate*, page 267.

Report No. 8, printed in *The Daily Christian Advocate*, page 269.

Report No. 9, printed in *The Daily Christian Advocate*, page 269.

Report No. 10, printed in *The Daily Christian Advocate*, page 269.

During the presentation of Report No. 8, as above indicated, the motion of L. H. Sweetland to defer action on this report until all of the members of the Conference are present to consider it, was tabled.

Consideration
of Report
Deferred.

By common consent, consideration of Report No. 20, of the Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 476, was deferred until members of the Committee on Episcopacy can be in attendance.

Committee on
Education,
Reports Nos. 4,
5 and 25 to 29,
inclusive.

The following reports from the Committee on Education were presented by F. C. Eiselen, Chairman of that Committee, in order, and, on his motion, they were adopted:

Report No. 4, printed in *The Daily Christian Advocate*, page 266.

Report No. 5, printed in *The Daily Christian Advocate*, page 266.

Report No. 25, printed in *The Daily Christian Advocate*, page 480.

Report No. 26, printed in *The Daily Christian Advocate*, page 480.

Report No. 27, printed in The Daily Christian Advocate, page 480.

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DAY.
Afternoon.

Report No. 28, printed in The Daily Christian Advocate, page 480.

Report No. 29, printed in The Daily Christian Advocate, page 480.

During the consideration of Report No. 5, as above indicated, the motion of R. C. Wells, to defer its consideration until later, was tabled.

The motion of B. F. Reading, that a recess of ten minutes be taken, did not prevail.

The following reports from the Committee on State of the Church were presented by D. L. Marsh, Chairman of that Committee, in order, and, on his motion, they were adopted:

Committee on
State of
the Church,
Reports Nos.
23, 30, 31, 32,
33, 4, 5.

Report No. 23, printed in The Daily Christian Advocate, page 471.

Report No. 30, printed in The Daily Christian Advocate, page 544.

Report No. 31, printed in The Daily Christian Advocate, page 544.

Report No. 32, printed in The Daily Christian Advocate, page 544.

Report No. 33, printed in The Daily Christian Advocate, page 544.

Report No. 4, printed in The Daily Christian Advocate, page 268.

Report No. 5, printed in The Daily Christian Advocate, page 269.

The following reports from the Committee on Book Concern were presented by J. L. Hillman, Chairman of that Committee, in order, and, on his motion, they were adopted.

Committee on
Book Concern,
Reports Nos.
20 and 24.

Report No. 20, printed in The Daily Christian Advocate, page 542.

Report No. 24, printed in The Daily Christian Advocate, page 543.

Report No. 22, of the Committee on Itinerancy, printed in The Daily Christian Advocate, page 476, was read by the Secretary, and, on motion of H. L. Jacobs, Chairman of that Committee, this report was adopted.

Committee on
Itinerancy,
Report No. 22.

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TWENTY-
THIRD
DAY.
Afternoon.

Committee on
Home Missions
and Church
Extension,
Reports Nos.
1, 4, 6, 12.

The following reports from the Committee on Home Missions and Church Extension were presented by E. L. Kidney, Chairman of that Committee, in order, and, on his motion, they were adopted.

Report No. 1, printed in The Daily Christian Advocate, page 327.

Report No. 4, printed in The Daily Christian Advocate, page 328.

Report No. 6, printed in The Daily Christian Advocate, page 466.

Report No. 12, printed in The Daily Christian Advocate, page 495.

Committee on
Book Concern,
Reports Nos.
8 and 9.

The following reports from the Committee on Book Concern were presented by J. L. Hillman, Chairman of that Committee, in order, and, on his motion, they were adopted.

Report No. 8, printed in The Daily Christian Advocate, page 287.

Report No. 9, printed in The Daily Christian Advocate, page 287.

Committee on
Temperance,
Prohibition, and
Public Morals,
Report No. 10.

Report No. 10, of the Committee on Temperance, Prohibition, and Public Morals, printed in The Daily Christian Advocate, page 420, was presented by E. C. Wareing, Chairman of that Committee, and, on his motion, it was adopted.

J. M. Walker presented the following resolution, and moved its adoption:

Church and
Nation.

Whereas, The whole subject of the relation of the Church and the State of our Nation needs careful study, particularly as this has to do with the preparation of our young people for life,

Resolved, Therefore, that we request the Board of Education of our Church to appoint a special Commission of seven of our ablest ministers and laymen in and near Chicago to make a careful study of this whole subject and report their findings and recommendations to the next General Conference, the expenses of said Commission to be met by the Board of Education.

On motion of J. G. Wilson, the motion to adopt was placed on the table.

Mine Disaster
Mather, Pa.

R. B. Cuthbert presented the following resolution, which, on his motion, was adopted, after he had accepted the following amendment offered by R. E. Diffendorfer, "and urge the mine operators and others concerned to continue their efforts to devise such means as shall make the recurrence of such disasters impossible":

Whereas, During the past week, at Mather, Pennsylvania, in the

heart of the coal mining district of Western Pennsylvania, occurred a disaster of terrific proportions, snuffing out the lives of two hundred workers, and plunging scores of homes into sorrow and distress; be it

Resolved, That the Methodist Episcopal Church, in General Conference assembled, hereby records its deep regret and expresses its genuine sympathy for the families and friends so sorely afflicted, praying for them God's rich blessing of consolation, and urge the mine operators and others concerned to continue their efforts for the development of safety appliances that shall make the recurrence of such disasters impossible.

On motion of H. L. Jacobs, the Conference voted to adjourn, after hearing the necessary announcements.

Announcements were made, and the Conference adjourned with prayer and the benediction pronounced by Bishop Thomas Nicholson.

MAY 25
TWENTY-
THIRD
DAY.
Afternoon.

Adjournment.

FRIDAY EVENING, MAY 25, 1928

The Conference convened at 8 o'clock, with Bishop Herbert Welch presiding.

Hymn 107, beginning, "Joy to the World, the Lord Is Come," was sung, and Bishop W. F. Oldham offered prayer.

On motion of W. B. Farmer, and at the suggestion of the presiding Bishop, the Conference voted that in the absence of the members of the Committee on Episcopacy, matters of major importance should be considered, with the understanding that if there was any considerable objection, action on reports and motions should be withheld until the return of the members of this Committee.

Report No. 24, Committee on Temporal Economy, printed in The Daily Christian Advocate, page 499, was read by the Secretary and W. B. Farmer, Chairman of that Committee, moved its adoption.

W. B. Farmer asked for common consent to delete the report by removing the word "Episcopal" in the first, second and final paragraphs.

Common consent was granted.

F. M. North moved to amend by inserting the following at the conclusion of this report:

Resolved, If it should appear that preliminary negotiations in this matter can be undertaken with the representatives of the Methodist Episcopal Church, South, the Commission herein appointed shall act within its discretion in conference and co-operation.

The motion to amend was adopted.

The motion to adopt the report, as amended, prevailed.

MAY 25
TWENTY-
THIRD
DAY.
Evening.

Action on
Major Matters
Conditional.

Committee on
Temporal
Economy,
Report No. 24.

MAY 25
TWENTY-
THIRD
DAY.
Evening.

Expenses Korea
and Mexico
Commissions.

Committee on
Temporal
Economy,
Report No. 23.

Committee on
Book Concern,
Report No. 17.

Committee on
Book Concern,
Report No. 12.

Committee on
State of
the Church,
Reports Nos.
13 and 16.

Committee on
State of
the Church,
Report No. 17.

W. B. Farmer, moved that the expenses of the Commission in the case of Korea and the Commission in the case of Mexico be drawn from the General Conference Expense Fund.

This motion prevailed.

Report No. 23, Committee on Temporal Economy, printed in The Daily Christian Advocate, page 499, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Report No. 17, Committee on Book Concern, printed in The Daily Christian Advocate, page 542, was read by the Secretary, and John L. Hillman, Chairman of that Committee, moved its adoption.

L. H. Sweetland moved to amend by striking out all reference to the publishing agents.

This amendment was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Report No. 12, Committee on Book Concern, printed in The Daily Christian Advocate, page 477, was presented by J. L. Hillman, Chairman of that Committee, but there being objection to consideration at this time, the report was temporarily withdrawn.

Report No. 13, Committee on State of the Church, printed in The Daily Christian Advocate, page 381, was presented by D. L. Marsh, Chairman of that Committee, and, on his motion, this report was adopted.

Report No. 16, Committee on State of the Church, printed in The Daily Christian Advocate, page 383, was presented by D. L. Marsh, Chairman of that Committee, and, on his motion, this report was adopted.

Report No. 17, Committee on State of the Church, printed in The Daily Christian Advocate, page 448, was read by the Secretary, and D. L. Marsh, Chairman of that Committee, moved its adoption.

T. F. Holgate moved to amend by inserting the word "other" between the words "five" and "ministers," in the fifth line of the report so as to read "five other ministers."

This amendment was accepted by the Chairman of the Committee.

G. W. Read moved to amend by adding before the last two lines of the report, the following: "Provided, however, that said Commission shall not begin active work of revision unless and until the Methodist Episcopal Church, South, shall take proper measures to join in such revision."

MAY 25
TWENTY-
THIRD
DAY.
Evening.

On motion of J. C. Roberts, this amendment was placed on the table.

H. P. Sloan moved to amend by the fixing of a definite date for the completion of revision and suggested January 1, 1932.

This amendment, including the date named, was accepted by the Chairman of the Committee.

Considerable objection being voiced to further consideration of this report at this time, the report was temporarily withdrawn.

Report No. 18, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 448, was read by the Secretary, but immediately objection was raised to its consideration and the report was temporarily withdrawn.

Committee on
State of
the Church.
Reports Nos.
18 and 21.

Report No. 21, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 449, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

W. S. Bovard moved to amend by providing that when a co-operative program is to be carried out through the Federal Council, the representative of the Board or Boards making financial appropriation shall also co-operate in the realization of the program.

This amendment was accepted by the Chairman of the Committee.

H. C. Leonard moved that because Report No. 1, Committee on Federation, printed in *The Daily Christian Advocate*, page 398, covers the same ground as the pending report, the entire matter be referred to a Committee of Conference, representative of the two committees involved.

Committee of
Conference.

The motion to so refer prevailed.

Report No. 28, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 495, was read by the Secretary, and, on motion of D. L. Marsh, Chairman of that Committee, this report was adopted.

Committee on
State of
the Church.
Report No. 28.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the nominations for representatives to the Republi-

MAY 25
TWENTY-
THIRD
DAY.
Evening.

Representa-
tives to Party
Conventions.

can and Democratic National Conventions, and, on motion, these nominations were accepted and the persons named were elected, as follows:

Representatives to the Republican Convention: L. D. Dickinson, Michigan; John Marshall, Kansas; Mrs. C. F. Vandewater, Southern California; George W. Dixon, Rock River; Judge James A. Fowler, Holston.

Representatives to the Democratic Convention: Wayne C. Williams, Colorado; Judge A. M. Watson, Southern Illinois; Russell F. Greiner, Saint Louis; Dr. Jennie Calfass, Nebraska; Walter E. Pierce, Oregon.

Committee on
Hospitals,
Homes and
Deaconess
Work,
Report No. 6.

Report No. 6, Committee on Hospitals, Homes, and Deaconess Work, printed in *The Daily Christian Advocate*, pages 447-448, was read by the Secretary, and I. E. Miller, Chairman of that Committee, moved its adoption.

F. H. Ryder moved to amend by inserting the word "legal" in Paragraph 491, eighth line, before the word "control."

This amendment was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Committee on
Pensions and
Relief,
Report No. 1.

Report No. 1, Committee on Pensions and Relief, printed in *The Daily Christian Advocate*, page 382, was read by the Secretary, and, on motion of G. H. Spencer, Chairman of that Committee, this report was adopted.

G. H. Spencer presented the following resolution, supplemental to report No. 1:

Supplemental
Resolution.

Resolved, That the Bishops are hereby requested to nominate six of the seven present members of the Board of Pensions and Relief who were elected by the General Conference of 1924 as members of the class of 1932, as members of the new class of 1932, and the remaining member as a member of the new class of 1936.

On motion of G. H. Spencer, this resolution was adopted.

Members of the Committee on Episcopacy previously excused returned to the Conference at this juncture.

Committee on
Episcopacy,
Report No. 16.

Report No. 16, Committee on Episcopacy, printed later in *The Daily Christian Advocate*, page 612, was presented and read by O. W. Fifer, Chairman of that Committee, under suspension of the Rules.

Reconsidera-
tion.

O. W. Fifer moved that the vote by which Report No. 7 of the Committee on Episcopacy was adopted, be now reconsidered. The motion to reconsider prevailed.

O. W. Fifer moved to adopt Report No. 16, Committee on Episcopacy.

L. O. Hartman, on a question of privilege, requested that his name be no longer employed in the balloting for General Superintendent.

L. O. Hartman, on a question of privilege, requested that his name be no longer employed in the balloting for General Superintendent.

W. E. Shaw moved as a substitute for the report that the Episcopal Residences at Manila and Seoul be continued as in Report No. 7.

The previous question was called for on all before the Conference, and the call was sustained.

The substitute offered by W. E. Shaw was adopted in lieu of the report of the Committee.

The motion to adopt the report, as now substituted, prevailed.

On motion of Secretary Arters, the Conference voted to take the twentieth ballot for the election of a General Superintendent.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the third group of Tellers to serve on this ballot. (See Tellers.)

Prayer was offered by Bishop E. S. Johnson before the balloting.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

On a question of privilege, M. S. Rice voiced his appreciation of the high spiritual tone of this General Conference, and especially on account of its manifestation at this hour.

Report No. 17, Committee on State of the Church, printed in *The Daily Christian Advocate*, page, 448, and temporarily withdrawn earlier in this session, was next considered, and D. L. Marsh, Chairman of that Committee, moved the adoption of the report.

J. M. Walker moved to amend by changing the date for the completion of revision from January 1, 1932, to January 1, 1934, and, on his motion, this amendment was adopted.

Ray Allen moved to substitute the words "Responsive Readings" for the word "Psalter."

MAY 25
TWENTY-
THIRD
DAY.
Evening.

Withdrawals.

Episcopal
Residences at
Manila and
Seoul.

Twentieth
Ballot
for Bishops.

Prayer.

Committee on
State of
the Church,
Report No. 17.

MAY 25
 TWENTY-
 THIRD
 DAY.
 Evening.

This amendment was accepted by the Chairman of the Committee.

F. P. Fletcher moved to amend by striking out the last sentence of the report.

The motion of E. L. Motter to place this amendment on the table prevailed.

R. G. Minkler moved to amend by adding after the word "revision" the words "between the bars."

A motion to place this amendment on the table did not prevail.

The previous question was called for, and the call sustained.

The amendment offered by R. G. Minkler prevailed.

The motion to adopt the report, as amended, prevailed.

Result of the
 Twentieth
 Ballot
 for Bishops.

The result of the twentieth ballot for the election of a General Superintendent was announced as follows: Total number of votes cast, 778; defective ballots, 0; total number of ballots counted, 778. Necessary to a choice, 519. E. Stanley Jones, having received 560 votes, which is more than the necessary two-thirds majority, was declared elected a General Superintendent of the Methodist Episcopal Church.

Bishop-elect E.
 Stanley Jones.

C. D. Rockey, on a question of privilege, moved that the four Bishops resident in India escort Bishop-elect Jones to his place among the Bishops.

This motion prevailed.

Bishops F. W. Warne, J. W. Robinson, Brenton T. Badley, and Frederick B. Fisher acted in accordance with this motion, and the presiding Bishop presented Bishop-elect Jones to the Conference.

Hymn 654, beginning "O Zion Haste," was sung.

Congratula-
 tions to Mrs. E.
 Stanley Jones.

On motion of J. R. Caffyn, the Secretary was instructed to cable Mrs. E. Stanley Jones the congratulations of the Conference upon the election of her husband as a Bishop, assuring her of our prayers for her speedy recovery from illness.

Adjournment.

Announcements were made, and, on motion, the Conference adjourned with the benediction pronounced by Bishop-elect E. Stanley Jones.

SATURDAY MORNING, MAY 26, 1928

MAY 26
TWENTY-
FOURTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Thomas Nicholson presiding, who presented Bishop F. B. Fisher, to be in charge of the devotional service.

Hymn 113, beginning, "Angels From the Realms of Glory," was sung and prayer was offered by J. R. Chitambar.

Devotions.

Hymn 410, beginning, "Lord, Speak to Me that I May Speak," was sung.

The devotional address of Bishop Fisher was based on Psalm 77.

Hymn 1, beginning, "O for a Thousand Tongues to Sing," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal, reported for that Committee that they had examined the Minutes of the sessions of Friday, May 25, and they are correct. The report of the Committee was accepted, and the Journal thus approved.

Journal.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the following adjustments:

C. L. Hovgard, ministerial delegate, Kansas Conference, excused for Saturday, May 26, only.

A. Lincoln Bell, lay delegate, Erie Conference, permanently excused after May 26.

G. Golder, lay delegate, Central German Conference, permanently excused after May 26.

Mrs. W. H. Wones, lay delegate, Wisconsin Conference, permanently excused after May 28.

G. H. Bradfield, lay delegate, Colorado Conference, permanently excused after May 26.

J. H. McCallum, lay delegate, California Conference, permanently excused after May 28.

Thomas J. Sare, lay delegate, Indiana Conference, permanently excused after May 26.

H. H. Beattys, ministerial delegate, New York East Conference, permanently excused after May 28.

H. E. Luccock, reserve ministerial delegate, New York East Conference, seated in place of Wallace H. Finch, excused after May 28.

M. Sagedahl, lay delegate, Norway Conference, permanently excused after May 26.

C. T. Orr, lay delegate, Saint Louis Conference, permanently excused May 24. Mrs. E. D. Hogdon, reserve, seated in his place May 25.

H. F. Titus, ministerial delegate, Troy Conference, permanently excused after May 26.

W. T. Forrester, lay delegate, Pittsburgh Conference, permanently excused after May 26.

Miriam L. Nieh, Kiangsi Conference, excused for May 26 only.

L. M. POTTER, *Chairman*.
J. R. GETTYS, *Secretary*.

Secretary Arters read the following telegram, and, on his

MAY 26
TWENTY-
FOURTH
DAY.
Morning.

Message from
the United
Presbyterian
Church.

motion, the Secretary was authorized to send an appropriate reply:

To the General Conference, Methodist Episcopal Church, Kansas City, Mo.:

Fraternal greetings from the General Assembly of the United Presbyterian Church, in session at Saint Louis, Missouri.

W. A. SPAULDING, *Moderator.*

Re Final
Adjournment.

Secretary Arters, for the Committee of Elected Chairmen, charged with the responsibility of recommending a time for final adjournment of the General Conference, reported that the Committee had carefully considered this matter, and is of the opinion that if the Conference will devote itself to business during late sessions to-night and Monday night, in addition to the day sessions, it will be possible to have final adjournment on Tuesday, May 29th, at noon, and that the Committee so recommends.

On motion of Secretary Arters, the recommendation of the Committee relating to final adjournment was approved by the Conference.

Committee on
Temporal
Economy,
Report No. 21.

Report No. 21, Committee on Temporal Economy, printed in *The Daily Advocate*, pages 562-563, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved its adoption.

W. H. Powers moved to amend by inserting the words "Regular World Service" before the word "credit" in Section 6, item 3.

This amendment was accepted by the Chairman of the Committee.

Under suspension of the Rules, and on a question of privilege, Bishop E. H. Hughes presented the following resolution:

Covenant of
Advance.

METHODIST COVENANT OF ADVANCE

The General Conference calls upon the Bishops, Secretaries, District Superintendents, Pastors and Official Boards to lead in a determined movement to register a decisive advance in World Service. The time has come for the whole Church to push the benevolent interests to the front. We register our conviction that the minimum standard of giving for the coming quadrennium be at least ten million dollars annually.

Believing that such an advance should come not by any great spasmodic campaign, either for education or for money giving, but should express itself in a Church-wide covenant, we call upon all of our people to unite in

A METHODIST COVENANT OF WORLD SERVICE ADVANCE

To this end we recommend that the World Service Commission, in co-operation with the Bishops, prepare such a Covenant of Advance, through which not only individuals, but the official boards of our churches, may register their decision to unite in this Methodist forward movement.

On motion, immediate consideration was ordered, and, on further motion, the resolution was adopted.

Under suspension of the Rules and by common consent, O. P. Miller, Treasurer of the General Conference Expense Fund, was heard in a statement concerning the payment of traveling and per diem expenses.

On motion of E. A. Morling, the Conference authorized the Treasurer of the General Conference Expense Fund to prepare and sign all checks to delegates for the traveling expenses and per diem on the basis of adjournment at noon of Tuesday, May 29.

Consideration of Report No. 21, Committee on Temporal Economy, was resumed.

Mrs. O. N. Townsend moved to amend Paragraph 407 by changing "one" to "two," in order to provide for two representatives each from the Woman's Home Missionary Society and the Woman's Foreign Missionary Society.

The motion to amend prevailed.

C. B. Stuntz moved to amend, under Article 3, line 9, section 5, by deleting the words beginning "such Council shall have authority," and until the end of the paragraph, and substituting for the deleted portion the following: "such Council shall have such authority and function as the Central Conference shall prescribe."

The motion to amend prevailed.

T. F. Holgate moved to amend by inserting the words, "of such budget" after the word "expense," in line 7, section 4, Article 3. This amendment was accepted by the Chairman of the Committee.

The previous question was called for and the call sustained.

C. H. Fowler moved to amend in Section 6, item 2, after the words "constitutional boards" by adding the words "or to any constitutional board."

The presiding Bishop ruled this amendment out of order under the operation of the previous question.

The motion to adopt the report, as amended, prevailed.

On motion of Secretary Arters, the Conference voted to make balloting for the election of three publishing agents the Order of the Day, immediately after recess, and the Secretary an-

MAY 26
TWENTY-
FOURTH
DAY.
Morning.
Traveling
Expenses.

Consideration
of Report
Resumed.

Order of the
Day.

MAY 26
TWENTY-
FOURTH
DAY.
Morning.

Missionary
Bishop.

nounced that nominations for publishing agents should be immediately placed in his hands.

On a question of privilege, O. W. Fifer, Chairman of the Committee on Episcopacy, announced that this Committee was prepared to recommend to the Conference the election of one Missionary Bishop.

H. L. Jacobs asked if it is not the custom in the case of such election to present nominations, and the presiding Bishop took this question under advisement.

Recess.

Announcements were made and the Conference was in recess at 10:35 o'clock.

The Conference reconvened at 10:45 o'clock.

Hymn 386, beginning, "Stand Up, Stand Up, for Jesus" was sung, and Miss Elizabeth Shipley was heard in a pleasing soprano solo.

Nominations
For Missionary
Bishops.

The presiding Bishop answered the question raised by H. L. Jacobs before recess by stating that there is no provision in the Rules for the nomination of Missionary Bishops, but in the Journal of 1912, and at least once since, nominations have been made and this will be the procedure at this session after the Conference votes to elect a Missionary Bishop, unless the Conference decides otherwise.

Leave Taking
of Bishop
Cranston.

On a question of privilege, the presiding Bishop presented Bishop Earl Cranston for his final leave taking, and Bishop Cranston appropriately addressed the Conference.

Committee on
Episcopacy,
Report No. 17.

Under suspension of the Rules, Report No. 17, Committee on Episcopacy, printed in *The Daily Christian Advocate*, page 622, was presented and read by O. W. Fifer, Chairman of that Committee, who moved its adoption.

F. A. Horne moved to suspend the Rules in order to hear J. M. Hoover, a reserve delegate.

The motion to suspend the Rules prevailed.

Address of
J. M. Hoover.

On motion of H. L. Jacobs, J. M. Hoover addressed the Conference in harmony with the pending report.

The previous question was called for, and the call sustained.

The motion to adopt the report prevailed.

H. L. Jacobs, Chairman of the Committee on Rules, asked for common consent to suspend the Rules in order that they may be amended to permit nominations in the case of electing Missionary Bishops.

Common consent was granted.

H. L. Jacobs moved to amend the Rules governing the election of Bishops by adding after the words "no nomination shall be made for the office of Bishop," these words, "except for Missionary Bishop."

MAY 26
TWENTY-
FOURTH
DAY.
Morning.
Rules Govern-
ing Election of
Bishops
Amended.

The motion to amend the Rules prevailed.

F. A. Horne placed in nomination the name of Edwin F. Lee, to be elected a Missionary Bishop for the Singapore residence.

Nomination of
Edwin F. Lee.

On motion of M. E. Gilbert, the Conference voted that those nominated be presented to the Conference, and, in accordance with this motion, Edwin F. Lee was introduced to the Conference by the presiding Bishop.

On motion, nominations were closed.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the fourth group of Tellers to serve on this ballot. (See Tellers.)

Ballot for
Missionary
Bishop.

Prayer was offered by Bishop F. T. Keeney, before the balloting.

Prayer.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

Secretary Arters announced that in his possession were certain questions submitted by Otto Fabricius, concerning the investigation and trial of Anton Bast, and, on his motion, these were referred to the Committee on Judiciary.

Judicial
Questions.

On motion of Secretary Arters, the Conference voted to proceed with the ballot for the election of three publishing agents, immediately following the consideration of Report No. 2, Committee on Pensions and Relief.

Report No. 2, Committee on Pensions and Relief, printed in The Daily Christian Advocate, page 383, was presented by George H. Spencer, Chairman of that Committee, who moved its adoption.

Committee on
Pensions and
Relief,
Report No. 2.

F. R. Bayley moved to amend by inserting at the end of the last line of Paragraph 488, section 1, the words, "of the Annual Conference of which the person is a member."

C. E. Hill offered the following substitute for the amendment, "whose claims are presented with the endorsement of the Secretary or Treasurer of the Board of Stewards of the Annual Conference to which such member or claimant belongs."

MAY 26
TWENTY-
FOURTH
DAY.
Morning.

This substitute was accepted by F. R. Bayley in lieu of his amendment.

The motion to adopt the substitute prevailed.

The motion to adopt the report, as amended, prevailed.

Result of the
Ballot for
Missionary
Bishop.

The result of the ballot for the election of a Missionary Bishop was announced as follows: Total number of votes cast, 760; defective ballots, 0; total number of ballots counted, 760. Necessary to a choice, 507. Edwin F. Lee, having received 739 votes, which is more than the necessary two-thirds majority, was declared elected a Missionary Bishop of the Methodist Episcopal Church.

Missionary
Bishop-elect
Lee.

On a question of privilege, J. R. Caffyn moved that Bishops W. F. Oldham and Titus Lowe be requested to escort Missionary Bishop-elect Lee to his place among the Bishops.

In harmony with this motion, Bishops Oldham and Lowe presented Missionary Bishop-elect Lee to the presiding Bishop, who in turn presented him to the Conference.

Congratula-
tions to Mrs.
Edwin F. Lee.

On motion of H. P. Sloan, the Secretary was instructed to send a cablegram to Mrs. Edwin F. Lee in Singapore, voicing our congratulations upon the election of her husband as a Missionary Bishop.

On motion of Cameron Harmon, the Conference voted to adjourn after the announcements.

Adjournment.

Announcements were made, and the Conference adjourned, with the benediction pronounced by Missionary Bishop-elect Lee.

MAY 26
TWENTY-
FOURTH
DAY.
Afternoon.

SATURDAY AFTERNOON, MAY 26, 1928

The Conference convened at 2:30 o'clock, with Bishop A. W. Leonard presiding.

Hymn 461, beginning, "How Firm a Foundation," was sung, and prayer was offered by J. G. Wilson.

Committee on
Boundaries,
Report No. 1.

On a question of privilege, Bishop Leonard secured common consent for the presentation of Report No. 1, Committee on Boundaries, and this report was presented by A. L. Miller, Secretary of that Committee, who moved its adoption.

On motion of F. G. Bean, the reading of the report was dispensed with.

The motion to adopt the report prevailed.

Report No. 3, Committee on Pensions and Relief, printed in The Daily Christian Advocate, pages 473-476, was presented by G. H. Spencer, Chairman of that Committee, who moved its adoption.

A. M. Wells presented a Minority Report to Report No. 3, printed in The Daily Christian Advocate, page 494, and moved that the Minority Report be substituted for the Majority Report.

T. S. Brock presented a substitute for all before the Conference and moved the adoption of the substitute, as later printed in The Daily Christian Advocate, page 629.

H. L. Jacobs moved that the substitute offered by T. S. Brock be printed in The Daily Christian Advocate for Monday, next, and that further consideration of Majority and Minority Reports and the substitute, be made the Order of the Day for Monday next, following recess.

This motion prevailed.

On a question of privilege, Bishop W. F. McDowell announced that the service for the Consecration of General Superintendents-elect and the Missionary Bishop-elect would be held in the Convention Hall on Sunday afternoon, May 27, at 3 o'clock, and urged all delegates to be seated in their places at least ten minutes before the hour for the service.

On motion of M. S. Daniels, the Conference voted to make the Service of Consecration for Sunday afternoon a regular Conference session.

On a question of privilege, W. B. Farmer moved that consideration of Report No. 8, Committee on Temporal Economy, be made the Order of the Day for this evening's session immediately after the devotional period.

Report No. 19, Committee on Judiciary, printed in The Daily Christian Advocate, page 496, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Report No. 20, Committee on Judiciary, printed in The Daily Christian Advocate, page 469, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

The motion to adopt the report prevailed.

Report No. 22, of the Committee on Judiciary, printed in The Daily Christian Advocate, pages 563-565, was presented by C. A. Pollock, Chairman of that Committee, who moved that this report be adopted.

MAY 26
TWENTY-
FOURTH
DAY.
Afternoon.

Committee on
Pensions and
Relief,
Report No. 3.

"The Brock
Substitute."

Order of the
Day.

Service of
Consecration.

Order of the
Day.

Committee on
Judiciary,
Reports Nos.
19 and 20.

Committee on
Judiciary,
Report No. 22.

MAY 26
TWENTY-
FOURTH
DAY.
Afternoon.

On a question being asked by O. W. Fifer, concerning Bishops' Ruling No. 124, C. A. Pollock asked for unanimous consent to withdraw that part of the Report temporarily, and common consent was granted.

On motion of W. B. Farmer, on a question raised by J. R. Gettys, Ruling No. 92 was re-referred to the Committee on Judiciary for further consideration.

On a question asked by H. L. Jacobs, concerning Ruling No. 141, L. H. Sweetland moved to refer this Ruling to the Committee on Itinerancy.

H. L. Jacobs moved as a substitute that this Ruling be referred to the Committee on Temporal Economy.

On motion of F. R. Bayley, the substitute motion was placed on the table.

The motion to refer Ruling 141 to the Committee on Itinerancy prevailed.

The motion of C. A. Pollock to adopt Report No. 22, with the exception of the Rulings above mentioned (Nos. 124 and 92), prevailed.

Committee on
Judiciary,
Report No. 26.

Report No. 26, Committee on Judiciary, printed in The Daily Christian Advocate, page 591, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

G. W. Reed moved that this report and the three which follow it, all having a relation one to the other, be made the Order of the Day for Monday morning, next.

The previous question was called for and the call sustained.

The motion of G. W. Reed did not prevail.

Leonard Garver, Jr., moved that this report be re-referred to the Committee on Judiciary.

The previous question was called for and the call sustained.

On motion, the motion to re-refer was placed on the table.

Leonard Garver, Jr., moved that the report be tabled.

This motion did not prevail, after the result of a count vote was announced as follows: For, 293; against, 360.

The motion to adopt the report prevailed.

Presentation of
Mrs. James C.
Baker.

On a question of privilege, H. A. Keck announced the presence in the Conference of Mrs. James Chamberlain Baker, wife of Bishop-elect Baker, and moved that Bishop E. H. Hughes be requested to escort Mrs. Baker to the platform.

This motion prevailed.

In accordance therewith, Bishop Hughes presented Mrs. Baker to the presiding Bishop, who in turn presented her to the Conference.

MAY 26
TWENTY-
FOURTH
DAY.
Afternoon.

On a question of privilege, Bishop Herbert Welch, speaking for the Board of Bishops, asked consent to suggest a change in the membership of the Commission on Central Conferences, so that it shall be composed of five Bishops and twenty other persons, instead of three Bishops and nine other ministers and nine laymen.

Commission on
Central
Conferences.

On motion of J. J. Henry, it was voted to reconsider our former action, by which the Commission on Central Conferences was authorized.

L. O. Hartman moved that this Commission on Central Conferences be composed of five bishops and twenty other persons.

This motion prevailed.

On a question of privilege, F. M. North presented the following nominations for Trustees of Drew University:

TRUSTEES OF DREW UNIVERSITY

I. Trustees of
Drew
University.

1. To perfect Class of 1928: To the vacancy caused by the death of Alexander Carmichael, Jr.—Ellis L. Phillips.

2. To perfect Class of 1932: To the vacancy caused by the death of David D. Forsyth—William A. Layton. To the vacancy caused by the resignation of Alexander Corson—Fred Clare Baldwin. To the vacancy caused by the death of Richard Early Reeves—Martin Luther Hagerty.

3. To perfect Class of 1936: To the vacancy caused by the death of William Valentine Kelley—Charles L. Goodell. To the vacancy caused by the resignation of Watson S. Moore—Frank A. Horne.

CLASS OF 1940

*Bishop Luther B. Wilson; Bishop William Burt; Bishop William F. Anderson; *Rev. William I. Haven; Franklin I. Bodine; James R. Joy; Joseph B. Morrell; *William H. Van Benschoten; Paul H. Helms; Omar Powell.

On motion of H. L. Jacobs, these Trustees, as nominated, were elected by the Conference.

On motion of Secretary Arters, the Conference proceeded to ballot for the election of three Publishing Agents.

Ballot for
Publishing
Agents.

Secretary Arters read, first in alphabetical order, and then in reverse order, the nominations for the position of Publishing Agents, as follows: George C. Douglass, O. Grant Markham, John H. Race.

Bishop E. G. Richardson, Secretary of the Board of Bishops,

* Deceased.

MAY 26
TWENTY-
FOURTH
DAY.
Afternoon.

announced the names of the fifth group of Tellers, to serve on this ballot. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The motion of F. G. H. Stevens, to suspend the Rules for the purpose of referring to the Committee on Judiciary the matter of preparing an amendment to be submitted to the Annual and Lay Electoral Conferences, and providing for the election of District Superintendents, did not prevail.

Report of the
Committee on
Memorial Day.

V. F. Brown presented the following report as Chairman of the Committee on the Observance of Memorial Day:

Your Committee on the Proper Observance of Memorial Day, would most respectfully, through the Church, call attention to the spirit of the day in which we live, reminding ourselves that, in the midst of our great national prosperity, we as a nation, are in danger of forgetting the God of our Fathers, and the fathers themselves, who, under God, by their patriotism, and heroism, and sacrifice and devotion to the right, gave their all, that this nation—"of the people and for the people"—might live and not perish.

This day should not be made a day for pleasure alone, though these pleasures may be innocent. It should not be a day to be commercialized by sports, even though innocent and enjoyable, but a day of devout praise and sincere gratitude, that the youth of our day and all the people might be continually reminded that the patriotism of the fathers should be reproduced in the lives of their posterity—and to this end all our pleasures and all services should contribute. Less pleasure, more patriotism; less of commercialism and more of consecration to country and right and God.

V. F. BROWN,
I. J. MERRITT,
W. L. BROWN.

On motion of V. F. Brown, this report was adopted.

H. L. Jacobs moved that the Conference adjourn after the announcements.

W. B. Farmer moved to amend to the effect that we adjourn at 5:45 o'clock.

On motion of W. R. Keeseey, the amendment was placed on the table.

The motion to adjourn prevailed.

Adjournment.

Announcements were made and the Conference adjourned with the benediction by the presiding Bishop.

MAY 26
TWENTY-
FOURTH
DAY.
Evening.

SATURDAY EVENING, MAY 26, 1928

The Conference convened at 8 o'clock, with Bishop E. S. Johnson presiding.

Devotions.

Hymn 312, beginning, "O Happy Day," was sung.

Reverend and Mrs. Dorsey N. Miller were heard in a pleasing duet.

Prayer was offered by E. R. Heckman.

The result of the ballot for the election of Publishing Agents was announced as follows: Total number of votes cast, 671; defective ballots, 1: total number of ballots counted, 670. John H. Race, G. C. Douglass and O. Grant Markham having received the required number of votes, were declared duly elected.

On a question of privilege, Bishop-elect E. Stanley Jones presented his resignation as Bishop-elect of the Methodist Episcopal Church as follows:

Kansas City, Mo., May 26, 1928.

To the General Conference, Methodist Episcopal Church, Kansas City, Missouri:

Dear Fathers and Brethren: On more mature deliberation, which under the circumstances was impossible last evening, I have come to the conclusion that I should continue the work I am doing, and I hereby resign as Bishop-elect of the Methodist Episcopal Church.

I am grateful to those who have voted for me—grateful far more than this resignation would imply.

Yours faithfully,

E. STANLEY JONES.

At the request of the presiding Bishop, Bishop-elect E. Stanley Jones offered prayer.

R. E. Diffendorfer moved that this resignation be referred to the Committee on Episcopacy, which motion prevailed.

O. W. Fifer requested that the Chairman, other officers and Chairmen of sub-committees of the Committee on Episcopacy be excused from the Conference.

Consent was granted.

Report No. 8, Committee on Temporal Economy, printed in The Daily Christian Advocate, pages 540-541, reprinted after reference, was read by the Secretary, and W. B. Farmer, Chairman of that Committee, moved the adoption of the Majority Report.

E. C. Page presenting the Minority Report, printed in The Daily Christian Advocate, page 541, and moved that the Minority Report be substituted for the Majority Report.

O. W. Fifer, on a question of privilege, was heard in a statement from the officers and Chairmen of sub-committees of the Committee on Episcopacy, recommending that Missionary-elect Lee be placed in charge of the Manila Area as well as the Singapore Area, in solution of the difficulties now before the Conference, due to the resignation of Bishop-elect E. Stanley Jones.

MAY 26
TWENTY-
FOURTH
DAY.
Evening.

Result of the
Ballot for
Publishing
Agents.

Resignation of
Bishop-elect E.
Stanley Jones.

Resignation
Referred.

Committee on
Temporal
Economy,
Report No. 8.

Minority
Report.

MAY 26
 TWENTY-
 FOURTH
 DAY.
 Evening.

By common consent, reconsideration was had of the action referring the resignation of Bishop-elect E. Stanley Jones to the Committee on Episcopacy, and R. E. Diffendorfer was granted consent to withdraw his motion of reference.

O. W. Fifer moved that the resignation of Bishop-elect E. Stanley Jones be accepted, with the greatest appreciation for the spirit and conviction which moved him to his decision.

Resignation
 Accepted.

The motion to accept this resignation prevailed.

O. W. Fifer moved that we reconsider our former action by which Manila was made an Episcopal residence.

H. L. Jacobs moved to suspend the rules in order to permit action upon the motion of O. W. Fifer, but the presiding Bishop ruled that suspension of the Rules was not necessary, since we are not under the limitations of the report of a Standing Committee.

The previous question was called for, and the call sustained.

The motion to reconsider prevailed.

Manila
 Eliminated as
 a Residence.

O. W. Fifer moved that Manila be now eliminated as an Episcopal residence.

This motion prevailed.

O. W. Fifer moved that we request the Bishops to assign the former Manila Area to the Singapore Area, and that the Secretary be instructed to cast one ballot for Missionary Bishop-elect Lee as Missionary Bishop for Malaysia and Singapore.

Objection being raised to this motion, consent was given the mover to withdraw it.

O. W. Fifer moved that we now proceed to the election of a Missionary Bishop for Singapore and Malaysia.

This motion prevailed.

Singapore and
 Manila
 Combined.

After the tellers were called forward and before the ballot could be taken, further discussion of the mooted point was permitted, and J. I. Bartholomew moved that the Conference decide that Singapore and Manila can be combined.

This motion prevailed, and by action of the Conference the Bishops were requested to place the former Manila Area with the Singapore Area.

Address by
 Bishop Lowe.

Bishop Titus Lowe addressed the Conference on the importance of our work in the Singapore Area.

The motion of J. A. Holmes, that the Conference now adjourn, prevailed.

The announcements were made, prayer was offered by M. S. Rice, the Doxology was sung, and the Conference adjourned with the benediction pronounced by the presiding Bishop.

MAY 26
TWENTY-
FOURTH
DAY.
Evening.
Adjournment.

SUNDAY AFTERNOON, MAY 27, 1928

The Conference convened at 3 o'clock for the Consecration of Bishops and the Order of Service was as follows:

MAY 27
TWENTY-
FIFTH
DAY.
Afternoon.

PROCESSIONAL, HYMN 383....."Onward, Christian Soldiers"
Congregation standing and singing

Order of
Service.

HYMN 207.....Bishop McConnell

The church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From Heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee.

Amen.

PRAYER.....Bishop Leete

THE COLLECT.....Bishop Thirkield

THE FIRST SCRIPTURE LESSON—Acts 20. 17-35.....Bishop Leonard

THE SECOND SCRIPTURE LESSON—John 21. 15-17

and Matthew 28. 18-20.....Bishop Nicholson

PRESENTATION OF ELECTED PERSONS

EXHORTATION AND PRAYER.....Bishop Johnson

EXAMINATION OF THOSE THAT ARE TO BE CONSECRATED...Bishop Berry

SILENT PRAYER

HYMN 189.....The Choir

VENI, CREATOR, SPIRITUS.....Bishop Robinson

MAY 27
TWENTY-
FIFTH
DAY.
Afternoon.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire and love.

Enable with perpetual light
The dullness of our blinded sight

Anoint and cheer our soiled face
With the abundance of thy grace;

Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but ONE;

That through the ages all along
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Lord, hear our prayer.
And let our cry come unto thee.

PRAYER.....Bishop Birney

THE CONSECRATION OF BISHOPS-ELECT:

RAYMOND J. WADE

Presented by Cyrus Ulysses Wade and Warren Whitmore Wiant
Consecrated by BISHOP McDOWELL AND BISHOP ANDERSON

JAMES CHAMBERLAIN BAKER

Presented by Archibald Knode Byrns and William Edward Shaw
Consecrated by BISHOP NUELSEN AND BISHOP HUGHES

EDWIN FERDINAND LEE

Presented by James Matthews Hoover and Ralph Eugene Diffendorfer

Consecrated by BISHOP SHEPARD AND BISHOP OLDHAM

PRAYER.....Bishop Fisher

PRAYER.....Bishop Waldorf

HYMN 180—(Tune, Miles' Lane).....Bishop Locke

All hail the power of Jesus' name!

Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

Amen.

BENEDICTION.....Bishop Mitchell

MONDAY MORNING, MAY 28, 1928

MAY 28
TWENTY-
SIXTH
DAY.
Morning.

The Conference convened at 8:30 o'clock, with Bishop Fred-
erick B. Fisher presiding, who presented Bishop Edwin H.
Hughes to be in charge of the devotional service.

Hymn 329, beginning, "Pass Me Not, O Gentle Saviour,"
was sung, and prayer was offered by Horace G. Smith.

Devotions.

The devotional address of Bishop Hughes was based upon
1 Samuel, 12-23.

Hymn 333, beginning, "Jesus, Thy Boundless Love to Me,"
was sung.

Wiley A. Keve, Chairman of the Committee on the Journal,
reported for that Committee that they had examined the Minutes
of the sessions of Saturday, May 26, and Sunday, May 27, and
they are correct. The report of the Committee was accepted
and the Journal thus approved.

Journal.

L. M. Potter, Chairman of the Committee on Credentials,
presented the following report, which, on his motion, was
adopted:

Committee on
Credentials.

Your Committee on Credentials desires to report and recommend the
following adjustments:

C. C. Andrews, lay delegate, Northwest Kansas Conference, was ex-
cused after the session of May 24.

D. W. Wilbur, lay delegate, New York Conference, permanently ex-
cused after the session of May 26.

Earl M. Cranston, lay delegate, Southern California Conference, was
seated May 26, in place of J. E. Copeland, excused.

H. R. Snively, lay delegate, Illinois Conference, permanently excused
after May 26.

Frank Mason North, ministerial delegate, New York East Conference,
permanently excused after session of May 26. H. E. Luccock, reserve
delegate, seated in his place for May 29.

George W. Henson, ministerial delegate, Philadelphia Conference, per-
manently excused after session of May 26.

C. W. Brashares, ministerial delegate, West Ohio Conference, perma-
nently excused, returned, and was in his seat May 26.

William G. Anderson, ministerial delegate, Southwest Kansas Confer-
ence, permanently excused after session of May 26.

Charles F. Pruett, lay delegate, Southern Illinois Conference, perma-
nently excused after May 26.

L. M. POTTER, *Chairman.*
J. R. GETTYS, *Secretary.*

Secretary Arters read the following Minute received from the
Book Committee:

The Book Committee, in session Saturday, May 26, 1928, conforming
to the action of the General Conference, after consulting the Edi-
torial Council, nominates Dorr F. Diefendorf for Contributing Editor.

W. F. CONNER, *Chairman.*
C. C. HALL, *Secretary Pro Tem.*

MAY 28
TWENTY-
SIXTH
DAY.
Morning.

Dorr F.
Diefendorf
Elected Contrib-
uting
Editor.

On motion of Secretary Arters, Dorr F. Diefendorf was elected Contributing Editor, by acclamation.

Secretary Arters read another Minute from the Book Committee, as follows:

The Book Committee in session Saturday, May 26, 1928, conforming to the action of the General Conference, after consulting the Editorial Council, nominates H. E. Woolever for Editor of the National Methodist Press.

W. F. CONNER, *Chairman.*
C. C. HALL, *Secretary Pro Tem.*

H. E. Woolever
Elected Editor
National Meth-
odist Press.

On motion of Secretary Arters, H. E. Woolever was elected Editor of the National Methodist Press by acclamation.

H. E. Woolever was presented to the Conference by the presiding Bishop.

Secretary Arters announced, in view of the pending elections, that nominations from Area Delegations for membership on the Book Committee and on the World Service Commission should be immediately reported to the Secretary.

He also announced that there should be filed with the Secretary promptly, nominations for Corresponding Secretaries of the various Boards, which are to be chosen by General Conference vote.

H. L. Jacobs presented the following resolution, which, on his motion, was adopted:

Never in the history of the delegated General Conference, until yesterday, has another Church been associated by the presence of an officer with the consecration ceremony of chosen Elders to the office of a Bishop in the Methodist Episcopal Church.

We, therefore, commend our Bishops for their recognition of the Methodist Episcopal Church, South, by extending to its chief pastor in Kansas City, Mo., Bishop W. F. McMurry, the courtesy of a place in the processional and a seat on the platform among our own Bishops, and we express our pleasure in his presence on this occasion.

H. L. JACOBS,
DORR F. DIEFENDORF,
GEORGE ELLIOTT,
G. W. REED,
M. S. DANIELS,
LEONARD GARVER, JR.

Bishop
McMurry's
Presence at
Consecration
Ceremony.

Committee on
Temporal
Economy,
Report No. 8.

The Order of the Day, namely, consideration of Report No. 8, Committee on Temporal Economy, printed on page 540 of The Daily Christian Advocate, was presented, along with the Minority Report, and R. Clarence Brown offered the following amendment:

Brown
Amendment
Out of Order.

Be It Resolved: That the General Conference of the Methodist Episcopal Church recommend that Paragraph 36 of Article Three, Chapter One, of Division 3 of the Constitution of the Methodist Episcopal Church be amended by adding two sections as follows:

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SIXTH
DAY.
Morning.

Sec. 2. There shall also be lay members of the Annual Conference on the basis of one lay member and one reserve for each eight hundred members or majority fraction thereof, within the bounds of each district in the Conference, the number of Church members for this purpose to be determined by the statistics reported to the preceding Annual Conference; provided, however, that each district shall be entitled to not less than five lay members. The lay members shall have the right to participate in all business of the Annual Conference except: (a) the election of ministerial delegates to General Conference, (b) vote on constitutional amendments, (c) questions involving ministerial character, (d) the admission of ministerial members to the Annual Conference and their relation thereto.

Sec. 3. The General Conference, subject to the provisions herein contained, shall have full authority to determine all questions pertaining to lay membership in the Annual Conferences.

Said Paragraph 36, when thus amended, will read as follows:

Section 1. The traveling preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

Sec. 2. There shall also be lay members of the Annual Conference on the basis of one lay member and one reserve for each eight hundred members or majority fraction thereof, within the bounds of each district in the Conference, the number of Church members for this purpose to be determined by the statistics reported to the preceding Annual Conference; provided, however, that each district shall be entitled to not less than five lay members. The lay members shall have the right to participate in all business of the Annual Conference except: (a) the election of ministerial delegates to General Conference, (b) vote on constitutional amendments, (c) questions involving ministerial character, (d) the admission of ministerial members to the Annual Conference and their relation thereto.

Sec. 3. The General Conference, subject to the provisions herein contained, shall have full authority to determine all questions pertaining to lay membership in the Annual Conference; be it further

Resolved, That Paragraph 38, of Article 2 (2), of Chapter 2, of the Constitution of the Methodist Episcopal Church for the purpose of making the same conform to Article 3, as amended, shall be amended by inserting the word "ministerial" in the following places: in Section 1 of said Paragraph 38, immediately before the word "members" in the fourth and ninth lines; also in Section 2 of said Paragraph 38 immediately before the word "members" in the second and eighth lines, and immediately before the word "delegates" in the tenth and twelfth lines; also amend Section 2, of Paragraph 46, of Article 10, by inserting the word "ministerial" immediately before the word "members" in the third line; be it further

Resolved, That should these proposed amendments receive the necessary recommendation of the General Conference the Secretary of the General Conference shall be requested to submit them to the several Annual and Lay Electoral Conferences for their concurrence.

R. CLARENCE BROWN.

The presiding Bishop ruled this amendment out of order, under Rule 18, as being in the nature of a substitute for the pending substitute.

H. M. Greenslit moved to amend the Minority Report by striking out lines 8 and 9, section 2, column 3, as printed in The Daily Christian Advocate, page 541, namely, "providing however, that the Lay Members of the Annual Conference shall have no right to deliberate and vote in the election of Ministerial Delegates to the General Conference," and substitute the follow-

Minority
Report
Amended.

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ing words, "provided further that each order shall separately elect its own delegates to the General Conference."

E. C. Page accepted this amendment on behalf of the signers of the Minority Report.

The previous question was called for, and the call sustained.

F. A. Horne moved that the Minority Report be placed on the table.

The call of H. E. Hess that the Conference vote by orders was not supported by one-third of the Ministerial Order.

Minority Re-
port Tabled.

The motion to place the Minority Report on the table prevailed by a count vote resulting as follows: For, 488; against, 276.

F. H. Ryder asked for common consent to incorporate section 3 of the Minority Report, printed in *The Daily Christian Advocate*, page 541, into the Majority Report, for the benefit of the delegates outside of the United States, and in face of the proposed amendment to the Constitution granting major powers to Central Conferences.

H. L. Jacobs moved the suspension of the Rules for this purpose.

The motion to suspend the Rules prevailed.

F. H. Ryder moved that Section 3 of the Minority Report be incorporated into the Majority Report to read as follows: "Section 3, "qualifications for Laymen admitted into any Annual Conference within the Boundary or a Central Conference, may be determined by the Central Conference in which the Annual Conference is located."

W. B. Farmer, Chairman of the Committee, accepted the amendment.

Certain verbal corrections in the Majority Report suggested by J. W. Arbuckle, were by common consent accepted by the Conference.

The motion of Ray Allen to place the Majority Report on the table did not prevail.

The motion to adopt the report prevailed.

Constitutional
Vote.

The motion of H. L. Jacobs that the Conference proceed to take the necessary Constitutional vote on the proposed amendment prevailed.

Vote was taken on the adoption of the amendment to the Constitution provided for in Report No. 8, Committee on Tem-

poral Economy, just adopted, and the result of the count vote was as follows: For, 713; against, 45.

On motion of L. H. Sweetland, Article 4, section 1, of the legislation just approved, printed in *The Daily Christian Advocate*, page 541, was referred to the Committee on Temporal Economy for the bringing in later of an enabling act to put the adopted amendment in force.

Report No. 12, Committee on Book Concern, printed in *The Daily Christian Advocate*, page 477, was read by the Secretary, and J. L. Hillman, Chairman of that Committee, moved that this report be adopted.

The motion of J. L. Hillman to extend the time to complete consideration of this report prevailed.

J. H. Lickert presented a Minority Report to Report No. 12, and moved that it be substituted for the Majority Report.

The Minority Report is as follows:

Having considered memorials on consolidation of the Advocates, which favor consolidation in some form, the following report is submitted:

(1) That the official English Language Advocates be consolidated into three weekly Methodist religious papers.

JOHN H. LICKERT,
HORACE LINCOLN JACOBS,
H. C. CULVER,
W. E. HARTUNG,
ALFRED B. SMITH,

H. J. BANE,
G. W. LEWIS,
E. G. SANDMEYER,
L. W. MUNHALL,
C. C. HALL.

J. B. F. Shaw moved to amend the Minority Report by inserting the words "excepting the Southwestern Christian Advocate" so that the report shall read, "that the official English language Advocates, excepting the Southwestern Christian Advocate, be consolidated into three weekly Methodist Religious Papers."

This amendment was accepted by J. H. Lickert, speaking for the signers of the Minority Report, and agreeing to change the word "three" to "four."

The previous question was called for and the call sustained.

The motion of H. J. Bane, to amend the Minority Report by striking out the words "Methodist Religious" and adding other words so as to read "that the official English language Advocates excepting the Southwestern be consolidated into four weekly Advocates, such publications to provide inserts or supplements devoted exclusively to news and interests of each of the six Advocate districts, or such other territories as effectiveness of

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DAY.
Morning.

Committee on
Book Concern,
Report No. 12.

Minority
Report.

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service, economy or post delivery may make advisable," was declared out of order by the presiding Bishop as not germane to the subject before the Conference.

The motion of H. J. Roan, to place the Minority Report on the table prevailed, the count vote resulting as follows: For 379; against, 353.

Recess.

The motion to adopt the Majority Report prevailed.

Announcements were made and the Conference was in recess at 11:15 o'clock.

The Conference reconvened at 11:25 o'clock.

Hymn 461, beginning, "How Firm a Foundation," was sung and Dorr F. Diefendorf offered prayer.

Bishop
William T.
Vernon
presented.

Henry L. Davis, Chairman of the Committee on Privileges, presented to the presiding Bishop Bishop William T. Vernon, of the African Methodist Episcopal Church, and he was introduced to the Conference.

W. B. Farmer requested common consent to present the phrasing necessary to complete our action on Admission of Laymen to the Annual Conference, in lieu of reference of the same to the Committee on Temporal Economy, this to include the deletion of the motion of L. H. Sweetland, which was adopted by the Conference.

Common consent was granted.

H. L. Jacobs moved to suspend the Rules in order to amend the same regarding time limit on speeches.

The motion to suspend the Rules prevailed.

Time Limit
on Remarks.

H. L. Jacobs moved that the Rules be amended to limit the speeches of delegates hereafter to three minutes, and the speeches of Chairmen of Standing Committees or Commissions to five minutes.

The motion of W. P. MacVey that this amendment be made effective after completion of consideration of Report No. 3, Committee on Pensions and Relief, was, on motion of J. J. Henry, placed on the table.

The motion to limit speeches, as above indicated, prevailed.

The motion of H. W. McPherson, to reconsider our recent action by which Report No. 12, Committee on Book Concern, was adopted, was declared out of order by the presiding Bishop, because the mover was not included with the majority.

Fire Loss
Borneo Mission

On a question of privilege, J. M. Hoover announced the loss

to our Mission property in Borneo by fire and suggested the reception of subscriptions to cover this loss.

Prayer was offered by Bishop F. B. Fisher for the people who are suffering as a result of this fire.

On a question of privilege, Bishop E. G. Richardson, Secretary of the Board of Bishops, announced that certain nominations required by the Discipline had not yet been decided upon by the Bishops, and that if these nominations were to be presented for confirmation before adjournment, the Bishops would be obliged to ask to be excused from further attendance upon the sessions of the General Conference.

On motion of Secretary Arters, the Conference voted to permit the Bishops to defer nominations of such Boards, Committees, and Commissions as are not now ready, but to confirm and elect such Boards, Committees, and Commissions if and when properly nominated.

F. A. Horne presented the following resolution, which, on his motion, was adopted:

Resolved, That the Chairman of each Commission authorized by this General Conference, the expenses of which are to be paid by the General Conference Expense Fund, shall furnish to the Book Committee an estimate of the amount required per annum for such Commission, in such detail as may be possible.

Such estimates are to be sent to the Chairman of the Book Committee not later than June 20, 1928.

H. L. Jacobs presented the following resolution, which, on his motion, was adopted:

All vacancies in Boards, Committees and Commissions appointed by the Bishops, which occur in the interim of the sessions of the General Conference, shall be filled by the Bishops, unless the By-Laws of Boards direct otherwise.

The Order of the Day, consideration of Report No. 3, Committee on Pensions and Relief, printed in The Daily Christian Advocate, pages 473-476, was presented along with the Minority Report, printed in The Daily Christian Advocate, page 494, and the substitute for both reports offered by T. S. Brock and printed in The Daily Christian Advocate, page 629.

The motion of A. C. Goddard to place the Minority Report on the table did not prevail.

The previous question was called for, and the call sustained.

The motion of J. J. Bushnell, to suspend the Rules in order to give the Chairman of the Committee ten minutes for closing the debate did not prevail.

MAY 28
TWENTY-
SIXTH
DAY.
Morning.

Deferred
Nominations
Approved.

Expenses of
Commissions.

Filling
Vacancies.

Committee on
Pensions and
Relief,
Report No. 3.
(Considera-
tion Resumed.)

Minority
Report.

MAY 28
TWENTY-
SIXTH
DAY.
Morning.

The motion to substitute the Minority Report for the Majority Report did not prevail.

The motion to extend the time to complete the consideration of the pending Report prevailed.

Re
Adjournment.

H. L. Jacobs moved that when we adjourn we adjourn to meet at 2 o'clock P. M.

The motion of W. A. Walls to place this motion on the table did not prevail.

J. J. Henry moved to amend by meeting at 2:20 o'clock P. M. instead of 2 o'clock P. M. This motion was tabled on motion of H. L. Jacobs.

The motion to meet at 2 o'clock P. M. prevailed.

T. S. Brock moved that the resolution printed in *The Daily Christian Advocate*, page 629, be substituted for the Majority Report.

"The Brock
Substitute."

The previous question was called for and the call sustained.

The motion to substitute the resolution offered by T. S. Brock for the Majority Report prevailed.

The motion to adopt the Report, as thus substituted, prevailed.

C. M. Ferreri presented the following resolution, which, on his motion, was adopted:

Prayer for
General
Nobile.

When your glorious son Lindbergh was flying over the ocean to you, the hearts of the Italians and the Italian Methodists were with him anxiously bespeaking for him the finest success.

To-day the hearts of all Italy, as well as the whole world, are at the pole, where the General Nobile seems in great danger, together with all the crew of the dirigible Italia.

These great men are serving God's plans.

We are here to-day representing the entire world through the help given to us who are working for the extension of the kingdom of God by science and civilization.

I move that at this anxious moment we bow for one minute in silent prayer, asking of God that the life of General Nobile, so precious to Italy and to all the world, be saved, together with the lives of his associates, and that the Secretary be instructed to send a telegram to the Italian Ambassador in Washington, expressing the feelings of this body.

The Conference observed a period of silent prayer in harmony with this resolution.

On a question of privilege, M. S. Rice asked for common consent that the members of the sub-committee on Assignments of the Committee on Episcopacy be excused from attending the afternoon and evening sessions of the Conference.

Common consent was granted.

Adjournment.

Announcements were made and the Conference adjourned with the benediction pronounced by Reverend Claudius B. Spencer.

MONDAY AFTERNOON, MAY 28, 1928

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.

The Conference convened at 2:00 o'clock, with Bishop E. L. Waldorf presiding.

Hymn 2, beginning, "Come, Thou Almighty King," was sung and prayer was offered by Bishop W. F. Anderson.

The motion of F. R. Bayley that the Conference be in recess did not prevail.

Report No. 21, Committee on Itinerancy, printed in The Daily Christian Advocate, page 476, was read by the Secretary, and H. L. Jacobs, Chairman of that Committee, moved its adoption.

Committee on
Itinerancy,
Report No. 21.

C. D. Meade moved to amend so that the reading will be as follows: "To form the districts according to his judgment after consultation with the District Superintendents and after the number has been determined by the vote of the Annual Conference."

The motion to amend prevailed.

The motion to adopt the report, as amended, prevailed.

Report No. 20, Committee on Itinerancy, printed in The Daily Christian Advocate, page 476, was read by the Secretary, and H. L. Jacobs, Chairman of that Committee, moved its adoption.

Committee on
Itinerancy,
Report No. 20.

The motion of C. A. Smith, to reconsider our former action, by which another report of a similar nature was adopted did not prevail.

In view of the suggested conflict of action, this report was withdrawn by common consent.

Report No. 17, Committee on Itinerancy, printed in The Daily Christian Advocate, page 397, was read by the Secretary, and H. L. Jacobs, Chairman of that Committee, moved its adoption.

Committee on
Itinerancy,
Report No. 17.

C. O. Holmes moved to amend by striking out the words "a majority of the Members of the Committee on Conference Relations."

F. R. Bayley moved to amend the amendment by striking out "only on a recommendation of a majority of the District Superintendents" and substituting "after consultation with the District Superintendents."

The motion of J. N. Dryden to place the amendment to the amendment on the table prevailed.

The previous question was called for, and the call sustained.

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.

The motion of H. G. Langley to place the amendment on the table did not prevail.

The motion to adopt the amendment prevailed.

A. M. Wells moved as a substitute the Legislation now in the Discipline, Section 2, paragraph 207.

The point of order raised by Wiley A. Keve, that this substitute is out of order, since it proposes to substitute the present law for a Committee Report, was declared by the presiding Bishop to be well taken.

The previous question was called for and the call sustained.

The motion of J. J. Henry, to place the report on the table, did not prevail.

The motion to adopt the report, as amended, prevailed.

The motion of E. L. Kidney to refer Report No. 17, Committee on Itinerancy, just adopted, to the Committee on Judiciary, with instructions to report as to its constitutionality, was placed on the table, on motion of Wiley A. Keve.

Committee on
Itinerancy,
Report No. 19.

Report No. 19, Committee on Itinerancy, printed in The Daily Christian Advocate, page 476, was presented by H. L. Jacobs, Chairman of that Committee, who moved its adoption.

M. E. Gilbert moved to amend by making exceptions in the case of chaplains or other ministers who served our country during the World War.

On motion, this amendment was tabled.

L. M. Edwards moved to amend by striking out Section 4, beginning with figure "4," down to and including the word "voting."

The previous question was called for, and the call sustained.

The motion of C. D. Meade to place the amendment on the table, prevailed.

The motion of J. I. Bartholomew to place the report on the table did not prevail.

The motion to adopt the report prevailed.

Board of Home
Missions and
Church Ex-
tension
Personnel.

Bishop E. G. Richardson, Secretary of the Board of Bishops, presented the following nominations for membership on the Board of Home Missions and Church Extension:

Board Members by Areas—H. W. Bartley, Atlanta; C. M. McConnell, Boston; F. H. Ryder, Buffalo; J. B. Hill, Chattanooga; E. H. Cherrington, Cincinnati; C. A. Carlson, Chicago;

J. A. Patten, Covington; C. O. Thibodeau, Denver; W. R. Fruit, Detroit; C. G. Cole, Helena; W. W. Wiant, Indianapolis; H. C. Leonard, Kansas City; E. F. Scarboro, New Orleans; H. H. Beattys, New York; M. P. Arrasmith, Omaha; G. M. Bell, Philadelphia; E. L. Kidney, Pittsburgh; B. H. Wilson, Portland; F. W. Harris, Saint Paul; F. D. Parr, San Francisco; F. R. Bayley, Washington. *At Large*: G. B. Burns, S. B. Salmon, J. G. Wilson, The Resident Bishop in Philadelphia, The Corresponding Secretary, C. D. Antrim, M. G. Baker, H. C. Baldwin, S. D. Bausher, T. H. Fort, Jr., W. H. G. Gould, B. G. Moore, W. S. Pilling, E. P. V. Ritter, M. B. Rich, E. G. Budd, Alex Corson, H. D. Ketcham, F. E. Baker, John Thompson, Miss E. J. Oram, Dean Taylor, G. W. Corner, J. T. Lord.

On motion, these nominations were confirmed, and those named were declared duly elected.

The motion of Secretary Arters, that we now proceed to ballot for the Election of Corresponding Secretaries of the several Boards, prevailed.

The Secretary read the list of nominations as submitted, first in alphabetical order, and then in reverse order, as follows:

Board of Foreign Missions: Ralph S. Cushman, Genesee; Ralph E. Diffendorfer, Rock River; John R. Edwards, Baltimore.

Board of Home Missions and Church Extension: Edward D. Kohlstedt, Dakota; Byron H. Wilson, Puget Sound.

Board of Education: W. S. Bovard, Indiana; W. J. Davidson, Illinois.

Board of Pensions and Relief: Thomas S. Brock, New Jersey; W. B. Farmer, Indiana; C. Oscar Ford, New England; Edgar R. Heckman, Central Pennsylvania; Joseph B. Hingeley, Northern Minnesota; A. M. Wells, Illinois.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the sixth group of Tellers to serve on this ballot. (See Tellers.)

Prayer was offered by Bishop J. W. Hamilton before the balloting.

H. L. Jacobs moved that the Tellers be detailed to visit the members of the sub-committee on Assignments of the Committee on Episcopacy and receive their ballots.

This motion prevailed.

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.

First Ballot
for Correspond-
ing Secretaries.

Nominations.

Prayer.

MAY 28
TWENTY-
SIXTH
DAY.

Afternoon.

Withdrawal.

On a question of privilege, W. J. Davidson asked that his name be not employed in this balloting.

E. C. Dixon moved to suspend the Rules in order to permit the Secretary of the General Conference to cast one ballot for the election of W. S. Bovard as Corresponding Secretary of the Board of Education, since there is but one nomination for the position.

The motion to suspend the Rules did not prevail.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

The motion of O. W. Fifer to suspend the Rules in order to consider certain reports from the Committee on Episcopacy prevailed.

Committee on
Episcopacy,
Reports Nos.
11 and 12.

Report No. 11, Committee on Episcopacy, printed in The Daily Christian Advocate, page 503, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, this report was adopted.

Report No. 12, Committee on Episcopacy, printed in The Daily Christian Advocate, page 543, was presented by O. W. Fifer, Chairman of that Committee, who moved its adoption.

R. S. Charan moved to amend by adding to the report these words, "and the persons making such complaints be duly taken to task."

On motion of J. N. Dryden, this amendment was placed on the table.

The motion to adopt the report prevailed.

Committee on
Episcopacy,
Reports Nos.
13 and 15.

Report No. 13, Committee on Episcopacy, printed in The Daily Christian Advocate, page 567, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, this report was adopted.

Report No. 15, Committee on Episcopacy, printed in The Daily Christian Advocate, page 567, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, this report was adopted.

On a question of privilege, R. E. Diffendorfer presented a resolution with reference to the procedure of future General Conferences, withdrawing the same after M. S. Daniels had stated that the subject matter of the resolution is employed in a

report to be presented before final adjournment by the Commission on Entertainment of the General Conference.

On motion of W. B. Farmer, the Conference was in recess for ten minutes.

The Conference reconvened, and Hymn 91, beginning, "Guide Me, O Thou Great Jehovah," was sung.

Common consent being granted, B. H. Wilson, on a question of privilege, not being a delegate, announced his unwillingness to be considered as in nomination for the Corresponding Secretaryship of the Board of Home Missions and Church Extension.

C. C. Hall, on a question of privilege, announced the injury of Reverend R. N. Stockton, a member of the Southern Illinois Conference, and suggested contributions for his relief.

On motion, the Rules were suspended to permit the presentation of certain reports from the Committee on Judiciary, which reports have not yet been printed in *The Daily Christian Advocate*.

The following reports from the Committee on Judiciary were read by the Secretary, and, on motion of C. A. Pollock, Chairman of that Committee, they were adopted in this order:

Report No. 32, later printed in *The Daily Christian Advocate*, page 660.

Report No. 33, later printed in *The Daily Christian Advocate*, page 660.

Report No. 34, later printed in *The Daily Christian Advocate*, page 660.

Report No. 30, later printed in *The Daily Christian Advocate*, page 660, and clarifying the Rulings of the Bishops, Nos. 92 and 124.

Report No. 35, later printed in *The Daily Christian Advocate*, page 660.

Report No. 23, Committee on Judiciary, printed in *The Daily Christian Advocate*, page 565, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

After a period of discussion, the previous question was called for, and the call sustained.

The motion of W. H. Finch, to recommit the report, did not prevail.

The motion to adopt the report did not prevail.

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.
Recess.

Withdrawal.

Committee on
Judiciary,
Reports Nos.
32, 33, 34, 30,
and 35.

Committee on
Judiciary,
Report No. 23

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.

Committee on
Judiciary,
Report No. 21.

Report No. 21, Committee on Judiciary, printed in The Daily Christian Advocate, page 543, was read by the Secretary, and, on motion of C. A. Pollock, Chairman of that Committee, this report was adopted.

C. A. Pollock introduced the following motion:

Lay Electoral
Conferences
Authorized.

The General Conference hereby directs that a Lay Electoral Conference shall be constituted within the bounds of each Annual Conference in 1929, for the purpose of voting on Constitutional changes handed down by the General Conference to be voted on in 1929.

This motion prevailed.

On a question of privilege, J. R. Chitambar introduced the following resolution, which, on his motion, was adopted:

Sympathy for
S. K. Mondol.

Whereas, One of our fellow-delegates, the Rev. S. K. Mondol, the ministerial delegate from Bengal Conference, has, since his arrival in the United States, received a cable containing the sad intelligence of his wife's death in India; therefore,

Resolved, That we express to our brother beloved and to his three little motherless children, and to other members of the family, our heartfelt sympathy and assure them of our love and prayers. May the Lord be very close to them and sustain them through this dark hour of their bereavement.

Prayer.

In consonance with this resolution, prayer was offered by Bishop T. S. Henderson.

Committee on
Judiciary,
Report No. 31.

Report No. 31, Committee on Judiciary, later printed in The Daily Christian Advocate, page 660, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

Common consent was given to change the word "General" to the word "quarterly" in line 8 from the bottom of the report as printed.

The motion to adopt the report prevailed.

The motion of H. L. Jacobs, that the Conference adjourn after hearing the report of the ballot for the election of Corresponding Secretaries, and the taking of another ballot, if necessary, prevailed.

The motion of H. L. Jacobs, that when we adjourn we adjourn to meet at half-past seven o'clock to-night, prevailed.

Committee on
Judiciary,
Report No. 27.

Report No. 27, Committee on Judiciary, printed in The Daily Christian Advocate, page 592, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved that the report be adopted.

By common consent additional time was given to C. A. Pollock, for the thorough explanation of this report and similar reports to follow.

J. R. Edwards moved to refer the final paragraph of the pending Report to a Commission consisting of the Bishop assigned to the Area affected and the members of the Book Committee.

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.

Leonard Garver, Jr., moved as a substitute motion that this paragraph be referred to a special Commission of Nine.

The motion of J. R. Gettys, to place the substitute motion on the table, prevailed.

B. F. Reading moved to amend by striking out the last paragraph of the report.

The previous question was called for, and the call sustained.

D. L. Marsh moved to suspend the Rules in order to introduce a substitute motion.

The motion to suspend the rules prevailed.

D. L. Marsh moved that a Commission of Nine be authorized, to be nominated by the Board of Bishops and elected by the General Conference, three of whom shall be Bishops, three other Ministers, and three Laymen, said Laymen to be elected from the Committee on Judiciary, said Commission to make a full investigation and to have full power and authority as to all matters involved, and to carry out their conclusions or report to the next General Conference, and further to refer the financial aspects of the pending report to this Commission.

Commission on
"Financial
Aspects."

On call of J. I. Bartholomew a division of the motion was ordered.

That part of the motion referring the financial aspects of the report to a Commission was adopted.

That part of the motion authorizing the Commission was adopted.

The entire motion was then adopted.

The motion to adopt the report prevailed.

The result of the balloting for Corresponding Secretaries was announced as follows: Board of Foreign Missions: Total number of votes cast, 717; defective ballots, 2; total number of ballots counted, 715. Necessary to a choice, 358.

Result of the
First Ballot
for Correspond-
ing Secretaries.

Board of Home Missions and Church Extension: Total number of votes cast, 717; defective ballots, 1; total number of ballots counted, 716. Necessary to a choice, 359.

Board of Education: Total number of votes cast, 717; de-

MAY 28
TWENTY-
SIXTH
DAY.
Afternoon.

fective ballots, 0; total number of ballots counted, 717. Necessary to a choice, 359.

Board of Pensions and Relief: Total number of votes cast, 717; defective ballots, 2; total number of ballots counted, 715. Necessary to a choice, 358. (See Ballots.)

Elections
Declared.

Those persons having received the necessary number of votes for the several places were declared by the presiding Bishop to be elected as follows: For Corresponding Secretaries of the Board of Foreign Missions, J. R. Edwards, and R. E. Diefendorfer; for Corresponding Secretary of the Board of Home Missions and Church Extension, E. D. Kohlstedt; for Corresponding Secretary of the Board of Education, W. S. Bovard. No person having received the necessary number of votes, the presiding Bishop declared there was no election for the position of Corresponding Secretary of the Board of Pensions and Relief.

Withdrawal.

On a question of privilege, T. S. Brock requested that his name be no longer employed in balloting for Corresponding Secretary of the Board of Pensions and Relief.

Second Ballot
for Correspond-
ing Secretaries.

On motion, the Conference ordered the taking of a second ballot for the election of a Corresponding Secretary of the Board of Pensions and Relief.

Ballot Sealed.

On motion of Secretary Arters, the Conference voted that when the ballot has been received it be sealed and counted at 7:30 o'clock to-night, this being for the convenience of the Tellers and the Secretaries.

Bishop E. G. Richardson, Secretary of the Board of Bishops, announced the names of the first group of Tellers to serve on this ballot. (See Tellers.)

Prayer.

Prayer was offered by Secretary Arters.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

M. S. Rice issued a call for a meeting of the sub-committee on Assignments of the Committee on Episcopacy for 7:30 o'clock to-night.

By common consent our action fixing the hour for meeting to-night at 7:30 o'clock was reconsidered.

Secretary Arters called the attention of the Conference to the unfinished business before it and urged devotion to the

session this evening, in order to complete as much of the pending business as possible.

The Conference adjourned, with the benediction pronounced by Bishop H. Lester Smith.

MAY 28
TWENTY-SIXTH
DAY.
Afternoon.
Adjournment

MONDAY EVENING, MAY 28, 1928

The Conference convened at 8:00 o'clock, with Bishop E. G. Richardson presiding.

Hymn 543, beginning, "Dear Lord and Father of Mankind," was sung, and prayer was offered by Bishop F. T. Keeney.

Report No. 28, Committee on Judiciary, printed in The Daily Christian Advocate, page 592, was read by the Secretary, and C. A. Pollock, Chairman of that Committee, moved its adoption.

MAY 28
TWENTY-SIXTH
DAY.
Evening.

Committee on
Judiciary,
Report No. 28.

By common consent C. A. Pollock was permitted to make verbal changes in the report as follows:

On page 592, 3rd column, last line and top line of 1st column, page 593, strike out the words "still it would seem as if his action was hasty and" and insert in lieu thereof "he claims that the congregation first brought action against him to evict him from Church property, and that his action was a counter-suit which he was compelled to resort to in self-defense." Whether or not this is correct, the litigation whatever its immediate occasion or the final result."

Verbal
Changes.

Likewise, the words "Methodist Episcopal Congregation of Jerusalem" were deleted.

Leonard Garver, Jr., moved to amend the report by substituting the following for its last paragraph:

Whereas, In view of the large sums of money that have been expended and may yet be involved, and in view of the many questions of policy and morals concerning the trial of Bishop Bast and matters connected therewith, and in view of the lack of time in which this matter can be properly discussed on the floor of this General Conference, and in view of the absence of many official papers and other proofs,

It is moved that in lieu of the recommendations and suggestions contained in Reports Nos. 27, 28, and 29 of the Committee on Judiciary, Serial Nos. 265, 266, and 267 respectively, pages 592 and 593, of The Daily Christian Advocate, that these matters be referred to a Commission of Nine, to be nominated by the Board of Bishops and elected by the General Conference; three of whom shall be Bishops, three other ministers and three laymen, said laymen to be selected from the Committee on Judiciary: Said Commission to make a full investigation and to have full power and authority as to all matters involved, and to carry out their conclusions, or report to the next General Conference.

Amendment.

The previous question was called for, and the call sustained.

The motion of J. G. Wilson that the amendment be placed on the table did not prevail.

The motion to amend the report prevailed.

MAY 28
TWENTY-
SIXTH
DAY.
Evening.

Report
Referred.

Committee on
Judiciary,
Report No. 29.

The motion to refer the entire report to the proposed Commission prevailed.

Report No. 29, Committee on Judiciary, printed in *The Daily Christian Advocate*, page 593, was presented by C. A. Pollock, Chairman of that Committee, who moved that this report be adopted.

J. E. Skillington moved to amend by eliminating from the title of the report the reference to "membership in our Church of Otto Fabricius."

On motion of L. M. Edwards, the Rules were suspended to permit J. I. Bartholomew to complete a statement concerning the subject matter of this report.

J. I. Bartholomew spoke in harmony with this action.

J. M. Walker moved the following substitute for the amendment:

Substitute
Proposed.

Amend Report No. 29 of Committee on Judiciary.

1. Title—Strike out what appears and substitute the following: "Whether Otto Fabricius is entitled to remuneration for services rendered in the Bast trial."

2. Strike out all that follows after the first two paragraphs and substitute the following: "It is our opinion that Otto Fabricius is entitled to remuneration for any service that he actually rendered the counsel for the Church in the Bast trial, as conducted at the seat of the General Conference, and we recommend that the matter be referred to the Special Commission of Nine."

The previous question was called for, and the call sustained.

The substitute proposed by J. M. Walker was adopted.

Report
Referred.

The motion to refer the entire report to the Commission of Nine as proposed prevailed.

Result of the
Second Ballot
for Correspond-
ing Secretaries.

The result of the second ballot for Corresponding Secretary of the Board of Pensions and Relief was announced as follows: Total number of votes cast, 584; defective ballots, 0; total number of ballots counted, 584. Necessary to a choice, 293. No one having received the necessary number of votes, there was no election.

Third Ballot
for Correspond-
ing Secretaries.

On motion of Secretary Arters, the Conference voted to take a third ballot for the election of a Corresponding Secretary of the Board of Pensions and Relief.

On a question of privilege, C. O. Ford requested that his name be no longer employed in the balloting.

Withdrawals.

On a question of privilege, A. M. Wells requested that his name be no longer employed in the balloting.

Bishop E. G. Richardson, Secretary of the Board of Bishops,

announced the second group of Tellers to serve on this ballot. (See Tellers.)

The Tellers distributed the ballots. The Conference stood for the casting of the ballots, and the Tellers retired to determine the result.

W. H. G. Gould presented the following resolution, which, on his motion, was adopted:

Resolved, That the terms of the present members of the Executive Committee of the Board of Home Missions and Church Extension who have been reappointed to membership on said Board by this General Conference, be extended until the close of the next annual meeting of the Board.

Resolved, further, That the Executive Committee be empowered to fill vacancies in said Committee until the said annual meeting of the Board.

Report No. 18, Committee on State of the Church, printed in The Daily Christian Advocate, page 448, was read by the Secretary, and, on motion of D. L. Marsh, Chairman of that Committee, this report was adopted.

Report No. 15, Committee on State of the Church, printed in The Daily Christian Advocate, page 397, was presented by D. L. Marsh, Chairman of that Committee, who announced that a Minority Report would be introduced.

George Elliott presented the Minority Report to Report No. 15, and moved that it be substituted for the Majority Report.

F. C. Eiselen moved that both the Majority and Minority Reports be referred to the Commission on Revision of the Hymnal and the Ritual.

The motion of F. A. DeMaris to place this motion on the table did not prevail.

The result of the third ballot for the election of a Corresponding Secretary for the Board of Pensions and Relief was announced as follows: Total number of votes cast, 688; defective ballots, 0; total number of ballots counted, 688. Necessary to a choice, 345. W. B. Farmer having received the required number of votes, was declared by the presiding Bishop to be elected Corresponding Secretary of the Board of Pensions and Relief.

The previous question was called for, and the call sustained. The motion to refer the reports did not prevail.

The previous question on all before the Conference was called for and the call sustained.

The motion of J. N. Dryden to place the Minority Report on the table did not prevail.

MAY 28
TWENTY-
SIXTH
DAY.
Evening.

Terms
Extended In
Certain Cases.

Committee on
State of
the Church,
Reports Nos.
18 and 15.

Minority
Report.

Result of the
Third Ballot
for Correspond-
ing Secretaries.

Election
Declared.

MAY 28
TWENTY-
SIXTH
DAY.
Evening.

The motion to substitute the Minority Report for the Majority Report prevailed.

The motion to adopt the Report, as substituted, prevailed.

Commission on
"Financial
Aspects."

Bishop H. Lester Smith, recently elected Secretary of the Board of Bishops, presented the nominations for the Commission on the Financial Aspects of Reports Nos. 27, 28, and 29, of the Committee on Judiciary, and on motion of Secretary Arters these nominations were approved, and the persons named were elected: Bishops E. G. Richardson, F. J. McConnell, and E. L. Waldorf. Other Ministers: John H. Race, Morris W. Ehnes, H. L. Jacobs. Laymen: C. O. Holmes, E. H. Cherrington, and J. B. M. Stephens.

Tribute to
J. B. Hingeley.

On a question of privilege, G. H. Spencer, in tribute to the service of Joseph B. Hingeley, moved that the Board of Pensions and Relief provide a place for him on its staff in an advisory capacity.

This motion prevailed, and Joseph B. Hingeley was presented to the Conference and addressed it appropriately.

On motion of Secretary Arters the Conference voted to proceed with the balloting for the election of Official Editors.

W. A. Walls presented the following resolution, which, on his motion, was adopted:

Resolution
Appreciative of
J. J. Wallace.

We regard the editorship of our periodical press among the most important and influential positions known to our Church economy. Our editors speak by the printed pages to large numbers, thus molding and determining the life of our Methodism.

Since our delegations are advised of the retirement of Dr. John J. Wallace from the editorial chair of the Pittsburgh Christian Advocate—

And, since Dr. Wallace has served for five quadrenniums as the efficient, able editor of our regional Advocate—

And, since he has, in the judgment of many of our highest Church officials, been one of the ablest editors of our family of Advocates—

And, since under his editorship the circulation of our Advocate reached its peak in the life of the paper; be it, therefore,

Resolved, 1. That we who represent the regional territory bespeak our highest appreciation of the sterling character of our retiring editor; for the intellectual and spiritual contributions made to us and the Kingdom of Righteousness during his twenty years of editorial service and for the enviable position which our Advocate has held under his directing genius.

2. That we wish for him all the joys and blessings so well earned, as he goes out to the less arduous duties in the years that are before us.

FOSTER C. ANDERSON,
DANIEL WESTFALL,
BATTELLE McCARTY,
CHAS. W. EVANS.

Editorial
Nominations.

Secretary Arters read the list of nominations for the election of Official Editors, first in alphabetical order, and then in reverse order, as follows:

Methodist Review: Carl G. Doney, George Elliott, Oscar L. Joseph.

The Christian Advocate: James R. Joy.

Western Christian Advocate: E. C. Wareing.

Western Christian Advocate (Southern Edition): James M. Melear.

Der Christliche Apologete: A. J. Bucher.

Northwestern Christian Advocate: Dan B. Brummitt.

Central Christian Advocate: Claudius B. Spencer.

California Christian Advocate: E. P. Dennett.

Pacific Christian Advocate: Edward Laird Mills.

Southwestern Christian Advocate: W. Scott Chinn, Stanley E. Grannum, Lorenzo H. King, J. B. F. Shaw.

Pittsburgh Christian Advocate: Ralph B. Urmey.

Church School Publications: John M. Canse, Henry H. Meyer.

Epworth Herald: W. E. J. Gratz.

Bishop H. Lester Smith, Secretary of the Board of Bishops, announced the third group of Tellers to serve on this ballot. (See Tellers.)

Ballot for
Official Editors.

The Tellers distributed the ballots. The Conference stood for the casting of the ballots and the Tellers retired to determine the result.

Report No. 21, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 449, was presented by D. L. Marsh, Chairman of that Committee, who moved that this report be adopted.

Committee on
State of
the Church,
Report No. 21.

The motion to adopt the report, including an amendment previously accepted, prevailed.

On motion of H. G. Langley, the Conference was in recess for ten minutes at 10:20 o'clock.

The Conference reconvened at 10:30 o'clock.

Hymn 332, beginning, "Thou, My Everlasting Portion," was sung.

Report No. 8, of the Committee on Home Missions and Church Extension, printed in *The Daily Christian Advocate*, page 446, was read by the Secretary, and F. R. Bayley, acting for that Committee, moved its adoption.

Committee on
Home Missions
and Church
Extension,
Reports Nos.
8, 9 and 14.

The motion to adopt the report prevailed.

Report No. 9, Committee on Home Missions and Church

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Extension, printed in *The Daily Christian Advocate*, page 447, was read by the Secretary, and, on motion of F. R. Bayley, this report was adopted.

Report No. 14, Committee on Home Missions and Church Extension, printed in *The Daily Christian Advocate*, page 626, was presented by F. R. Bayley for that Committee, and he moved its adoption.

Common consent was given to correct the report by striking out the next to the last line and the word in the last line in the paragraph next to the bottom so that it would read "and that all foreign language work, with the exception of organized Annual Conferences, be set apart in a separate area."

The motion to adopt the report, as by common consent amended, prevailed.

Report No. 13, Committee on Book Concern, printed in *The Daily Christian Advocate*, page 477, was read by the Secretary, and, on motion of J. L. Hillman, Chairman of that Committee, this report was adopted.

Report No. 14, Committee on Book Concern, printed in *The Daily Christian Advocate*, page 477, was read by the Secretary, and J. L. Hillman, Chairman of that Committee, moved that this report be adopted.

By common consent the word "my" in the report was changed to "very."

The motion to adopt the report prevailed.

Report No. 22, Committee on Book Concern, printed in *The Daily Christian Advocate*, page 542, was read by the Secretary, and, on motion of J. L. Hillman, Chairman of that Committee, this report was adopted.

Report No. 10, Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 418, was read by the Secretary, and W. E. Shaw, Chairman of that Committee, moved its adoption.

W. H. Phelps moved to amend by adding to the report the following:

But we who dwell in safety and comfort must decline even to seem to thrust our missionaries into an heroic offer that we do not ourselves make with them.

Nor would we even seem to question the courage or the loyalty of those missionaries in any fields who may choose to claim their own country's protection in a crisis.

Those who make the sacrifices must be perfectly free to make the

Committee on
Book Concern,
Reports Nos.
13, 14 and 22.

Committee on
Foreign
Missions,
Report No. 10.

choice, and this request to our Government is never to be interpreted as pressure upon any missionary to relinquish his claim to protection.

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Evening.

R. A. Ward moved to amend the amendment by striking out the words "in America."

This motion prevailed.

The motion to adopt the amendment, as amended, prevailed. J. E. Skillington moved to amend the amended report by striking out Section 2 and the amendment just adopted.

The motion of J. N. Dryden, to place this amendment on the table, prevailed.

The motion to adopt the report, as amended, prevailed.

L. M. Edwards moved that the Conference now adjourn.

H. L. Jacobs moved that when we adjourn it be to meet at 8:15 o'clock to-morrow morning.

J. J. Henry moved to amend by adjourning to meet at the regular hour to-morrow morning.

The motion of E. G. Bek that we remain in session one half hour longer to-night did not prevail.

The amendment to the effect that we meet at the regular hour to-morrow morning was adopted. The motion, as amended, prevailed.

A motion to adjourn prevailed.

Announcements were made, and the Conference adjourned, with the benediction pronounced by the presiding Bishop.

Adjournment.

TUESDAY MORNING, MAY 29, 1928

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DAY.
Morning.

The Conference convened at 8:30 o'clock with Bishop W. F. McDowell presiding, who presented Bishop F. T. Keeney to be in charge of the devotional service.

Hymn 408, beginning, "Lead On, O King Eternal," was sung and prayer was offered by Reverend Clarence E. Allen, of Omaha, Nebraska.

Devotions.

Hymn 186, beginning, "I Worship Thee, O Holy Ghost," was sung.

The devotional address of Bishop Keeney was based on St. Luke 24. 49; Acts 1. 8; 4. 31, and at its close the Bishop offered prayer.

Hymn 654, beginning, "O Zion, Haste," was sung.

Wiley A. Keve, Chairman of the Committee on the Journal,

Journal.

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DAY.
Morning.

reported for that Committee that they had examined the Minutes of the sessions of Monday, May 28, and they are correct. The report of the Committee was accepted and the Journal thus approved.

Journal
Approval.

Wiley A. Keve moved that the Journal for the session to-day be approved, subject to the necessary editing by the Secretary and his assistants.

This motion prevailed.

The presiding Bishop extended the thanks of the Conference to the Committee on the Journal for faithful and efficient services.

Bishop H. Lester Smith, Secretary of the Board of Bishops, announced the substitution of the name of F. M. Larkin for that of L. T. Guild, resigned, on the membership of the Commission on Church Union.

Election of
F. M. Larkin.

The resignation of L. T. Guild was accepted, and F. M. Larkin elected to that place.

The motion of J. L. McMurray to suspend the Rules for the purpose of changing them so that reports may be presented and adopted without argument did not prevail.

Result of the
Ballot for
Official Editors.

Secretary Arters announced the result of the ballot for the election of official editors as follows. (See Ballots.)

The Methodist Review:

Whole number ballots cast.....	693
Number defective ballots	0
Total number ballots counted.....	693
Number votes necessary to choice.....	347
George Elliott—460.	
C. G. Doney—162.	
O. L. Joseph—62.	

The Christian Advocate:

Whole number ballots cast.....	689
Number defective ballots	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345
J. R. Joy—678.	

Western Christian Advocate:

Whole number ballots cast.....	689
Number defective ballots	0

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 Morning.

Total number ballots counted.....	689
Number votes necessary to choice.....	345

E. C. Wareing—681.

Western Christian Advocate—(Southern Edition) :

Whole number ballots cast.....	691
Number defective ballots	0
Total number ballots counted.....	691
Number votes necessary to choice.....	346

J. M. Melear—682.

Der Christliche Apologete:

Whole number ballots cast.....	696
Number defective ballots	0
Total number ballots counted.....	696
Number votes necessary to choice.....	349

A. J. Bucher—690.

Northwestern Christian Advocate:

Whole number ballots cast.....	689
Number defective ballots	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345

D. B. Brummitt—682.

Central Christian Advocate:

Whole number ballots cast.....	693
Number defective ballots	0
Total number ballots counted.....	693
Number votes necessary to choice.....	347

C. B. Spencer—686.

California Christian Advocate:

Whole number ballots cast.....	688
Number defective ballots	0
Total number ballots counted.....	688
Number votes necessary to choice.....	345

E. P. Dennett—679.

Pacific Christian Advocate:

Whole number ballots cast.....	690
Number defective ballots	0
Total number ballots counted.....	690
Number votes necessary to choice.....	346

E. L. Mills—684.

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DAY.
Morning.

Southwestern Christian Advocate:

Whole number ballots cast.....	694
Number defective ballots	0
Total number ballots counted.....	694
Number votes necessary to choice.....	348
L. H. King—445.	
S. E. Grannum—159.	
W. S. Chinn—69.	
J. B. F. Shaw—16.	

Pittsburgh Christian Advocate:

Whole number of ballots cast.....	687
Number defective ballots	0
Total number ballots counted.....	687
Number votes necessary to choice.....	344
R. B. Urmy—676.	

Church School Publications:

Whole number ballots cast.....	689
Number defective ballots	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345
H. H. Meyer—416.	
J. M. Canse—262.	

The Epworth Herald:

Whole number ballots cast.....	689
Number defective ballots	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345
W. E. J. Gratz—683.	

Elections
Declared.

The presiding Bishop declared the following persons to be elected to their respective editorial places:

George Elliott, *The Methodist Review*.

J. R. Joy, *The Christian Advocate*.

E. C. Wareing, *Western Christian Advocate*.

J. M. Melear, *Western Christian Advocate* (Southern Edition).

A. J. Bucher, *Der Christliche Apologete*.

D. B. Brummitt, *Northwestern Christian Advocate*.

C. B. Spencer, *Central Christian Advocate*.

E. P. Dennett, *California Christian Advocate*.

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 Morning.

E. L. Mills, *Pacific Christian Advocate*.

L. H. King, *Southwestern Christian Advocate*.

R. B. Urmy, *Pittsburgh Christian Advocate*.

H. H. Meyer, *Church School Publications*.

W. E. J. Gratz, *The Epworth Herald*.

Leonard Garver, Jr., presented the following resolution, which, on his motion, was adopted:

Whereas, The work involved in arranging for a General Conference consumes a vast amount of time, not only in preliminary investigation, but in planning for holding the sessions of the General Conference after the location has been determined by the Book Committee, as well as arranging facilities for assisting the work of the various standing committees connected therewith; and,

Whereas, The work involved in making these arrangements devolves upon the General Conference Commission on Entertainment; now, therefore, be it

Resolved, That we, the Secretaries of the General Conference and the Chairmen and Secretaries of the various committees hereafter set forth, desire to express our appreciation and commendation of the manifold services which have been rendered by the General Conference Commission, and particularly of its Secretary, Morris S. Daniels, and that we hereby permanently record our gratification over the manner in which these arrangements have been perfected.

Appreciation of
 Commission on
 Entertainment
 and M. S.
 Daniels,
 Secretary.

RAYMOND J. WADE,
 JOHN M. ARTERS,

Secretaries of the General Conference.

CHAS. A. POLLOCK, *Chairman*,
 CHARLES F. EGGLESTON, *Secretary*,
 Committee on Judiciary.

ORIEN W. FIFER, *Chairman*,
 JAMES R. JOY, *Secretary*,
 Committee on Episcopacy.

JOHN L. HILLMAN, *Chairman*,
 VALOROUS F. BROWN, *Secretary*,
 Committee on Book Concern.

ERNEST C. WAREING, *Chairman*,
 GEORGE MECKLENBURG, *Secretary*,
 Committee on Temperance, Prohibition, and Public Morals.

W. B. FARMER, *Chairman*,
 F. A. HAZELTINE, *Secretary*,
 Committee on Temporal Economy.

DANIEL L. MARSH, *Chairman*,
 W. A. ELLIOTT, *Secretary*,
 Committee on State of the Church.

ISAAC E. MILLER, *Chairman*,
 ALICE P. THATCHER, *Secretary*,
 Committee on Hospitals, Homes, and Deaconess Work.

HORACE LINCOLN JACOBS, *Chairman*,
 JOHN M. ARTERS, *Secretary*,
 Committee on Itinerancy.

W. E. SHAW, *Chairman*,
 MORRIS E. SCHWARTZ, *Secretary*,
 Committee on Foreign Missions.

ELMER L. KIDNEY, *Chairman*,
 THOS. P. POTTER, *Secretary*,
 Committee on Home Missions.

F. C. EISELEN, *Chairman*,
 F. G. H. STEVENS, *Secretary*,
 Committee on Education.

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Morning.

ADNA WRIGHT LEONARD, *Chairman*,
A. LAWRENCE MILLER, *Secretary*,
Committee on Boundaries.
GEORGE H. SPENCER, *Chairman*,
J. F. KING, *Secretary*,
Committee on Pensions and Relief.

Committee on
Education,
Report No. 19.

Report No. 19, Committee on Education, printed in The Daily Christian Advocate, page 478, was presented by F. C. Eiselen, Chairman of that Committee, who moved its adoption.

T. S. Brock moved to amend Paragraph 618, section 18, line 4, from the bottom by striking out the words "provided they shall have completed at least one year in a Methodist Episcopal School of Theology."

The motion to amend prevailed.

J. M. Walker moved to amend by striking out the first deletion mentioned in the report.

The motion of J. C. Roberts to place this amendment on the table prevailed.

J. W. Langdale moved to amend by substituting "doctrine" for "systematic Theology," so that the reading will be "except on the Discipline and on Doctrine."

This amendment was accepted by the Chairman of the Committee.

J. W. Langdale moved to amend by eliminating Section 4 of the report.

The motion so to amend did not prevail.

Previous question was called for, and the call sustained.

The motion to adopt the report, as amended, prevailed.

Committee on
Education,
Reports Nos.
20 and 10.

Report No. 20, Committee on Education, printed in The Daily Christian Advocate, page 479, was presented by F. C. Eiselen, Chairman of that Committee, and, on his motion, this report was adopted.

Report No. 10, Committee on Education, printed in The Daily Christian Advocate, page 381, was presented by F. C. Eiselen, Chairman of that Committee, and, on his motion, this report was adopted.

Election of
Book
Committee
Members.

Secretary Arters presented the following nominations for membership from the Areas on the Book Committee and, on his motion, the nominations were confirmed, and the persons so nominated elected:

Boston—J. M. Arters.

Chattanooga—A. A. Brown.

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Cincinnati—W. H. McMaster.

Denver—G. M. Henderson.

Helena—H. S. Hamilton.

Indianapolis—C. C. Hall.

Kansas City—J. Luther Taylor.

New York—Wallace H. Finch.

Philadelphia—G. W. Henson.

Portland—J. Ralph Magee.

San Francisco—Frank S. Wallace.

Secretary Arters presented the following nominations for membership on the World Service Commission, representing Area selections, and on his motion, these persons were elected to such membership, with the exception of W. B. Farmer, declared ineligible by reason of his election as Corresponding Secretary of the Board of Pensions and Relief:

Election of
World Service
Commission
Members.

Atlanta—Ministerial, E. J. Hammond; Lay, S. J. McDonald.

Boston—Ministerial, R. A. Colpitts; Lay, W. E. Russell.

Buffalo—Ministerial, G. H. Haigh; Lay, Milton W. Holt.

Chattanooga—Ministerial, R. W. Winchester; Lay, R. C. Kennedy.

Chicago—Ministerial, Horace G. Smith; Lay, L. E. Brewbaker.

Cincinnati—Ministerial, Arba Martin; Lay, A. A. Bennett.

Covington—Ministerial, Stanley E. Grannum; Lay, L. H. Lightner.

Denver—Ministerial, L. M. Edwards; Lay, Frank McDonough, Sr.

Detroit—Ministerial, Hugh Kennedy; Lay, D. D. Spellman.

Helena—Ministerial, C. L. Wallace; Lay, W. O. Cotton.

Indianapolis—Ministerial, W. B. Farmer; Lay, C. Oliver Holmes.

Kansas City—Ministerial, A. E. Henry; Lay, A. H. King.

New Orleans—Ministerial, Kay W. McMillan; Lay, R. H. McAllister.

New York—Ministerial, J. J. Henry; Lay, W. S. White.

Omaha—Ministerial, M. E. Gilbert; Lay, A. V. Proudfoot.

Philadelphia—Ministerial, D. H. Hargis; Lay, S. H. Hicks.

Pittsburgh—Ministerial, C. E. Goodwin; Lay, W. A. Elliott.

Portland—Ministerial, A. L. Howarth; Lay, Grant E. Hunt.

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Morning.

Saint Paul—Ministerial, E. C. Dixon; Lay, A. Clay Darling.
San Francisco—Ministerial, A. Roy Moore; Lay, John D. Crummev.

Washington—Ministerial, J. E. Skillington; Lay, G. W. Crabbe.

Election of
Publishing
Committee,
Pittsburgh
Christian
Advocate.

Secretary Arters presented the following nominations for a Publishing Committee of the Pittsburgh Christian Advocate for the quadrennium 1928-1932, and, on his motion, these persons were declared elected:

Erie—Ministerial, W. P. Murray; Laymen, A. L. Bell, W. A. Womer.

West Virginia—Ministerial, Harry C. Howard; Laymen, Charles L. Scholl, Charles W. Evans.

North-East Ohio—Ministerial, Battelle McCarty, Foster C. Anderson; Layman, Ross P. Buchanan.

Pittsburgh—Ministerial, Grafton T. Reynolds, L. D. Spaugy; Layman, P. W. Morgan.

Secretary Arters made the following motion:

Memorials for
Safe Keeping.

Resolved, That the Secretary of the General Conference, as custodian of its records, be authorized to send to the Library of Drew University for safe keeping and future reference all memorials and other documents in his custody.

This motion prevailed.

M. S. Daniels for the Commission on Entertainment of the General Conference moved that the Chairmen of the several Conference delegations at this time receive the expense checks for delivery to the delegates.

This motion prevailed.

M. S. Daniels, for the same Committee, presented the following resolution, and moved its adoption:

Whereas, The action of the General Conference of 1908 (see Journal 1908, Pages 383 and 449, and re-enacted in succeeding quadrenniums), has proven practicable and helpful in the conduct of the business of the Conference, especially during the earlier sessions. Therefore, be it

Resolved, That we recommend to the Commission on Entertainment for the General Conference of 1932 that, at its discretion, it provide

1. That the memorial session be held on the third day of the session, and that it shall be made the regular Order of the Day, and that the Bishops be a Committee to arrange for such service, with the suggestion that there be one address only.

2. That there shall be one Episcopal Address to include all matters to be brought before the Conference by the General Superintendents, said address to be delivered at the second regular session of the Conference; and that evening sessions be set apart for presentation of reports by the General Superintendents who have administered foreign mission fields.

3. That, so far as possible, receptions to fraternal delegates be held at the morning sessions during the first week of the General Conference, but not later than the eighth day of the session. That addresses shall

Concerning
General Con-
ference Pro-
cedure for
1932.

be limited to thirty minutes each, except for fraternal delegates from churches outside of the United States.

4. That exercises relating to the retirement of Bishops shall be limited to one-half of the time of any one session and that these and congratulatory addresses shall be held not later than the tenth day of May, 1932.

5. That introductions of distinguished visitors shall be limited to the first fifteen minutes of each session.

6. That no special program, or formal addresses, shall be arranged for during sessions, after the fourteenth day of May, 1932.

7. That after May 15, 1932, the regular order only shall be observed. Questions of privilege to be strictly construed by the presiding Bishop.

8. That the Book Committee and its Commission on Entertainment, and the Secretary of the General Conference, be directed to co-operate with each other in making such advance provisions for the General Conference of 1932 as will expedite its business, and that for this purpose a special committee be created consisting of the Resident Bishop in New York, the Secretary of the General Conference, the Chairman of the Committee on Rules and the Secretary of the Commission on Entertainment, which Committee shall be authorized to study and recommend a procedure for future General Conferences, which will facilitate the progress and work of the Conference for the transaction of its business; and, further,

That this committee, if and when appointed, meet as soon as possible after the adjournment of this Conference, to prepare its report, which report shall be presented at the General Conference of 1932 at its opening session.

9. That memorials, resolutions and requests, to be submitted to the Standing Committees may be sent to the Secretary of this General Conference, or his assistant, at any time within four months of the date of the convening of the next General Conference, and shall be arranged by him for immediate distribution to the several standing committees; and,

10. That to facilitate the work of the next General Conference, the General Conference Commission on Entertainment be instructed to have installed an amplifier or such other approved appliance for voice amplification as may then be in use and available.

By common consent the following changes were made in the resolution: The "third day of May" was substituted for the "first day of May" for the memorial address.

The "fourteenth day of May" was substituted for the "fifteenth day of May."

The words "Book Committee and its Commission on Entertainment" were changed to conform to the Constitution, which says "or by a Commission to be appointed quadrennially by the General Conference."

The motion to adopt the resolution with these changes prevailed.

The following reports from the Committee on Temperance, Prohibition, and Public Morals were presented by E. C. Wareing, Chairman of that Committee, and, on his motion, they were adopted:

Report No. 11, printed in The Daily Christian Advocate, page 446.

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Committee on
Temperance,
Prohibition,
and Public
Morals,
Reports Nos.
11, 8 and 13.

MAY 29
TWENTY-
SEVENTH
DAY.
Morning.

Report No. 8, printed in *The Daily Christian Advocate*, page 383.

Report No. 13, printed in *The Daily Christian Advocate*, page 543.

Committee on
Foreign
Missions,
Reports Nos.
22 and 18.

Report No. 22, Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 502, was presented by W. E. Shaw, Chairman of that Committee, and, on his motion, this report was referred to the World Service Commission.

Report No. 18, Committee on Foreign Missions, printed in *The Daily Christian Advocate*, page 420, was presented by W. E. Shaw, Chairman of that Committee, and, on his motion, this report was adopted.

Correction of
Errors.

Bishop A. W. Leonard, Chairman of the Committee on Boundaries, on a question of privilege, asked common consent to permit the Chairman and Secretary of that Committee to make such corrections of clerical errors in its Report No. 1, as will conform to the action taken by the Committee.

Common consent was granted.

Committee on
Pensions and
Relief, Reports
Nos. 4, 5 and 6.

Report No. 4, Committee on Pensions and Relief, printed in *The Daily Christian Advocate*, page 629, was presented by G. H. Spencer, Chairman of that Committee, and, on his motion, this report was adopted.

Reports Nos. 5 and 6, Committee on Pensions and Relief, printed in *The Daily Christian Advocate*, pages 288 and 289, were presented by G. H. Spencer, Chairman of that Committee, and on his motion they were referred jointly to the Commission on Ministers' Reserve Pension Plan and the Board of Pensions and Relief.

Order of
Presentation
of Reports.

Assistant Secretary Heckman announced, for the Committee of Elected Chairmen, an agreement to present reports according to the following order: One report from each Committee in turn and ten additional minutes for the presentation of further reports from the same Committee.

Committee on
Temporal
Economy,
Reports Nos.
28, 35, and 38.

W. B. Farmer, Chairman of the Committee on Temporal Economy, presented the following reports from that Committee, which, on his motion, were adopted:

Report No. 28, printed in *The Daily Christian Advocate*, page 500.

Report No. 35, printed in *The Daily Christian Advocate*, page 543.

Report No. 38, printed in *The Daily Christian Advocate*, page 566.

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TWENTY-
SEVENTH
DAY.
Morning.

Report No. 27, Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 502, was presented by H. L. Jacobs, Chairman of that Committee, who announced that it would be defended before the Conference by M. C. Wright, and that a Minority Report would be offered.

Committee on
Itinerancy,
Report No. 27.

M. C. Wright moved that the Majority Report be adopted.

On motion, the time was extended to complete consideration of this report.

H. C. Culver presented the Minority Report, which, on motion of F. R. Bayley, was declared not properly before the Conference, it being in violation of Rule No. 23.

Minority
Report Out
of Order.

Miss Ada M. Nash presented the following amendment and moved its adoption:

Amend Paragraph 161, of the Discipline of 1924, by adding at the close of the paragraph this sentence: "Women may be admitted to the Itinerancy on the same conditions as other preachers."

Amendment.

Amend Paragraph 169, of the Discipline of 1924, by adding a new section to be numbered Four, as follows: "When a woman who is a member of an Annual Conference marries she is automatically located."

Ray Allen moved to suspend the Rules to permit this amendment to be considered without printing.

This motion prevailed.

The previous question was called for, and the call sustained.

On motion of W. R. Keesey, the amendment was placed on the table.

The motion to adopt the report prevailed.

On motion of O. W. Fifer, the time was further extended for the purpose of presenting a report from the Committee on Episcopacy.

Report No. 24, Committee on Episcopacy, printed later in *The Daily Christian Advocate*, page 700, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, this report was adopted.

Committee on
Episcopacy,
Report No. 24.

Announcements were made, and the Conference was in recess at 11:10 o'clock.

Recess.

The Conference reconvened at 11:20 o'clock.

Hymn 135, beginning, "Majestic Sweetness Sits Enthroned," was sung.

Secretary Arters announced the nomination by the delegates of the Indianapolis Area of J. Ira Jones to membership on the

Election of
J. Ira Jones.

MAY 29
TWENTY-
SEVENTH
DAY.
Morning.

Committee on
Credentials.

World Service Commission, and, on his motion, J. Ira Jones was elected to this position.

L. M. Potter, Chairman of the Committee on Credentials, presented the following report, which, on his motion, was adopted:

Your Committee on Credentials desires to report and recommend the following adjustments:

George W. Dixon, lay delegate, Rock River Conference, seated May 28.

Charles B. Whiteside, ministerial delegate, Southern Illinois Conference, permanently excused after session of May 26.

Charles K. Carpenter, ministerial delegate, Rock River Conference, permanently excused after session of May 28. Fred D. Stone, reserve, seated in his place.

J. W. Arbuckle, lay delegate, Upper Iowa Conference, permanently excused after May 28.

C. P. White, lay delegate, Central Illinois Conference, permanently excused after May 26.

M. Sagedahl, lay delegate, Norway Conference, permanently excused after May 26, did not use his excuse, but remained seated.

Glenn G. Chadderdon, lay delegate, Nebraska Conference, permanently excused after May 28.

W. E. Massey, lay delegate, New Jersey Conference, permanently excused after May 26.

P. W. Morgan, lay delegate, Pittsburgh Conference, permanently excused after May 26.

Cameron Harmon, ministerial delegate, Southern Illinois Conference, permanently excused after May 28.

Ezra S. Tipple, ministerial delegate, New York Conference, permanently excused after May 26.

G. H. Hartley, lay delegate, West Virginia Conference, permanently excused after May 26.

W. M. George, lay delegate, Upper Iowa Conference, permanently excused after May 28.

S. L. Parish, ministerial delegate, Minnesota Conference, permanently excused after May 28.

C. W. Hankey, lay delegate, Saint Louis Conference, permanently excused after May 26.

H. E. Draeger, lay delegate, Southern Conference, permanently excused after May 28.

H. I. Brown, lay delegate, Upper Iowa Conference, permanently excused after May 26.

R. B. McRary, lay delegate, North Carolina Conference, permanently excused after May 26.

L. M. POTTER, *Chairman.*
J. R. GETTYS, *Secretary.*

Committee on
Episcopacy,
Report No. 14.

Report No. 14, Committee on Episcopacy, printed in The Daily Christian Advocate, page 567, was presented by O. W. Fifer, Chairman of that Committee, and, on his motion, this report was adopted.

H. L. Jacobs moved that the Conference proceed to take the Constitutional vote as provided for in the report just adopted.

The motion to suspend the Rules in order to permit R. Clarence Brown to present an amendment which had not been printed, did not prevail.

The motion to place on the table the motion to proceed with the Constitutional vote did not prevail.

W. H. G. Gould moved as a substitute that the General Conference send down the proposed amendment to the Annual and Lay Electoral Conferences, and that the General Conference vote upon the amendment in 1932.

On motion of W. H. Powers, the substitute was tabled.

The previous question was called for, and the call sustained.

The motion to take the Constitutional vote prevailed.

The motion to adopt the proposed Constitutional amendment did not prevail, the count vote resulting as follows: For, 266; against, 383.

Constitutional
Proposal
Defeated.

Bishop H. Lester Smith, Secretary of the Board of Bishops, was introduced, and on a question of privilege, presented the following nominations:

Commission on Methodist Union in Korea: Bishop Herbert Welch, Rev. J. R. Edwards, Miss Florence Hooper, Rev. W. E. Shaw, Edgar T. Welch.

Commission on
Methodist
Union in
Korea.

Commission on Central Conferences: Bishops George A. Miller, John L. Nuelsen, John W. Robinson, L. J. Birney, and Francis J. McConnell.

Commission on
Central
Conferences.

Hugh H. Cynn, Rev. Handel Lee, Rev. R. L. Archer, Rev. Epigmenio Velasco, Rev. G. P. Howard, Rev. W. C. Terril, Rev. A. A. Parker, Rev. S. K. Mondol, Rev. R. E. Diffendorfer, Mrs. Thomas Nicholson, Mrs. F. J. McConnell, Rev. L. O. Hartman, Rev. H. A. Keck, W. A. Elliott, J. W. Arbuckle, F. A. Horne, T. F. Holgate, Rev. C. M. Ferreri, W. H. G. Gould, Rev. F. H. Otto Melle.

On motion of Secretary Arters, these nominations were confirmed, and the persons so nominated were declared duly elected.

O. W. Fifer, Chairman of the Committee on Episcopacy, presented the following reports for that Committee, and on his motion they were adopted:

Committee on
Episcopacy,
Reports Nos.
23, 25 and 22.

Report No. 23, printed in *The Daily Christian Advocate*, page 629.

Report No. 25, printed in *The Daily Christian Advocate*, page 702.

Report No. 22, printed in *The Daily Christian Advocate*, page 628.

On a question of privilege, Bishop E. H. Hughes announced the following declaration:

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DAY.
Morning.

Declaration of
Conference
Merger.

Inasmuch as the General Conference of the Methodist Episcopal Church in 1924 granted an Enabling Act for the merger of the Illinois Conference and the Central Illinois Conference, as recorded in the Discipline, p. 435, 518, 3, (10); and

Inasmuch as the said Conferences have both voted by large majorities in favor of the merger, the united Conference by both votes to be called the Illinois Conference.

Now, therefore, I, Edwin H. Hughes, Presiding Bishop of both Conferences, do hereby grant concurrence to this union and declare the two Conferences duly united—the union to become effective following the final roll call of the General Conference of 1928, and immediately prior to its adjournment.

Committee on
Judicial
Procedure.

The Committee of Elected Chairmen, in carrying out the provisions of Report No. 23, of the Committee on Episcopacy, recently adopted, presented the following nominations for a Committee on Judicial Procedure: H. L. Jacobs, E. L. Kidney, W. H. G. Gould, F. R. Bayley, and G. W. Henson.

On motion, these nominations were confirmed, and the persons named were declared duly elected.

Committee on
Itinerancy,
Reports Nos.
15, 29, 28, 23,
31, and 33.

H. L. Jacobs, Chairman of the Committee on Itinerancy, presented the following reports from that Committee, and, on his motion, they were adopted:

Report No. 15, printed in *The Daily Christian Advocate*, page 381.

Report No. 29, printed in *The Daily Christian Advocate*, page 566.

Report No. 28, printed in *The Daily Christian Advocate*, page 541.

Report No. 23, printed in *The Daily Christian Advocate*, page 476.

Report No. 31, printed in *The Daily Christian Advocate*, page 566.

Report No. 33, printed in *The Daily Christian Advocate*, page 659.

During the consideration of Report No. 29, as above adopted, a motion to amend was declared out of order because it involved a change in the Discipline and had not been printed.

Committee on
Itinerancy,
Report No. 32.

Report No. 32, Committee on Itinerancy, printed in *The Daily Christian Advocate*, page 566, was presented by H. L. Jacobs, Chairman of that Committee, who moved its adoption.

He explained the intent of the report to be that the Disciplinary paragraph referred to be annulled and expunged, and by common consent the report was changed to read as now intended.

The motion to adopt the report prevailed.

Report No. 33, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 501, was presented by W. B. Farmer, Chairman of that Committee, and, on his motion, it was adopted.

Report No. 30, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 501, was presented by W. B. Farmer, Chairman of that Committee, and, on his motion, it was adopted.

Report No. 36, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 544, was presented by W. B. Farmer, Chairman of that Committee, who moved its adoption.

A. S. Williams moved to amend by striking out the last clause of the report, and substituting therefor "an authorized expense of not more than \$1,500, to be borne by the General Conference."

On motion of J. J. Henry, this amendment was placed on the table.

The motion to adopt the report prevailed.

Report No. 22, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 204, was presented by W. B. Farmer, Chairman of that Committee, who moved its adoption.

Mrs. Thomas Nicholson moved to amend Section 15, printed in *The Daily Christian Advocate*, page 497, by adding the following sentence: "Wherever practicable, representatives of the Woman's Foreign Missionary Society, and of the Woman's Home Missionary Society, shall be members of the Committee."

This amendment was accepted by the Chairman of the Committee.

A. G. Judd moved to amend by eliminating Section 2, paragraph 110, as proposed on page 498.

This amendment was accepted by the Chairman of the Committee.

The motion to adopt the report, as amended, prevailed.

Report No. 29, Committee on Temporal Economy, printed in *The Daily Christian Advocate*, page 500, was presented by W. B. Farmer, Chairman of that Committee, and, on his motion, this report was adopted.

Secretary Arters asked for common consent to continue the

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Committee on
Temporal
Economy,
Reports Nos.
33, 30 and 36.

Committee on
Temporal
Economy,
Report No. 22.

Committee on
Temporal
Economy,
Report No. 29.

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Morning.

Committee on
State of
the Church,
Report No. 26.

plan of presenting one report from each Standing Committee and granting ten additional minutes to each Chairman in turn until the complete list of Committees is called and before a motion for final adjournment shall be introduced.

Common consent was granted.

Report No. 26, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 471, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

O. W. Fifer moved to amend in Section 3, division 4, page 471, by inserting the words "and unmarried," after the word "living" in the third line.

The motion of W. A. Walls to place this amendment on the table did not prevail.

The amendment was then accepted by the Chairman of the Committee without objection.

The previous question was called for, and the call sustained.

A division of the question was called for.

The first division of the report relating to marriage was then, on motion, adopted.

The motion of F. R. Bayley to place the second division on the table did not prevail.

The second division relating to divorce was then, on motion, adopted.

The motion to adopt the entire report, as amended, prevailed.

On a question of privilege, J. J. Bunting requested that his vote in the negative be recorded.

The presiding Bishop announced that all others who desired their votes to be made a matter of record should send their names in writing to the Secretary.

Record of
Negative
Votes.

The following delegates requested to be recorded as voting in the negative: Francis E. Baldwin, F. R. Bayley, John J. Bunting, H. W. Burgan, George Blagg, V. F. Brown, J. W. Colona, George W. Crabbe, R. S. Charan, J. R. Edwards, J. H. Ellis, Roberto Elphick, E. J. Gale, W. E. Gunby, J. Phelps Hand, George H. Haigh, Roy F. Howe, Grant E. Hunt, Major T. J. Howard, C. C. Hall, Omar E. Jones, C. A. Kemp, James L. McLain, W. P. MacVey, R. J. Montgomery, W. P. Murray, H. H. Nuttle, Mrs. Ethel Niergarth, Charles M. Phillips, John E. Roberts, Fred W. Simpson, A. B. Smith, Leon H. Sweetland,

John Tunnicliffe, Robert C. Wells, Daniel Westfall, C. M. White, W. H. Whitlock, L. E. Woolsey.

D. L. Marsh, Chairman of the Committee on State of the Church, presented the following reports from that Committee, which, on his motion, were adopted:

Report No. 24, printed in *The Daily Christian Advocate*, page 471.

Report No. 19, printed in *The Daily Christian Advocate*, page 448.

Report No. 14, Committee on State of the Church, printed in *The Daily Christian Advocate*, page 381, was presented by D. L. Marsh, Chairman of that Committee, who moved its adoption.

D. L. Marsh asked for common consent to insert in the third column of the report a statement to the effect that in addition to former statements adopted by the General Conference, we also adopt the following statement (see Report), and order this to be printed in the Discipline in place of the remainder now printed there.

The motion of G. H. Spencer, to place this report on the table, did not prevail.

Common consent was granted as requested by D. L. Marsh.

The motion of E. H. Cherrington, to substitute what is now in the Discipline for that proposed by the report, did not prevail.

The motion to adopt the report, as changed by common consent, prevailed.

Secretary Arters presented the report of the Trustees of the Chartered Fund and moved that it be accepted by the Conference, printed in the Journal, without reading, and that Avery D. Harrington be elected a Trustee of the Chartered Fund as proposed by the report.

This motion prevailed, and Avery D. Harrington was declared elected a Trustee of the Chartered Fund.

J. L. Hillman, Chairman of the Committee on Book Concern, presented the following reports, which, on his motion, were adopted:

Report No. 15, printed in *The Daily Christian Advocate*, page 497.

Report No. 16, printed in *The Daily Christian Advocate*, page 497.

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Committee on
State of
the Church,
Reports Nos.
24, 19 and 14.

Report of
Trustees
Chartered
Fund.

Election
of Trustee.

Committee on
Book Concern,
Reports Nos.
15, 16, 18, 19,
21, 23 and 25.

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Report No. 18, printed in *The Daily Christian Advocate*, page 542.

Report No. 19, printed in *The Daily Christian Advocate*, page 542.

Report No. 21, printed in *The Daily Christian Advocate*, page 547.

Report No. 23, printed in *The Daily Christian Advocate*, page 542.

Report No. 25, printed in *The Daily Christian Advocate*, page 543.

Committee on
Foreign
Missions,
Reports Nos.
23, 15, 16, 17
and 20.

W. E. Shaw, Chairman of the Committee on Foreign Missions, presented the following reports, which, on his motion, were adopted :

Report No. 23, printed in *The Daily Christian Advocate*, page 629.

Report No. 15, printed in *The Daily Christian Advocate*, page 419.

Report No. 16, printed in *The Daily Christian Advocate*, page 419.

Report No. 17, printed in *The Daily Christian Advocate*, page 419.

Report No. 20, printed in *The Daily Christian Advocate*, page 502.

Committee on
Home Missions
and Church
Extension,
Reports Nos.
11, 13, 18, 10, 7,
16 and 17.

E. L. Kidney, Chairman of the Committee on Home Missions and Church Extension, presented the following reports, which, on his motion, were adopted :

Report No. 11, printed in *The Daily Christian Advocate*, page 447.

Report No. 13, printed in *The Daily Christian Advocate*, page 496.

Report No. 18, printed in *The Daily Christian Advocate*, page 628.

Report No. 10, printed in *The Daily Christian Advocate*, page 447.

Report No. 7, printed in *The Daily Christian Advocate*, page 446.

Report No. 16, printed in *The Daily Christian Advocate*, page 627.

Report No. 17, printed in *The Daily Christian Advocate*, page 627.

Report No. 7, Committee on Pensions and Relief, printed in The Daily Christian Advocate, page 659, was presented by G. H. Spencer, Chairman of that Committee, and, on his motion, it was adopted.

F. C. Eiselen, Chairman of the Committee on Education, presented the following reports, which, on his motion, were adopted:

Report No. 18, printed in The Daily Christian Advocate, page 478.

Report No. 32, printed in The Daily Christian Advocate, page 627.

Report No. 30, printed in The Daily Christian Advocate, page 495.

Report No. 23, printed in The Daily Christian Advocate, page 479.

Report No. 21, printed in The Daily Christian Advocate, page 479.

Report No. 13, printed in The Daily Christian Advocate, page 413.

Report No. 9, printed in The Daily Christian Advocate, page 381.

Report No. 22, printed in The Daily Christian Advocate, page 478.

Report No. 11, printed in The Daily Christian Advocate, page 446.

Report No. 12, printed in The Daily Christian Advocate, page 413.

Report No. 33, printed in The Daily Christian Advocate, page 627.

Report No. 24, printed in The Daily Christian Advocate, page 479.

By common consent, F. C. Eiselen was permitted to withdraw Report No. 17, Committee on Education, and printed in The Daily Christian Advocate, page 477, because its subject matter had already been covered by Conference legislation.

On motion of H. L. Jacobs, the Conference voted that the several Boards of the Church be authorized to continue their activities and functions, as now constituted, until the new Boards authorized by this General Conference shall be able to effect their organization.

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Committee on
Pensions
and Relief,
Report No. 7.

Committee on
Education,
Reports Nos.
18, 32, 30, 23,
21, 13, 9, 22, 11,
12, 33 and 24.

Committee on
Education,
Report No. 17,
withdrawn.

Boards
Authorized
to Continue.

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L. H. Sweetland moved that in answer to Question 141 in Report No. 22, Committee on Judiciary, recently adopted, we say, "the process specified in Paragraph 263 of the Discipline of 1924 shall be the method followed in locating a member of an Annual Conference without consent, apart from the location of a supernumerary or retired preacher who fails to report to his conference, or the automatic location provided for those who do not pass through the Course of Study in the specified time."

On motion of W. E. Shaw, this motion was placed on the table.

Secretary Arters introduced the following motion, which was adopted:

Revision
Delegated to
Editor of
Discipline.

I move that because of the almost continuous session of the Conference the last three days, and because of the large amount of legislation which has been passed, the Committee on Revision, because it cannot complete the task assigned it before adjournment, be given the privilege of revising all unrevised reports, and that the same for that purpose be referred to the editor of the Discipline, with authority to make such verbal changes as do not change the meaning of our action.

Report of
George W.
Dixon.

Secretary Arters presented the report of G. W. Dixon, our designated delegate to the dedication of the new Wesleyan Methodist Church in Belfast, Ireland, concerning the Irish-American Memorial, and moved that it be printed in *The Daily Christian Advocate* without reading, and in the *General Conference Journal*.

This motion prevailed.

The report is as follows:

The plans for the erection of the Irish-American Memorial in Belfast have now been completed and have been approved by the Irish Conference.

The placing of the contract has been delayed, owing to the insufficiency of money in hands to start operations. Up to the present about \$45,000 in actual cash has been received from America and is in the hands of the treasurers in Belfast.

The present contemplated project will necessitate the raising of \$100,000 more.

The site upon which the new building is to be erected is one of the finest and most valuable in the city. It is on the square directly facing the elegant City Hall. On the left corner of this site stands the old mother Church of Irish Methodism, dating back to the days of John Wesley, and is the only church building of any sort at the center of the city.

The plans provide for a suite of buildings which will be known as the "Irish-American Methodist Memorial." The entire cost of this building, it is hoped will be defrayed by American contributions. It will stand as a visible token of appreciation of American Methodism of the three Irish Methodists who introduced Methodism to the great American continent—Barbara Heck, Philip Embury and Robert Strawbridge—and also of the frequent contributions in men that the Irish Methodist Church has made to the great Methodist Episcopal Church of America since.

The site has a frontage of ninety-one feet and a depth of eighty feet.

The building will have six shops on the ground floor in front, including accommodation for the Irish Methodist Book Concern.

Behind the shops will be the main Sunday School Auditorium, capable of seating 700 people. Above the shops will be a Minor Hall, offices and reception rooms for the use of the American visitors, tourists and others.

The project includes the overhauling of the present church at the cost of \$50,000. This outlay will be borne by the members of the congregation. Several Memorial windows and Memorial seats are to be put in by the American friends.

Senator George W. Dixon, the esteemed national treasurer, visited Belfast for two days on May 10 and 11. He met the Committee in the Grand Central Hotel, where a luncheon was arranged. The President of the Irish Conference presided. A very sincere and enthusiastic welcome was accorded to Senator Dixon. Warm speeches of welcome and appreciation of his work for the success of the Irish-American Memorial were given by Revs. Dr. W. L. Northridge, J. McCaffrey, R. C. Phillips (President designate), Messrs. S. T. Kirkpatrick, Secretary of the Trustees, and R. S. Charlesson, Treasurer of the Forward Movement.

Senator Dixon delivered a witty and forceful address, after which he deliberated for some considerable time with the committee as to the best methods of bringing the project to a successful issue. At his suggestion it was finally agreed that a deputation visit America in the autumn. He very graciously undertook to solicit the sympathy and co-operation of his friends, the Bishops and leading laymen, and organize a short campaign for the raising of the balance of the money. His visit has been much appreciated and has put heart and renewed enthusiasm into us all.

W. L. NORTHRIDGE,
J. McCAFFREY.

R. A. Colpitts, Chairman of the Committee on Complimentary Resolutions, presented the Report of that Committee, and on his motion, it was adopted, as follows:

Committee on
Complimentary
Resolutions.

RESOLUTIONS OF APPRECIATION

The Committee on Courtesies, in cheerful compliance with your assignment, desires to present the following:

This General Conference now nearing adjournment gratefully acknowledges the comfort and convenience in which its work has been done. Every important need has been graciously anticipated and for each the most ample provision has been made. Others have labored indefatigably. We have entered into their labors. It is the purpose of the Conference that both the labors and the laborers shall receive a recognition that is highly merited.

And first: The Conference acknowledges its debt to the large and distinguished group of persons who prepared the way for its coming and who exercised a benign care after it had arrived. The roll of these benefactors includes the Commission on Entertainment, with its trinity of officers unexcelled; and also the several local committees, the members of which have regarded no request as either too trivial or too unreasonable to be accorded full and fair consideration. Of the work of these, and of all their unknown and unnamed colleagues, the Conference records its high appreciation.

Again: The Conference acknowledges its debt to those who, with manifest fidelity have served it through the agency of the pen and all that that instrument represents: To our former Secretary, who has been signally honored by the Conference, and to his worthy successor and their perfectly co-operating staff: To the Editor of the Daily Christian Advocate and his corps of capable assistants who, capturing all the words of the Conference (wise and otherwise) have gathered them into an invaluable book of Methodist remembrances, and also to the printers of the Daily Christian Advocate, who, upon the testimony of the Editor, have given him the most constant and efficient co-operation: To the public press, which not only has given generous space to the proceedings, but has interpreted them with unusual sympathy and discrimination: To all who thus have served by the written word, our profound obligation is heartily expressed.

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Another group meriting words of warmest appreciation are those who, for our delectation, have played skillfully upon instruments of music, or have brought the minstrelsy of song. These have come from the East and the West, the North and the South. They have repeatedly lifted us from prosaic care into the very presence of God. Their gracious ministry remains a part of that imperishable memory which, with gladness, we shall carry to our homes. To them we say a hearty and a very sincere "Thank you."

The profound gratitude of the Conference is extended to yet another group: To our Chief Pastors, who, through good report and ill, now gently, now firmly, but always happily, have guided so expeditiously through the tortuous channels of Conference business. The inspirations of the morning messages and the high challenges of the Episcopal Address from these, our chosen chieftains, compel confidence in their leadership, their courage, and their devotion. For Bishop Waldorf, whose persuasive eloquence was largely responsible for bringing the General Conference to Kansas City, and who so far has betrayed no evidence of regret that we came, the committee has naught but words of profound appreciation.

And what shall we say more? For the time would fail to tell of our sincere gratitude to the mayor of the city and various civic organizations; to business houses, hotels and clubs, to lodges and churches, and particularly those whose buildings have been put at our disposal; to telegraph companies, microphone operators, bureau of transportation and postal officials; to Bethany Hospital and the nurses detailed for service at the Hall; to police, firemen, ushers, clerks, stenographers, typists, pages, and to all others whose kindly ministries have made us thrice glad that the Conference of 1928 has brought us to this great American metropolis. As we turn our steps homeward we salute Kansas City and her hospitable citizens with fervent gratitude and abiding love, and in the name of Him whose we are and whom we serve.

ROBERT A. COLPITTS, *Chairman.*
CHARLES O. THIBODEAU, *Secretary.*

Re Final
Roll Call.

Secretary Arters gave direction to the Chairmen of delegations in order to expedite the final roll call, and moved that the record of attendance for this morning's session be considered as effective at 12:30 o'clock P. M., and be so entered.

This motion prevailed.

Forming
the Areas
Deferred.

On a question of privilege, Bishop T. S. Henderson, for the Board of Bishops, announced that, owing to the late presentation of the report of the Committee on Episcopacy, dealing with assignments of Bishops, it would be necessary for the Bishops' Committee on Forming the Areas to complete their work after the adjournment of the General Conference, and then to print the results.

General
Conference
Reference
Library.

H. L. Jacobs, on a question of privilege, presented the following resolution, which, on motion, was adopted:

Resolved, That the Secretary of the General Conference is hereby directed and authorized to create a General Conference Reference Library for the use of the delegates to the General Conference during its sessions, the same to be in his office. He is hereby empowered to draw on the Treasurer of the General Conference Expense Fund for all expense in drayage and freight, and for the purchase of needed Journals of the General Conference, copies of The Daily Christian Advocate, Disciplines, and books that are recognized authorities on the Discipline, Constitution of the Church, and the judicial decisions of the General Conference.

In harmony with this resolution, H. L. Jacobs tendered to the General Conference as a nucleus for a reference library his complete set of Journals of the General Conference, sets of the Daily Christian Advocates from 1860, bound, except that of 1924, set of Disciplines, together with works and books by Merrill, Emery, Baker, Sherman, Cooke, Sanford, Neely, Buckley, and others.

On motion, the Conference voted to accept this gift, with appreciation to the donor.

H. L. Jacobs called attention to the fact that in Report No. 17, Committee on Itinerancy, printed in The Daily Christian Advocate, page 397, and recently adopted, there were certain phases of this legislation overlooked, which now seem to make the legislation impracticable, and, on his motion, the Conference voted to postpone the operation of this legislation until May 2, 1932.

D. L. Marsh moved that the Secretary of the General Conference be authorized and directed to prepare a Digest of Legislation and Rulings of this General Conference for the use of the Bishops in the Fall Conferences before the Discipline is prepared.

The motion was duly seconded and thereafter adopted.

Secretary Arters moved that after the announcements, the calling of the roll and suitable devotional exercises, the General Conference stand adjourned.

This motion prevailed.

The announcements were made, and the Secretary called the roll of the Bishops, to which the following Bishops responded:

William F. Anderson, Brenton T. Badley, James C. Baker, Lauress J. Birney, Edgar Blake, Wallace E. Brown, Charles W. Burns, Matthew W. Clair, Frederick B. Fisher, George R. Grose, Theodore S. Henderson, Edwin H. Hughes, Eben S. Johnson, Robert E. Jones, Frederick T. Keeney, Adna W. Leonard, Frederick D. Leete, Charles E. Locke, Titus Lowe, Francis J. McConnell, William F. McDowell, Charles L. Mead, John L. Nuelson, Thomas Nicholson, E. G. Richardson, John W. Robinson, William O. Shepard, H. Lester Smith, Raymond J. Wade, Ernest L. Waldorf, Herbert Welch, Missionary Bishop Edwin F. Lee.

Retired Bishops: William Burt, Richard J. Cooke, John W. Hamilton, Charles B. Mitchell, Wilbur P. Thirkield, Francis W. Warne, Missionary Bishop Isaiah B. Scott.

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Gift of H. L.
Jacobs
Appreciated.

Operation of
Legislation
Postponed.

Digest of
Legislation.

Motion for
Final
Adjournment.

Final Roll Call.

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The Secretary then received from the Chairmen of Delegations the lists of the roll call of delegates in attendance as of 12:30 P. M. to-day, and those present are recorded as follows:

Alabama—Ministerial: Wallace A. Murphree. Lay: A. D. Peck.

Atlanta—Ministerial: Nervey J. Crolley, Lorenzo H. King. Lay: James C. Arnold.

Baltimore—Ministerial: F. R. Bayley, H. W. Burgan, John R. Edwards, J. P. Hand, J. L. McLain, E. T. Mowbray. Lay: George W. Corner, Jr., George W. Crabbe, Miss Florence Hooper.

Bengal—Ministerial: Shot Kumar Mondol. Lay: Victor M. Ilahibaksh.

Blue Ridge-Atlantic—Ministerial: Charles M. White. Lay: Robert C. Kennedy.

Bombay—Ministerial: Albert A. Parker. Lay: G. Sundar Rao.

Burma—Ministerial: B. M. Jones. Lay: Mrs. B. M. Jones.

California—Ministerial: E. P. Dennett, L. L. Loofbourow, W. J. Sherman, J. H. N. Williams, John W. Winkley. Lay: Percy S. King, F. D. Parr, Mrs. H. D. Rose, John Tunnicliffe.

Central Alabama—Ministerial: E. M. Jones, John W. Thomas. Lay: W. L. Brown, Lee W. Lynn.

Central China—Ministerial: Handel Lee. Lay: Wen Teh Kiang.

Central German—Ministerial: F. J. Baumann, William Brickner, F. W. Mueller. Lay: Fred J. Bauman, W. J. Gelvin.

Central Germany—Ministerial: H. E. Zeuner. Lay: Otto Goricke.

Central Illinois—Ministerial: Sanford P. Archer, Joseph A. Chapman, William E. Shaw, George H. Thorpe, David F. Wilson. Lay: John W. Fling.

Central Missouri—Ministerial: B. F. Abbott, C. S. Webster. Lay: Mrs. Olive E. Gear.

Central New York—Ministerial: George H. Haigh, Carl G. McConnell, William H. Powers, Curtis C. Roszell, Harry E. Woolever. Lay: F. E. Baldwin, Reuben L. Nye, Albert G. Odell, James L. Thorpe, M. Fay Van Dyke.

Central Pennsylvania—Ministerial: E. R. Heckman, H. L. Jacobs, A. L. Miller, J. E. Skillington, M. E. Swartz, A. S. Williams. Lay: Charles V. Adams, Herbert T. Ames, S. A. Kuhn, M. B. Rich, Ira P. Romberger.

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Central Provinces—Ministerial: C. F. H. Guse. Lay: Miss Shorogu Bose.

Central Swedish—Ministerial: C. G. Wallenius. Lay: Carl A. Carlson.

Central Tennessee—Ministerial: Harry L. Upperman. Lay: C. G. Dillard.

Chengtu West China—Ministerial: Bo Chen Tang. Lay: Sao Dsi Liu.

Chicago Northwest—Ministerial: Adam J. Loeppert, F. H. Thiel. Lay: H. R. Boese, C. E. Waterman.

Chile—Ministerial: Roberto Elphick. Lay: Pedro R. Zottele.

Chungking West China—Lay: Din S. Lien.

Colorado—Ministerial: O. W. Auman, C. O. Beckman, E. G. Cutshall, Loren M. Edwards, C. O. Thibodeau. Lay: I. F. Keeping, F. McDonough, Sr., E. B. Simmons, R. B. Spencer.

Columbia River—Ministerial: A. A. Callender, T. W. Jeffrey, Charles E. Miller. Lay: C. M. Holtzinger, Grant E. Hunt.

Dakota—Ministerial: W. E. Hartung, E. E. Hunt, E. D. Kohlstedt, R. G. Minkler. Lay: Dess C. Cox, A. Clay Darling, David F. Jones.

Delaware—Ministerial: F. H. Butler, D. H. Hargis, T. H. Kiah, C. A. Tindley. Lay: Mrs. M. A. R. Camphor, Miss O. A. Hall.

Denmark—Ministerial: Herman Saermark. Lay: Crilles H. Yensen.

Des Moines—Ministerial: John L. Hillman, R. M. Shipman, F. W. Simpson. Lay: Walter Hutton.

Detroit—Ministerial: George Elliott, Sidney D. Eva, Howard A. Field, W. R. Fruit, J. E. Martin, Eugene M. Moore, G. W. Olmstead, M. S. Rice, W. M. Ward. Lay: Junius E. Beal, Mrs. Thomas Nicholson, Frank J. Rutherford, D. D. Spellman, A. T. Tweedie.

East German—Ministerial: H. A. Maser. Lay: Charles Houck.

East Tennessee—Ministerial: Judson S. Hill. Lay: Mrs. E. H. Forrest.

Eastern South America—Ministerial: A. W. Tallon. Lay: Fred Aden.

Eastern Swedish—Ministerial: Oscar K. Sundberg. Lay: Oscar W. Hjerpe.

MAY 29
TWENTY-
SEVENTH
DAY.
Morning.

Erie—Ministerial: R. F. Howe, R. J. Montgomery, W. P. Murray, J. E. Roberts, A. B. Smith. Lay: W. A. Elliott, S. W. McDowell, E. T. Welch, W. A. Womer.

Finland—Ministerial: Toivo Rajalinna. Lay: Yrjo H. Hyvari.

Florida—Ministerial: Henry W. Bartley. Lay: W. W. Sullivan.

Foochow—Ministerial: Ralph A. Ward, Philip S. S. Yu. Lay: Sie K. Hsu, Eu-Guong Uong.

Genesee—Ministerial: Ray Allen, R. S. Cushman, J. H. Olmstead, J. H. Stoody, H. M. Wilson. Lay: A. M. Blake, O. C. Curtis, G. W. Leighbody, L. M. Potter, J. B. M. Stephens, W. E. Winger.

Georgia—Ministerial: E. J. Hammond. Lay: W. H. Patton.

Gujarat—Ministerial: Royal D. Bisbee. Lay: D. J. Makwana.

Hingwa—Ministerial: George W. Hollister, Tien H. Lin. Lay: Mrs. George W. Hollister, G. B. Lau.

Holston—Ministerial: Jacob F. Reed, O. R. Tarwater. Lay: H. C. Black, Mrs. John A. Patten.

Hyderabad—Ministerial: Marcellus D. Ross. Lay: Miss Elizabeth J. Wells.

Illinois—Ministerial: A. K. Byrns, William J. Davidson, T. N. Ewing, H. A. Keck, H. W. McPherson, E. G. Sandmeyer, E. L. Tobie, A. M. Wells. Lay: Ira B. Blackstock, C. W. Groves, T. V. Hopper, I. E. Merritt, D. L. Musselman, Mrs. Emma F. Wells, H. S. Wiley.

Indiana—Ministerial: W. S. Bovard, A. E. Craig, W. B. Farmer, O. W. Fifer, J. W. McFall, J. E. Murr, J. M. Walker. Lay: Mrs. Hattie Asbury, Fred A. Heuring, Charles McGraw, J. W. Morrow, D. S. Ritter, R. R. Tash.

Indus River—Ministerial: Clyde B. Stuntz. Lay: J. W. N. Cumming.

Inter-Mountain—Ministerial: H. S. Hamilton, C. W. Tenney. Lay: J. W. Peter, H. J. Roan.

Iowa—Ministerial: George Blagg, W. R. Keesey, W. H. Spence. Lay: T. H. Maytag, Dean Taylor, A. J. Wood.

Kansas—Ministerial: O. E. Allison, I. M. Benham, H. A. Gordon, C. L. Hovgard, W. A. Keve, J. R. McFadden, Frank Neff, G. B. Thompson. Lay: T. O. Cunningham, J. E. Eck-

dall, J. C. Funnell, Mrs. J. L. McCoy, R. R. Price, F. H. Roberts, J. L. Taylor.

Kentucky—Ministerial: E. R. Overley. Lay: Alvis S. Bennett, J. H. Richardson.

Kiangsi—Ministerial: Ren-Yen Lo. Lay: Miriam L. Nieh.

Korea—Ministerial: John Z. Moore, S. O. Pyun. Lay: H. H. Cynn, Miss Helen Kim.

Lexington—Ministerial: S. E. Grannum, N. D. Shamborguer, S. H. Sweeney. Lay: D. A. Bethea, M. H. Gassaway, J. A. Washington.

Liberia—Ministerial: R. V. Richards. Lay: W. V. S. Tubman.

Lincoln—Ministerial: John H. Ellis. Lay: L. H. Lightner.

Little Rock—Ministerial: Lee M. McCoy, Benj. F. Neal.

Louisiana—Ministerial: W. Scott Chinn, H. Daniels, C. S. Stanley. Lay: A. L. Fleet.

Lucknow—Ministerial: Jashwant R. Chitambar. Lay: Mrs. Sarah H. Thomas.

Maine—Ministerial: J. M. Arters, A. C. Goddard, F. H. Hall. Lay: C. D. Baldwin, Alice L. Brown, G. B. Hunter.

Malaya—Ministerial: J. M. Hoover. Lay: Su Lan Chen.

Mexico—Ministerial: Vincente Mendoza. Lay: Leopoldo Garcia.

Michigan—Ministerial: F. L. Blewfield, H. Kennedy, C. J. Kruse, J. B. Peatling, W. H. Phelps, W. W. Slee. Lay: J. J. Cox, C. R. Culver, E. A. Densmore, L. D. Dickenson, Mrs. F. U. Doubleday, Mrs. Estella C. Ray, L. T. Wilmarth.

Minnesota—Ministerial: J. E. Bowes, H. G. Leonard, S. L. Parish. Lay: Mrs. V. F. DeVinney, Henry W. Libbey.

Mississippi—Ministerial: M. T. J. Howard, D. L. Morgan, J. B. F. Shaw. Lay: M. C. Collins, R. H. McAllister, R. B. Williams.

Missouri—Ministerial: H. J. Bane, E. J. Gale, E. L. Robison. Lay: O. D. Kochan, R. E. Riddle, J. J. Shy.

Mountain State—Ministerial: Charles G. Cole, George Mecklenburg. Lay: C. E. Avery, V. E. Lewis.

Nebraska—Ministerial: S. Beechner, J. R. Gettys, M. E. Gilbert, C. G. Gomon, H. E. Hess, Paul M. Hillman, A. O. Hinson, H. G. Langley, C. W. McCaskill, B. L. Story. Lay: W. A. Brown, M. D. Cameron, G. C. Chadderdon, Beach Coleman, J.

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TWENTY-
SEVENTH
DAY.
Morning.

N. Dryden, W. A. Gates, H. M. Greenslit, I. J. Nisley, Miss Ella Watson.

Newark—Ministerial: Dorr F. Diefendorf, O. L. Joseph, J. H. MacDonald, W. R. Neff. Lay: M. S. Daniels, Mrs. Mabel R. Diefendorf, James R. Joy.

New England—Ministerial: O. E. Crain, E. A. Elliott, C. O. Ford, L. O. Hartman, Daniel L. Marsh. Lay: E. P. Bliss, S. T. Emery, Sadie A. Hagen, C. A. Littlefield, E. F. Miner, G. P. Stuart.

New England Southern—Ministerial: J. I. Bartholomew, R. A. Colpitts, E. E. Wells. Lay: Mrs. Grace P. Bitgood, H. T. Borden, B. F. Thurston.

New Hampshire—Ministerial: E. A. Durham, F. P. Fletcher. Lay: James E. Baker, J. T. Lord.

New Jersey—Ministerial: T. S. Brock, F. A. DeMaris, H. P. Sloan, E. A. Wells. Lay: Howard I. Branson, Edgar Y. Dobbins.

New Mexico—Ministerial: Rufus C. Baker. Lay: P. H. Harsh.

New York—Ministerial: J. J. Henry, Hough Houston, A. MacRossie, R. W. Sockman. Lay: Carl H. Fowler, C. A. Smith, Fred A. Victor, L. E. Woolsey.

New York East—Ministerial: G. E. Bishop, F. W. Hannan, J. W. Langdale, H. E. Luccock, H. H. Meyer. Lay: Mrs. Horatio Berry, C. E. Burling, A. J. Crawford, W. C. Evans, Frank A. Horne.

North Africa—Ministerial: E. F. Frease. Lay: Mrs. E. F. Frease.

North Carolina—Ministerial: R. G. Morris, R. W. Winchester. Lay: C. T. Woodland.

North China—Ministerial: F. M. Pyke, C. P. Wang. Lay: W. L. Hsu, Y. Liang.

North Dakota—Ministerial: E. P. Robertson, C. L. Wallace. Lay: C. A. Pollock, H. E. Simpson.

North-East Ohio—Ministerial: F. C. Anderson, E. S. Collier, W. E. Hammaker, E. Kirby, W. H. McMaster, A. E. Piper, H. Powell, W. N. Roberts, S. B. Salmon, J. J. Wallace, L. C. Wright. Lay: W. D. Archer, R. Buchanan, J. Cherry, H. Cole, J. A. Fithian, C. P. Lynch, H. H. Murphy, G. W. Reed, W. A. Walls, F. L. Wells.

MAY 29
TWENTY-
SEVENTH
DAY.
Morning.

North India—Ministerial: E. Stanley Jones, C. D. Rockey. Lay: Rufus S. Charan, A. N. Shukla.

North Indiana—Ministerial: W. T. Arnold, J. I. Jones, L. W. Kemper, W. W. Wiant, D. V. Williams, M. C. Wright. Lay: William H. Forse, Mrs. Ivan A. Hill, J. H. Lickert, Merrill F. Steele, L. E. Van Osdol.

Northern Minnesota—Ministerial: Stephen M. Bowles, L. H. Bugbee, J. B. Hingeley, Charles N. Pace. Lay: F. F. Lindsay, D. W. Longfellow, J. S. Ulland, W. T. Wilke.

Northern New York—Ministerial: A. B. Corbin, S. J. Greenfield, A. G. Judd, F. A. Miller. Lay: W. C. Sykes.

Northern Swedish—Ministerial: Elmer F. Lund. Lay: Andrew Alm.

Northeast German—Ministerial: Heinrich Schaedel.

Northwest Germany—Ministerial: F. H. Otto Melle. Lay: Heinrich Stehl.

Northwest India—Ministerial: Benson Baker. Lay: E. M. Phillips.

Northwest Indiana—Ministerial: H. L. Davis, E. C. Wareing, T. F. Williams, J. J. Wilson. Lay: J. B. Campbell, W. E. Carpenter, C. O. Holmes, J. J. Hunt.

Northwest Iowa—Ministerial: M. P. Arrasmith, J. J. Bushnell, J. W. LaGrone, G. J. Poppenheimer. Lay: E. M. Corbett, E. A. Morling, Ada M. Nash, E. W. Oates, J. L. Peterson.

Northwest Kansas—Ministerial: C. E. Spalding, L. H. Sweetland, J. A. Templin. Lay: C. A. Kemp, A. H. King.

Norway—Ministerial: Julius Holstad. Lay: Magnus Sage-dahl.

Ohio—Ministerial: J. W. Blair, T. H. Campbell, W. C. Hartinger, C. E. Hill, I. E. Miller, E. R. Stafford. Lay: E. H. Cherrington, Bert Gill, J. A. Huston, E. T. Morrison, Mrs. J. W. Morrow, Mrs. O. N. Townsend.

Oklahoma—Ministerial: J. R. Caffyn, J. L. LaGrone, C. D. Meade, F. M. Stephenson. Lay: W. F. Britton, Mrs. G. Q. Fenn.

Oregon—Ministerial: T. Acheson, Carl G. Doney, S. W. Hall, A. L. Howarth. Lay: G. W. Gregg, E. W. Peterson, B. L. Steeves, E. L. Wells.

Pacific German—Ministerial: A. F. Cramer. Lay: Martin Schreiber.

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DAY.
Morning.

Philadelphia—Ministerial: G. W. Babcock, C. M. Boswell, T. H. Evans, W. H. Ford, R. C. Wells, J. G. Wilson. Lay: J. M. Doran, C. F. Eggleston, W. H. G. Gould, W. W. Mast, L. W. Munhall, S. T. Wilson.

Philippine Islands—Ministerial: O. W. E. Cook, C. Navarro. Lay: C. B. Perez, G. Samson.

Pittsburgh—Ministerial: S. W. Corcoran, R. B. Cuthbert, E. H. Greenlee, L. D. Spaugy, R. B. Urmy. Lay: S. Wakefield Bierer, Elmer L. Kidney.

Puget Sound—Ministerial: G. W. Frame, E. M. Hill, J. R. Magee, A. Warner. Lay: F. A. Hazeltine, C. W. Knudson, C. A. Robbins.

Rock River—Ministerial: Ralph E. Diffendorfer, F. C. Eisen, M. N. English, W. C. Godden, E. C. Lumsden, H. G. Smith, Fred D. Stone, John Thompson. Lay: R. C. Brown, George W. Dixon, J. E. MacMurray, E. C. Page, W. M. Shimmin.

St. Johns River—Ministerial: R. N. Merrill. Lay: W. W. Liddell.

St. Louis—Ministerial: D. W. Britton, I. M. Hargett, H. A. Jones, W. R. Nelson, F. W. Wahl. Lay: I. N. Chiles, J. H. Foresman, L. J. Lyons, C. A. Sleeth.

Savannah—Ministerial: J. S. Stripling. Lay: H. K. Gross.

Shantung—Ministerial: Perry O. Hanson.

South Carolina—Ministerial: C. C. Clark, N. W. Greene, A. R. Howard, J. F. Page. Lay: C. W. Caldwell, S. J. McDonald, T. H. Pinckney, Mrs. Daisey Buckley Taylor.

South Florida—Ministerial: J. Arthur Simpson. Lay: G. D. Rogers.

South Fukien—Ministerial: J. W. Hawley. Lay: Mrs. J. W. Hawley.

South Germany—Ministerial: Heinrich Fellman, G. Rexroth.

South India—Ministerial: J. J. Kingham. Lay: Mrs. J. J. Kingham.

Southern—Ministerial: Harry C. Leonard. Lay: L. S. Williamson.

Southern California—Ministerial: J. L. Corley, E. C. Janusch, F. M. Larkin, A. Ray Moore, G. B. Oxnam, A. P. Shaw, Merle N. Smith, F. G. H. Stevens. Lay: F. H. Ballinger, J. R. Cain, Mrs. M. L. Coates, Earl M. Cranston, R. W. Hilmer, W. R. Stewart, Mrs. C. F. Van De Water.

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DAY.
Morning.

Southern Illinois—Ministerial: C. C. Hall, W. P. MacVey, W. H. Whitlock. Lay: Mrs. Ethel Neirgarth, A. Watson.

Southwest Germany—Ministerial: August Ruecker. Lay: Ernst Gideon Bek.

Southwest Kansas—Ministerial: H. L. Gleckler, A. E. Henry, W. R. Johnson. Lay: W. M. Campbell, Mrs. C. M. Gray.

Sweden—Ministerial: Theodor Arvidson, Axel Engstrom, Herbert Lihndaker. Lay: Henry Collin, J. E. Holm, C. A. Safvenberg.

Switzerland—Ministerial: Hans Luthi.

Tennessee—Ministerial: G. W. Lewis, S. M. Utey. Lay: William Copeland, Mrs. T. A. Hill.

Texas—Ministerial: M. W. Dogan, E. W. Kelley, W. J. King. Lay: M. W. Jordan, T. W. Patrick, Rosa Simpson.

Troy—Ministerial: A. D. Angell, L. Diefendorf, George C. Douglass, P. L. Frick. Lay: J. L. Appleton, Wallace Bryce, John A. Defendorf.

Upper Iowa—Ministerial: Frank Cole, F. W. Court, H. C. Culver, Thomas P. Potter, J. P. Van Horn. Lay: William F. Johannaber, E. R. Ristine.

Upper Mississippi—Ministerial: C. W. Butler, J. W. Golden, E. F. Scarborough. Lay: Lillian P. Rogers, R. L. Williams, S. W. Wysinger.

Vermont—Ministerial: Arthur W. Hewitt, B. G. Lipsky. Lay: Mrs. Nina B. Hewitt, Mrs. H. A. Stevenson.

Washington—Ministerial: W. A. C. Hughes, E. Lyon, A. J. Mitchell, E. S. Williams. Lay: W. A. Hawkins, J. H. Love, I. Garland Penn, Mrs. Fannie D. Tyler.

West Ohio—Ministerial: C. W. Brashares, V. F. Brown, J. H. Denney, D. F. Helms, Arba Martin, E. L. Motter, B. F. Reading, J. C. Roberts, Jesse Swank, E. S. Weaver. Lay: B. C. Ballinger, E. Dow Bancroft, John H. Clark, W. H. Gardner, Leonard Garver, Jr., Mrs. W. H. C. Goode, Alice P. Thatcher, Foss Zartman.

West Texas—Ministerial: Robert N. Brooks, K. W. McMillan. Lay: Thomas R. Davis, J. S. Henry.

West Virginia—Ministerial: C. Fred Anderson, C. E. Goodwin, H. C. Howard, A. H. Rapping, Charles G. Stater, J. E. Wells, Daniel Westfall. Lay: C. W. Evans, Mrs. J. U.

MAY 29
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SEVENTH
DAY.
Morning.

Joliffe, R. B. Nay, John Raine, Charles L. Scholl, W. T. Williamson.

West Wisconsin—Ministerial: Guy W. Campbell, J. R. Denyes, E. C. Dixon, F. W. Harris. Lay: F. W. Draper, O. E. Gray, J. O. Paulsen, Mrs. W. F. Tomlinson.

Western Norwegian Danish—Ministerial: Hans P. Nelson. Lay: A. M. Ipsen.

Western Swedish—Ministerial: Ivar F. Pearson. Lay: J. W. Ekwall.

Wilmington—Ministerial: J. J. Bunting, J. W. Colona, W. E. Gunby, O. E. Jones. Lay: H. H. Nuttle, C. M. Phillips, William B. Smith, Jr.

Wisconsin—Ministerial: R. Evans, J. A. Holmes, I. E. Schlagenhauf, R. B. Stansell. Lay: George A. Jacobs, George F. Moss.

Wyoming—Ministerial: G. M. Bell, George S. Connell, J. M. M. Gray, D. L. MacDonald, John H. Race. Lay: S. H. Hicks, F. L. Howard, G. L. Peck.

Wyoming State—Ministerial: Guy E. Konkel. Lay: Aven Nelson.

Yenping—Ministerial: Frederick Bankhardt.

Bishop William F. McDowell delivered the closing address of the General Conference as follows:

Closing
Address.

I will ask the Conference to allow me in behalf of the entire Church to thank you and those who have been associated with you during this month for the fidelity, the devotion, the consecration with which you have performed the tasks which the Church has committed to you. I have not seen any General Conference throughout the years which has worked more laboriously or in finer spirit or in more Christian fraternity than this Conference has exhibited.

I believe that it would be fairly agreed that more than one action which you have taken constitutes the basis for words that were once used to characterize the original Methodist Movement, namely, for a spiritual leap forward in all the world.

In the name of Jesus Christ, in the presence and power of the Holy Spirit we came; in the name of Jesus Christ our Lord and Master, in the presence and power of the Holy Spirit, let us now go to the ends of the earth, and may we in all the lands fulfill his supreme purpose of redemption. I especially ask, and take especial pleasure in thanking you in behalf of your Bishops for the uniform, the distinguished, the extraordinary courtesy and consideration you have given to us. But I am especially moved to thank you and to thank God for what I believe to be the achievement of this Conference for the work of our Church in the lands outside the United States as well as in it. May our best hopes be fulfilled; may our supreme purposes be realized for the Master's sake, God give you journeying mercies. God protect you as you go; some of you on very long journeys, to your homes.

"God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatening wave before you."

Prayer was offered by Bishop Herbert Welch.

Hymn 5, beginning, "From All That Dwell Below the Skies," was sung, and Bishop McDowell declared the thirtieth delegated General Conference adjourned, and the benediction was pronounced by Bishop J. W. Hamilton.

MAY 29
TWENTY-
SEVENTH
DAY.
Morning.
Adjournment.

EARL CRANSTON,	JOHN W. ROBINSON,
JOHN W. HAMILTON,	EBEN S. JOHNSON,
JOSEPH F. BERRY,	LAURESS J. BIRNEY,
WILLIAM F. McDOWELL,	FREDERICK B. FISHER,
WILLIAM BURT,	ERNEST L. WALDORF,
LUTHER B. WILSON,	CHARLES E. LOCKE,
WILLIAM F. ANDERSON,	ERNEST G. RICHARDSON,
JOHN L. NUELSEN,	CHARLES W. BURNS,
EDWIN H. HUGHES,	EDGAR BLAKE,
FRANK M. BRISTOL,	FREDERICK T. KEENEY,
THEODORE S. HENDERSON,	H. LESTER SMITH,
WILLIAM O. SHEPARD,	CHARLES L. MEAD,
FRANCIS J. McCONNELL,	ROBERT E. JONES,
FREDERICK D. LEETE,	MATTHEW W. CLAIR,
RICHARD J. COOKE,	GEORGE A. MILLER,
WILBUR P. THIRKFIELD,	TITUS LOWE,
HERBERT WELCH,	GEORGE R. GROSE,
THOMAS NICHOLSON,	BRENTON T. BADLEY,
ADNA W. LEONARD,	WALLACE E. BROWN,
WILLIAM F. OLDHAM,	RAYMOND J. WADE,
CHARLES B. MITCHELL,	J. C. BAKER.
FRANCIS W. WARNE,	

MISSIONARY BISHOPS

JOSEPH C. HARTZELL, ISAIAH B. SCOTT, EDWIN F. LEE.

John M. Arters,

Secretary of the General Conference.

Kansas City, Missouri, May 29, 1928.

REPORTS ADOPTED

A. REPORTS OF STANDING COMMITTEES

I. EPISCOPACY

REPORT No. 2. COMMISSION ON CENTRAL CONFERENCES

On the basis of numerous Memorials requesting the election of Bishops for races and mission fields, your Committee respectfully recommends: That this General Conference appoint, upon nomination of the Committee of Chairmen of the Standing Committees, a special commission of twenty-five (25), which shall study and report to this General Conference, within five days after its appointment, constitutional proposals providing for Central Conferences throughout the Church, with all appropriate powers.

Adopted, May 10.

REPORT No. 3. CHARGES AGAINST BISHOP MCCONNELL

Your Committee, having carefully examined the charges against Bishop Francis J. McConnell, presented by the Rev. George A. Cooke, reports that it has found in the specifications no cause of action. We therefore recommend to the General Conference that the charges be summarily dismissed.

Adopted, May 15.

REPORT No. 4. LIMITATION OF EPISCOPAL TENURE

Your Committee on Episcopacy having received, and carefully considered, fifteen (15) memorials relating to the Limitation of Episcopal Tenure, respectfully recommends to the General Conference that no action be taken.

Adopted, May 22.

REPORT No. 5. BISHOPS ON RETIRED LIST

Your Committee on Episcopacy respectfully recommends for your adoption the following:

1. That the characters of the following named Bishops be passed and that they be continued on the retired list: Earl Cranston, John W. Hamilton, William Burt, Frank M. Bristol, Richard J. Cooke.

2. That the characters of Bishops Joseph F. Berry, Luther B. Wilson, Wilbur P. Thirkield, William F. Oldham, Francis W. Warne be passed, and that they be placed on the retired list at the close of this General Conference, in accordance with the provisions of the Discipline, ¶ 216, § 2.

3. That the characters of the following named Missionary Bishops be passed and that they be continued on the retired list: Joseph C. Hartzell, Isaiah B. Scott.

Adopted, May 17.

REPORT NO. 6. EFFECTIVENESS OF GENERAL SUPERINTENDENTS

Your Committee on Episcopacy, after careful examination, recommends that the General Conference pass the characters of the following named General Superintendents and continue them in the effective relation: W. F. McDowell, W. F. Anderson, J. L. Nuelsen, E. H. Hughes, T. S. Henderson, W. O. Shepard, F. J. McConnell, F. D. Leete, Herbert Welch, Thomas Nicholson, A. W. Leonard, J. W. Robinson, E. S. Johnson, L. J. Birney, F. B. Fisher, E. L. Waldorf, C. E. Locke, E. G. Richardson, C. W. Burns, Edgar Blake, F. T. Keeney, H. L. Smith, C. L. Mead, R. E. Jones, M. W. Clair, G. A. Miller, Titus Lowe, G. R. Grose, B. T. Badley, W. E. Brown.

Adopted, May 19.

REPORT NO. 7. EPISCOPAL RESIDENCES

Your Committee, having considered all Memorials on the subject, recommends that the residences of General Superintendents for the coming quadrennium be as follows:

IN THE UNITED STATES OF AMERICA

Atlanta, Georgia; Boston, Massachusetts; Buffalo, New York; Chattanooga, Tennessee; Chicago, Illinois; Cincinnati, Ohio; Covington, Kentucky; Denver, Colorado; Detroit, Michigan; Helena, Montana; Indianapolis, Indiana; Kansas City, Missouri; New Orleans, Louisiana; New York City, New York; Omaha, Nebraska; Philadelphia, Pennsylvania; Pittsburgh, Pennsylvania; Portland, Oregon; Saint Paul, Minnesota; San Francisco, California; Washington, District of Columbia.

OUTSIDE THE UNITED STATES OF AMERICA

Africa: Cape Town.

Eastern Asia: Peking, Shanghai, Seoul.

Southern Asia: Bombay, Calcutta, Delhi.

Southeastern Asia: Manila.

Europe: Paris, Stockholm, Zurich.

Latin America: Buenos Aires.

Your Committee further recommends that the Board of Bishops be hereby authorized to make such changes in residences and assignments of General Superintendents in Central Conference territory as may seem necessary whenever Bishops have been elected by such Central Conferences.

Adopted, May 19.

REPORT NO. 11. COMPLAINT AGAINST BISHOP GEORGE
A. MILLER

On Memorial 1516, complaint against Bishop George A. Miller, presented by Edmund J. Bristow, your Committee finds that the evidence submitted fails to establish in any degree the validity of the complaint. We therefore recommend that the complaint be dismissed.

Adopted, May 28.

REPORT NO. 12. COMPLAINTS

Your Committee on Episcopacy has received and carefully considered the following Memorials:

1515—Complaint of Edmund J. Bristow against Bishop A. W. Leonard;

1516—Complaint of Edmund J. Bristow against Bishop George A. Miller;

1535—Complaint of Harry C. Burrows against Bishop Charles B. Mitchell;

1540—Complaint of Official Board against Bishop Titus Lowe;

1546—Complaint of George A. Cooke against Bishop W. F. McDowell;

1547—Complaint of George A. Cooke against Bishop F. J. McConnell.

The Committee respectfully reports that it finds nothing in the evidence submitted which establishes in any degree the validity of these complaints, or of any one of them. It recommends that the complaints be dismissed.

Adopted, May 28.

REPORT NO. 13. COMPLAINT

Your Committee on Episcopacy, having carefully examined the complaint in Memorial No. 1009, against Bishop Edgar Blake, respectfully reports that it finds in the evidence submitted no cause for action, and recommends that the complaint be dismissed.

Adopted, May 28.

REPORT NO. 14. CONSTITUTIONAL AMENDMENT ON EPISCOPAL
TERM

On the proposal referred to it by the General Conference your Committee recommends:

That Division III, Chapter II, Article X, Section 3, of the Constitution of the Methodist Episcopal Church be amended by adding these words: "and may elect General Superintendents for such term, or terms, as it shall determine," so that the entire section shall read: "The General Conference shall not change nor

alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign missions, limiting his episcopal jurisdiction to the same respectively; and may elect General Superintendents and Missionary Bishops or Superintendents for such term, or terms, as it shall determine."

2. That we request the General Conference to vote on this proposed amendment, and if it shall receive the necessary recommendation of the General Conference, it shall be submitted to the several Annual and Lay Electoral Conferences meeting during the year 1929 for their action.

Adopted, May 29.

REPORT NO. 15. SUPPORT OF REV. ANTON BAST

Your Committee, to which was referred for favorable consideration the matter of support of the Rev. Anton Bast, after careful study and consideration respectfully reports as follows:

We recommend the payment of eight hundred (\$800) from the Episcopal Fund to the Rev. Anton Bast, to cover support for the month of June and for expenses of the return journey, and payments from the same Fund of Seventy-five dollars (\$75) monthly, until he shall receive an appointment in an Annual Conference, or obtain other employment outside of the Church; such payments not to continue, however, for more than six months after July 1, 1928.

Adopted, May 28.

REPORT NO. 16.—RESIDENCE AT SEOUL-MANILA

Your Committee, after full consideration of the subject of residence, respectfully recommends:

1. That the residences at Seoul and Manila be combined into one residence, to be called Seoul-Manila.

2. Pending the election of a bishop or bishops by the Eastern Asia Central Conference, we recommend to the Board of Bishops that supplemental episcopal supervision be granted to the Conferences of Eastern Asia;

Furthermore, it is understood that the resident bishop assigned to Seoul-Manila divide the time of his residence between Seoul and Manila, according to his best judgment.

NOTE:—For the above report the following was substituted: "that the residences remain as they now are at Seoul and Manila."

Report, as substituted, adopted May 25.

REPORT NO. 17. MISSIONARY BISHOP FOR SINGAPORE

Your Committee, having considered the subject of Episcopal Supervision in Southeastern Asia, respectfully recommends that

this General Conference make Singapore a residence for a Missionary Bishop.

Adopted, May 26.

NOTE:—Later action on the same date eliminated Manila as an Episcopal Residence, and requested the Bishops to place the former Manila Area with Singapore.

REPORT No. 22.—MATTER OF FIRST CHURCH, OSHKOSH,
WISCONSIN

Your Committee, to which was referred the petition of First Church, Oshkosh, Wisconsin, recommends to the General Conference the appointment of a Committee of Seven, consisting of Bishop E. H. Hughes, Bishop Charles E. Locke, Rev. John Thompson, Rev. F. W. Harris, Rev. J. A. Holmes, Rev. E. D. Kohlstedt, and George A. Jacobs, to continue inquiry and investigation and that they be authorized to represent the Methodist Episcopal Church in seeking to heal the hurt of this Church, and to further any steps for the relief of said Church.

Adopted, May 29.

REPORT No. 23. JUDICIAL PROCEDURE

Your Committee, having considered Memorials Nos. 1160, 1207, 692 and 882, presents the following recommendations:

1. Amend Discipline, ¶ 244, by adding the words, "Complaints or charges under this paragraph shall be designated 'Teaching contrary to the standards of the church,'" so that the paragraph as amended, shall read:

¶ 244. If a Bishop be charged with disseminating publicly or privately doctrines which are contrary to our Articles of Religion, or our other present existing and established standards of doctrine, the same procedure shall be observed as is prescribed in ¶ 241, or he may be brought to trial before the General Conference. Complaints or charges under this paragraph shall be designated, "Teaching contrary to the standards of the Church."

2. Amend ¶ 245 by adding the words, "Complaints or charges under this paragraph shall be designated 'Maladministration.'" so that the paragraph as amended shall read: "Complaint against the administration of a Bishop may be forwarded to the General Conference and entertained there; provided that in its judgment he has had due notice of such complaint. Complaints or charges under this paragraph shall be designated 'Maladministration.'" "

3. Add new paragraph to follow ¶ 245, to read as follows:

"¶ 246. Charges against a Bishop of 'Teaching contrary to the standards of the Church,' or 'Maladministration' shall not be entertained unless signed by not less than five Traveling Elders."

4. Amend ¶ 246 by striking out the words, "or when charges

against a Bishop are presented directly to the General Conference," making the paragraph as amended § 1 of ¶ 247, to read as follows:

"¶ 247, § 1. When a Bishop has been suspended by a Committee of Investigation, the General Conference shall try the accused in due form, etc., etc."

5. Add to ¶ 247, a new section which shall read:

"§ 2. When charges against a Bishop are presented directly to the General Conference said charges shall be presented to the Secretary of the General Conference in the same manner as memorials and shall be referred to the Committee on Episcopacy, which committee shall duly consider said charges and shall make report to the General Conference with recommendations, either that the charges be not entertained or that trial be ordered under provisions of ¶ 247, § 1."

6. In Part V, Chapter 1, under the head, "Trial of a Bishop," omit the "Note." "Throughout Part V of the Discipline—Judicial Administration—the term 'Immorality' (see page 195, Disc., 1924) is used to include any violation of the moral law."

We further recommend that a Commission consisting of five persons be named at this General Conference by the Committee of Chairmen, to report to the General Conference of 1932 recommendations for a revision of the entire subject of Judicial Procedure.

Adopted, May 29.

REPORT NO. 24. ASSIGNMENTS OF BISHOPS IN THE UNITED STATES

Atlanta, Frederick T. Keeney; Boston, William F. Anderson; Buffalo, Adna W. Leonard; Chattanooga, H. Lester Smith; Chicago, Edwin H. Hughes; Cincinnati, Theodore S. Henderson; Covington, Matthew W. Clair; Denver, Charles L. Mead; Detroit, Thomas Nicholson; Helena, Wallace E. Brown; Indianapolis, Edgar Blake; Kansas City, Ernest L. Waldorf; New Orleans, Robert E. Jones; New York, Francis J. McConnell; Omaha, Frederick D. Leete; Philadelphia, Ernest G. Richardson; Pittsburgh, Herbert Welch; Portland, Titus Lowe; Saint Paul, Charles E. Locke; San Francisco, Charles W. Burns; Washington, William F. McDowell.

OUTSIDE THE UNITED STATES

Bombay, India: Brenton T. Badley.
Buenos Aires, Argentine: George A. Miller.
Calcutta, India: Frederick B. Fisher.
Cape Town, Africa: Eben S. Johnson.
Delhi, India: John W. Robinson.
Paris, France: William O. Shepard.

Peking, China: George R. Grose.

Seoul, Korea: James C. Baker.

Shanghai, China: Lauress J. Birney.

Singapore, Straits Settlement: Edwin F. Lee.

Stockholm, Sweden: Raymond J. Wade.

Zurich, Switzerland: John L. Nuelsen.

Adopted, May 29.

REPORT No. 25. "SUPPORT" AND "OFFICIAL TRAVEL"
OF BISHOPS

In response to Memorials 638 and 643, dealing with allowance for "support" and "official travel" of Bishops, your committee begs leave to recommend the following, to be inserted in the Appendix of the Discipline, as directed to the Book Committee, which has authority in these matters.

"Official travel" of an effective Bishop shall be interpreted to include all visitations within his Area to Church institutions or enterprises of the Methodist Episcopal Church, where the call of need or opportunity warrants his presence and service. "Official travel" shall include also such journeys outside his Area as are within the meaning of "travel through the Connection at large." For all such official travel within and outside his Area, an Effective Bishop shall have right of claim upon the Episcopal Fund, upon presentation of itemized voucher, as prescribed by the Book Committee. No part of the expense of such visitations shall be accepted from local Methodist Episcopal Churches or enterprises within the Bishop's Area, or of visitations made while in official "travel through the Connection at large."

The allowance for salary of effective Bishops shall be interpreted to mean compensation in full for all services rendered by a Bishop to Church institutions or enterprises of the Methodist Episcopal Church within his Area, or while on official "travel through the Connection at large." All such services are included under the "Duties of a Bishop."

Nothing in this interpretation is intended to preclude the acceptance of an honorarium for special or non-official engagements of a Bishop outside his Area, or for services rendered upon invitation from other than Methodist Episcopal Church enterprises within his Area, provided, that such engagements do not interfere with his official duties. It is evident that the salary allowance of effective Bishops for the quadrennium ending in 1928, is inadequate when measured against expenses incident to the office, and the salary standards of our larger churches. The Book Committee is hereby authorized to provide adequately and equitably in fixing the salary allowances of the Effective Bishops.

Adopted, May 29.

II. JUDICIARY

REPORT NO. 1. RIGHT OF GENERAL CONFERENCE TO GRANT POWER TO CENTRAL CONFERENCE TO ELECT BISHOPS FOR THEIR RESPECTIVE FIELDS

The Committee on Judiciary has been instructed by the General Conference to report its opinion on the question "Whether the General Conference may authorize and empower the several Central Conferences, or any of them, to elect a Bishop or Bishops for their respective fields, under such conditions, tenure, powers and privileges as the General Conference shall determine."

We answer that, in our opinion, the General Conference has no such power.

Sub-paragraph 3 of ¶ 46 reads as follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop, or Superintendent for any of our foreign missions, limiting his Episcopal jurisdiction to the same respectively."

Clearly, under this restrictive rule, the General Conference has power to elect a Missionary Bishop or Superintendent for foreign mission, but no further power is given.

To permit the Central Conferences to select their own Bishop would be giving unwarranted authority. Such action would be contrary to the restrictive rule.

We, of course, express no opinion upon the desirability or otherwise of the Central Conferences acting for themselves; only suggesting that if considered wise the Constitution can be easily amended by following the method laid down in ¶ 47 of the Discipline (1924) under the subject "Amendments."

Adopted, May 10.

REPORT NO. 2. POWER OF DELEGATE TO REFUSE TO PRESENT A PETITION WITH WHICH HE DOES NOT AGREE

Your Committee on Judiciary has been instructed by the General Conference to report its opinion on the question: "Is it illegal for a delegate to refuse to present a petition because he does not agree with it?"

Your Committee in passing upon the above question has considered it purely from a legal standpoint. In the statement of facts it is undisputed that any member of the Methodist Episcopal Church may present a petition to the General Conference without the agency or assistance of a delegate to the General Conference.

One means of getting a petition before the General Conference is provided by Rule 34, which says:

"Rule 34. Memorials, Petitions, etc., for reference to Com-

mittee may be mailed to the Secretary of the General Conference at any time within four months previous to the session of the General Conference, for early classification and reference to the several standing Committees."

"This rule clearly provides an avenue for a petitioner whereby he may get his petition before the General Conference without calling upon a delegate to present the same.

Your Committee is of the opinion that there is no law of the Church compelling a delegate to present a petition.

Adopted, May 11.

REPORT NO. 3. SEATING OF A RESERVE DELEGATE

Your Committee on Judiciary, to which was referred a question concerning the place to be taken by a Reserve Delegate when a vacancy occurs in the Delegation, reports that there is no law governing the matter, and that precedents are not uniform.

Therefore, having in mind the rights of Regular and Reserve Delegates and the necessity that the work of the General Conference proceed with least interruption, your Committee suggests the following practice:

Since the Annual Conference and the Lay Electoral Conference obviously wished to be represented by a Reserve Delegate only in case of a vacancy in the regular delegation, a Reserve Delegate should take last place in the Delegation when such vacancy occurs before the General Conference meets.

Adopted, May 11.

REPORT NO. 4. EXPENSES OF THE BISHOP BAST INVESTIGATION

Your Committee on Judiciary, to whom were referred certain questions relative to expenditure made by order of the Book Committee to provide for certain expenses incurred in the conduct of the case of Bishop Bast, report as follows:

While there is no precedent for such a case, and while there is no law of the Church authorizing such expenditures, nevertheless, in view of the facts which have been brought to the attention of this Committee we advise that the General Conference approve the payments amounting to \$26,901.29, made by the Book Committee in this case, that the expenses of the Bishop who presided at the investigation amounting to \$1,516.56 be charged to the Episcopal fund, and that the other items amounting to \$25,384.70 be charged to the General Conference expense fund.

Adopted, May 11.

REPORT NO. 5. POWER OF BISHOPS TO APPOINT DISTRICT SUPERINTENDENTS

The Committee on Judiciary, to which was referred Memorial, 444, signed by T. J. Myers and others of the Iowa Conference,

concerning "The Appointing Power in Reference to District Superintendents," begs leave to submit the following report.

1. Question: "Under the Constitution and the decisions thereupon does the Presiding Bishop have sole power to 'choose and appoint the District Superintendents annually?'"

Answer: Yes. This was so decided by the General Conference of 1924. (See *Daily Christian Advocate*, 1924, p. 610, and *Journal of 1924*, p. 374.)

2. Question: "Does the General Conference have the legal right to limit a presiding Bishop in his power to appoint the District Superintendents by providing that he shall not reappoint a District Superintendent who has served six years in a consecutive twelve?"

Answer: The General Conference, in passing the provision found in Article 208, § 2, "He shall not allow a District Superintendent to preside in the same district more than six consecutive years, nor more than six years in any consecutive twelve in the same Annual Conference," is directing where and how a presiding Bishop may use a power that is solely his. For years, pastors were compelled to be appointed to other charges at the end of certain fixed periods of time. This did not limit the Bishop in exercising his power of appointment, but rather directed when he must exercise a power that was solely his.

Therefore, by analogy and by force of a practice long continued in regard to other appointments, we are led to decide that under our Constitution the General Conference has the right to direct a Bishop not to reappoint a District Superintendent who has served six years in any consecutive twelve in the same Annual Conference.

Adopted, May 11.

REPORT NO. 6. CONCERNING THE ELECTION BY A LAY ELECTORAL CONFERENCE OF CHAIRMAN OR SECRETARY, NOT MEMBERS OF THE BODY

The Committee on Judiciary, to whom was referred the question, "Is it proper for the Lay Electoral Conference to elect to the office of chairman or secretary persons who are not members of that body?" reports that in the light of ¶ 39 of the Discipline, and particularly the words in § 1, "It shall be composed of members, one from each pastoral charge," and also Section 3, "The Lay Electoral Conference shall organize by electing a president and secretary, shall adopt its own Rules of Order," it is not proper to elect as chairman and secretary persons who are not members of said Conference.

Adopted, May 14.

REPORT NO. 7. IN REFERENCE TO THE UNITING OF TWO OR
MORE CONFERENCES BY IMMEDIATE ACTION
WITHOUT AN ENABLING ACT

The General Conference referred to the Judiciary Committee two questions from the Committee on Boundaries, as follows:

1. "When duly requested by a majority vote of the Conferences involved, may the General Conference, through its Committee on Boundaries, unite the two or more Annual Conferences, making the request, by immediate action, without resorting to the use of an enabling act?"

To which question we make answer:

The General Conference has such power under the provisions of Chapter I, pages 393-405 of the Discipline of 1924.

2. "When duly requested by a majority vote of the Annual Conference involved, may the General Conference, through its Committee on Boundaries, dissolve said Conference and organize a mission in its stead by immediate action without resort to an enabling act?"

Our answer is that when duly requested so to do, by a majority vote of an Annual Conference, the General Conference has full power to organize such Annual Conference into a Mission or a Mission Conference.

Adopted, May 14.

REPORT NO. 8. AUTHORITY OF BISHOP TO PLEDGE THE CREDIT
OF THE METHODIST EPISCOPAL CHURCH IN HIS AREA

The General Conference has referred to the Committee on Judiciary the following question:

"What authority does a Bishop have to pledge the credit of the Methodist Episcopal Church in his area, the credit of any Annual Conference therein, or the credit of any Church institution in it to the payment of any debt created by any Annual Conference or Church institution in it?"

In response to this inquiry, your Committee answers as follows: A Bishop has no authority except as it is conferred by the Discipline of the Church. He has no authority to pledge the credit of the Church or of any part of it. ¶¶ 207 and 208 of the Discipline of 1924 prescribe his duties, ¶¶ 209 to 213 define his powers, and ¶ 573 holds him responsible for the administration and supervision of the temporal interests of the Church in his Area.

Section 8 of ¶ 207 imposes on the Bishop the duty "To oversee the spiritual and temporal business of the Church." This duty so far as it relates to the temporal business of the Church is one of oversight or supervision of the acts of those bodies which are authorized to transact the temporal business of the Church. This part of the Discipline does not authorize the Bishop to

do the business that should be done by these bodies, nor allow him to compel them to do otherwise than as they wish, provided such bodies transact their business in conformity with the provisions of the Discipline. Though limited to oversight and supervision, a Bishop is not excluded from advising in respect to the temporal interests of the Church or of any part of it. His advice should always be sought by those transacting the temporal business of the Church and his efforts to advance those interests are heartily endorsed and commended.

Part of § 1 of ¶ 573 of the Discipline of 1924 reads as follows: "We recommend that in the intervals of the Annual Conference sessions, each resident Bishop shall be held responsible for the administration of the spiritual and temporal interests of the Church in those Conferences adjacent to his residence." This provision of the Discipline must be construed in connection with all the provisions giving powers to annual, district and quarterly Conferences, to Pastors, to Boards of Trustees of schools, colleges, and hospitals and homes, and to all the temporal institutions of the Church. The powers given to these bodies are expressly conferred by the Discipline and must control.

What is meant by responsibility for the administration of the temporal interests of the Church? Does it mean that the Bishop is given control over those interests? Such a power would necessarily conflict with the powers given by the Discipline to other persons, organizations and bodies. Under these circumstances, the responsibility of the Bishop for the administration of the temporal interests of the Church extends to supervision and oversight of these interests, not to the control of them. He has no power to replace or supersede those persons directly responsible for the control of those interests, nor is power conferred on the Bishop to make any contract concerning these interests. This provision is intended to secure supervision and oversight of them by the Bishop. It does not go farther than that.

The Bishop can recommend action by the body authorized to act, but he cannot compel action. He can approve or disapprove action that has been taken, but he cannot annul such action.

Property of the Church or of any Church institution cannot be affected by any pledge that a Bishop may make; he cannot make anyone liable but himself.

Adopted, May 18.

REPORT NO. 9. PETITION OF HERVEY C. IRWIN

Report of Committee on Judiciary, to which was referred the Petition of Hervey C. Irwin from decision of a Bishop while presiding at the Philadelphia Conference,

The questions involved in this Petition arise from alleged irregularities in the election of Trustees of "Cynwyd" Church, near Philadelphia.

Your Committee is of the opinion that this matter is not properly before us for the reason that the power to review an election of Church Trustees is vested in the Quarterly Conference.

Discipline—

¶ 350, page 253.

¶ 107, § 3, page 109.

¶ 108, § 1, page 112.

In the event of an alleged illegal election, redress may be had either by appeal to the next Quarterly Conference, Discipline ¶ 348, page 253, or by application to the civil courts.

Adopted, May 18.

REPORT NO. 10. WHEN IS A METHODIST CHURCH ORGANIZED?

A memorial submitted by the California Annual Conference desires an answer to the following questions:

(a) Does the organization of a Methodist class meeting constitute the organization of a Methodist Church? or

(b) Does it require Quarterly Conference action to constitute the organization of a Methodist Church?

Answer: We have in the Discipline a chapter on Classes and Class Meetings (¶¶ 60 to 64) in which, however, no reference is made to the organization of Methodist Churches, but we do find in ¶ 193 a provision that has a bearing on this subject. It is as follows:

"A District Superintendent, or a Preacher acting under authority of the District Superintendent, may organize a local Church by calling together the persons interested, receiving them into the Church as preparatory members, or by letter, or on profession of faith from other denominations; and by appointing Class Leaders, Stewards, and such other Church officers as may be necessary for the initial period of the Charge, until it is in condition to be more fully organized in the regular way according to the Book of Discipline."

On the basis of this provision your Committee takes the position that while the organization of a Class Meeting may be the nucleus to the organization of a Methodist Church, nevertheless a Methodist Episcopal Church is not actually constituted without the authority of a District Superintendent or a Preacher acting under his direction.

Adopted, May 18.

REPORT NO. 11. LEGALITY OF RATIO OF ONE TO FORTY-FIVE MEMBERS FOR REPRESENTATION IN GENERAL CONFERENCE

The Committee on Temporal Economy has asked whether a General Conference, under ¶ 38, as now amended, may legally fix the ratio of representation at one ministerial delegate for every forty-five members of the Annual Conference.

Our answer is "yes." ¶ 38 of the Discipline of 1924, as amended, explicitly gives this right to the General Conference to fix the ratio at one to forty-five members. The second half of the second sentence, granting an additional delegate for a fraction of two-thirds of the number fixed, must be read as modifying the first half of this sentence, and the ratio fixed at forty-five is not illegal, although it may permit two delegates for less than 90 members by virtue of an additional delegate granted for the fraction of two-thirds over the forty-five fixed ratio.

Adopted, May 18.

REPORT NO. 12. REGARDING THE WITHDRAWAL OF SURRENDERED CREDENTIALS

Your Committee on Judiciary has been asked to answer the following question:

"When a Minister has surrendered his credentials and has presented a statement to an Annual Conference recording his purpose to withdraw from the ministry, and the Conference has concluded its action thereon, may the Minister so withdrawing allege at a subsequent time that his withdrawal was for the purpose of joining the ministry of another church and, upon the basis of such allegation, demand the return of his credentials?"

The answer of your Committee is that a Minister cannot under such circumstances demand, in the sense that he would thus compel, the return of his credentials.

Your Committee has also been asked to answer the following question:

"When a minister presents his credentials to an Annual Conference, alleging his purpose to join the ministry of another church, must he support his allegation of purpose by evidence of the readiness of another church to receive him into its ministry?"

The assumption in this inquiry is that the Minister so presenting his credentials is asking that these be returned to him with the disciplinary notation suggested in ¶ 172.

The answer of this Committee to this inquiry is that the Annual Conference may ask for such evidence before granting the request to return his credentials to a member who is about to withdraw from its membership. The return of credentials is a favor or courtesy to the Minister which the law of the

Church does not compel an Annual Conference to grant. That body may or may not make such return of credentials. It follows, therefore, that the Conference may determine the conditions on which it will grant this favor or courtesy.

Adopted, May 18.

REPORT NO. 14. QUESTION CONCERNING THE CANONICAL
SCRIPTURES

There has been referred to the Judiciary Committee a petition from a member of the Des Moines Conference wherein he asks a certain question concerning the canonical Scriptures. The document does not show that any person or persons have been charged with any violation of the law of the Church and calls for an opinion wholly without the authority of the Judiciary Committee to give.

Your committee respectfully calls the attention of the General Conference to a resolution passed by the General Conference of 1888 through its Judiciary Committee which has never been changed. It reads as follows:

"Resolved, That the Committee on Judiciary be relieved from the consideration of all abstract questions of law referred to them, and that they shall report such matters only as are involved in actual cases submitted." (Journal 1888, page 275. Reports on Judicial Decisions, pages 54 and 55.)

We reaffirm that decision and respectfully return the petition unanswered.

Adopted, May 18.

REPORT NO. 15. AS TO VALIDITY OF APPENDIX,
PARAGRAPHS 565-625

The question is asked, "Whether or not these sixty pages (565-625) are in effect at this time and will continue in effect after the General Conference, provided they are not re-enacted by this General Conference?"

Answer: Chapter IV is headed, "General Conference Reports and Resolutions." These reports and resolutions were collated and placed in the appendix by the Editor of the Discipline because he believed them "sufficiently important to justify publication." Whenever any one of them has not lost validity because the situation to which it refers no longer exists (e. g., "Resolutions Concerning the Plan of Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South") it is still in effect and will so continue unless and until it is contravened by some action of a succeeding General Conference.

Adopted, May 18.

**REPORT No. 18. CONSTITUTIONALITY OF ELECTION OF BISHOPS
FOR A LIMITED TERM**

The General Conference has referred to the Committee on Judiciary the following specific question (No. 1191) for answer, to wit:

"Whereas, The question of the election of Bishops for a limited term of years is now before the General Conference, the report of the Committee on Episcopacy dealing with this subject having been printed in *The Daily Christian Advocate*; and

"Whereas, A primary consideration in reaching a conclusion on this matter is the constitutionality of such an election; therefore be it

"Resolved, That the General Conference hereby requests the Committee on Judiciary to report at the earliest possible moment a decision on the constitutionality of the election of Bishops for a limited term of years with or without provision for re-election."

Reduced to its simplest form this is the question: "May the General Conference elect Bishops for a limited term?"

Two primary considerations at once are suggested:

1. Is it expedient, and
2. Is it lawful, so to elect?

The General Conference in its consideration of the question propounded is sitting as a judicial body. It is a pure question of law which we are called upon to decide. The Judiciary Committee must endeavor to answer this question with impartiality and so should the members of the General Conference, free of bias and prejudice.

Much of inaccuracy has crept into prior discussions and the questions of expediency and of laws have been confused.

We shall not, nor should the General Conference permit itself to, discuss the matter of expediency. That has nothing to do with the law of the case. Therefore, we shall consider the matter solely as to whether it is lawful so to elect.

Our founder, John Wesley, believed in the Episcopal form of Church government and as early as 1756, he said: "I believe the Episcopal form of Church government to agree with the practice and writings of the Apostles." Under date of September 10, 1784, in his letter to "Dr. Coke, Mr. Asbury and our brethren in North America," he referred to the Church of England when he wrote: "I think it the best constituted national Church in the world," and speaking thus directly to our early brethren, he added: "They are now at full liberty simply to follow the Scripture and the primitive Church."

Quoting from an original copy of the Discipline of 1808 now before us, it is stated:

"Our venerable friend, who under God, had been the Father

of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy, but preferring the Episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands, and prayer, one of them, viz.: Thomas Coke, Doctor of Civil Law, late of Jesus College in the University of Oxford, and a presbyter of the Church of England, for the Episcopal office and having delivered to him letters of Episcopal orders, commissioned and directed him to set apart Francis Asbury, then General Assistant to the Methodist Society in America, for the same Episcopal office, by prayer, and the imposition of the hands of the said Thomas Coke, other regularly ordained Ministers assisting in the sacred ceremony, at which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their Bishops, being fully satisfied of the validity of their Episcopal ordination." (Pages 5, 6, Discipline 1808.)

Thus the fact that the Conference of 1784 unanimously elected Coke and Asbury is confirmed by the record made twenty-four years later.

We are all familiar with the fact that Wesley claimed: "I firmly believe that I am a Scriptural Episcopos, as much as any man in England or in Europe."

No one within the Church disputes that John Wesley performed the duties and exercised the powers of Episcopal authority in England so long as he lived. If our Episcopacy be challenged, may not Wesley's assertion be equally disputed? Wesley by his actions and words instituted the proceedings whereby the Methodist Episcopal Church was founded in America, in 1784, as we find recorded in the Discipline of 1808. This ancient record can hardly be challenged after the lapse of one hundred and twenty years.

It may be conceded that Wesley without any reference to the question of tenure rebuked those General Superintendents thus created for using the title of Bishops and that some of his followers at subsequent periods rebelled against their alleged authority and that there have been other protests made since, but the great majority of those followers have been loyal to the form of government thus founded and administered and the Church has seemingly been prospered under God.

When the delegated General Conference was created in 1808, the Third Restrictive Rule was prescribed, and was enacted as follows:

"They shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant General Superintendency." (§ 14, Discipline 1808.)

Such rule has remained firmly imbedded in our Constitution for one hundred and twenty years. Its interpretation ought to be comparatively easy, but has been rendered difficult by reason of disagreement as to the essential or concrete meaning of the word "Episcopacy." Many, also, overlook the words following, or fail to give effect to them, namely: "or destroy the plan of our itinerant General Superintendency."

Our interpretation of the rule is that it did not mean merely the name of a function to be exercised nor a mere paper plan. It means just what it has ever been, and meant to be, so understood and interpreted by John Wesley to mean and be, namely, General Superintendents (commonly designated by recognized custom and courtesy by the title of Bishops) of the Methodist Episcopal Church, performing the duties and exercising the powers of the Episcopacy, amenable to the General Conference according to the accepted law of our Church, as set forth in its Discipline, elected by the General Conference as such, to serve so long as their spirit, practice and doctrine becometh the Gospel of Christ and they shall submit to the Discipline and order of the Methodist Episcopal Church. So these have been chosen, set apart, ordained or consecrated in the same manner during our entire history of one hundred and forty years.

Continuously for so long a period, as a Church we have recognized those who have thus been elected, as overseers of the work, so long as they were efficient and until duly retired by action of the General Conference and in accordance with the Discipline.

It is an interesting and perhaps pertinent fact that the development of the constitution of the Methodist Episcopal Church and of the United States practically were contemporaneous.

Observation and study teach us that a Constitution, from its very nature, never has and cannot enter into a minute specification of all minor elements of description and detail. Those are naturally and obviously included in the words used, and from them others are implied.

The men who wrote the Constitution of the Church were doubtless influenced by the arguments and discussions then so universally employed by statesmen as well as churchmen. It should be noted that the Constitution is silent upon the question of tenure. This is an undisputed fact. Had the fathers intended to create an Episcopacy with a possibility for limiting its tenure it could have been easily accomplished by using appropriate words to that effect. This was not done.

By reason of this omission, we at once are led to ask what was in the mind of the brethren when using the word "Episcopacy,"

which could not be destroyed, or those other words, "nor destroy the plan of our itinerant General Superintendency."

Some method of interpretation must be employed. With Professor Lieber, it may be said:

"That the very basis of all interpretation is, that no sentence or form of words can have more than one true sense, and the whole object of interpretation is to find the precise meaning of the words employed, and above all there must be exercised good faith, without which the object of all interpretation will be destroyed."

Turning to the Federal Constitution by way of example, we find it was therein declared that the "judicial power of the United States shall be vested in one Supreme Court, etc.," but nowhere did it define what was judicial power.

A distinguished writer upon constitutional interpretation speaking with reference to this omission said:

"It was doubtless regarded as unnecessary to enter into a detail of the specific powers of the judiciary. Courts did not originate in constitutions, they originated in the common law, and their powers were then as well established and understood as any other question. Their powers existed and were known at common law. By adopting a judicial department, they, by implication, adopted their powers, and to whatever extent the constitution, or statutes enacted under it, conferred a new, or limited an existing power, the authority of the judiciary was so extended or restricted as the case might be. Without such extension or restriction, the constitution and statutes are to be interpreted by the common law." (Potter's *Dwarris on Statutes*, 340.)

If the above is regarded a safe rule in all the courts of the land, as it is, will the General Conference, in this greatest of all ecclesiastical tribunals in the world, go far afield, if they are guided by the same unerring doctrine?

Again we find the method adopted by all the Courts to be, that, "in construing a statute of doubtful meaning, the Courts will give weight to the practical construction placed thereon by those charged with the duty of executing and applying it. This rule is especially applicable when the construction has long prevailed and the practical construction of the officer or department has received the implied approval of the legislative body."

Bishop Thomas B. Neely said as late as 1924 that: "The common law of established usage, there being no written law to the contrary, is among the best forms of law, and unwritten law is good law." ("Vital Points in the Methodist Episcopal Church," page 48.)

This rather blunt statement of the law is borne out by many authorities of which we cite some.

"A custom is a usage which has obtained the force of law. In other words, it is a law established by long usage." 17, *Corpus Juris*, 446. § 1.

Definition of "Custom" by Webster: "Long established practice considered as unwritten law and resting for authority on long consent; a usage that by long continuance acquired a legally binding force."

"Custom is unwritten law, established by Common Consent and uniform practice from time immemorial." (2 Greenleaf 248, quoted from 12 Federal Reporter 504 at 506.)

The Supreme Court of the United States said in 1832 that it would be "a solemn mockery" if it should be required to exclude "from our consideration *usages* and *customs* which are the law of every government." (Italics by the Court.) (United States vs. Arrendondo, 6 Peters (U. S.) 715.)

Supported by our traditions, our history, the words, acts and conduct of John Wesley and the Fathers of our Church, as well as by reason and authority we can answer the question asked, as to whether it would be constitutional to elect Bishops for a limited term of years, only in one way, that is to say: No.

The election of Bishops for a limited term can be accomplished only by the adoption of a constitutional amendment in the manner provided by the Discipline—and this remedy is of easy application whenever desirable.

Adopted, May 23.

MINORITY REPORT

A minority whose names are appended beg leave to submit the following report:

The third restrictive rule upon whose interpretation the majority report is based reads as follows: "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency." Here are two things which a General Conference cannot do. They are, stated in inverse order, (a) Change or alter any part or rule of our government so as to . . . destroy the plan of our itinerant General Superintendency; (b) Change or alter any part or rule of our government so as to do away Episcopacy. As to ("a") there would seem to be little difference of opinion. Clearly a term long enough for a Bishop to travel as an itinerant General Superintendent would not violate this rule.

The difference of opinion is as to ("b"). What is the General Conference prohibited from doing? Certainly not to change or alter any part or rule of our government, but it is prohibited from changing or altering any part or rule of our government so as to do away, i. e., destroy, Episcopacy. It is the opinion of this minority that the election of Bishops for one or more quad-

renniums would not destroy Episcopacy. It leaves the office unaffected. It changes and alters the length of time the incumbent remains in the office. It does not destroy any of his powers.

It is therefore clearly within the power of the General Conference without changing the constitution to provide for the election of Bishops for a limited term.

John Marshall,	John E. Bowes,
H. R. Snavelly,	C. O. Holmes,
A. C. Goddard,	Carl G. Doney,
J. I. Bartholomew,	F. R. Bayley,
Fred A. Wahl,	George L. Peck.

Minority Report defeated, May 23.

REPORT NO. 19. DECISION AS TO VALIDITY OF APPENDIX

The Judiciary Committee to which was referred Memorial No. 1199 submits the following report:

Question: Who shall decide the period of valid life on matters contained in the Appendix of the Discipline?

Answer: Referring to Report No. 15 of the Committee on Judiciary (page 397, *Daily Christian Advocate*), the validity of a General Conference resolution contained in the Appendix of the Discipline is determined by (a) A situation to which it refers continuing to exist, and (b) no contravening action by the General Conference. The question as to whether one resolution contravenes another is for the General Conference to decide.

Adopted, May 26.

REPORT NO. 20. APPEAL OF SELDON EWING

The appellant was tried upon duly formulated charges before a Select Number appointed for that purpose by the Puget Sound Annual Conference, of which he was a member, in September, 1924; he appeared in person and was also represented by counsel; five of the six charges were sustained and he was found guilty as charged of unministerial and unchristian conduct; thereupon he was deposed from the Ministry and expelled from the membership of the Church.

Within the prescribed time an appeal was taken to a Judicial Conference; such a conference, properly constituted and competent to hear the appeal was convened October 6, 1925; the Appellant had due notice of the time and place of the meeting thereof and was expressly advised in writing by the Bishop assigned to preside at the Judicial Conference that in case of his failure to appear either in person or by Counsel he would lose the right of further appeal.

The Appellant did not appear in either fashion and the Judicial Conference declined to entertain the appeal because of such non-appearance and on the further ground of the Appel-

lant's refusal to abide by the findings of the trial court in failing to surrender his credentials after repeated demands. (Discipline. 1924, ¶ 313, § 1.)

The notice of appeal to the General Conference assigns errors alleged to have infected the proceedings in which the accounts, contracts and circumstances of the supposed delinquent were officially inspected pursuant to ¶ 259 of the Discipline (1924) and the proceedings of the Investigating Committee under ¶ 252, § 1, that antedated the trial before the Select Number.

The notice of appeal also challenges a review from decisions of the presiding Bishop of the Judicial Conference made intermediate as regards the trial at Annual Conference and the meeting of the Judicial Conference.

No appeal lies from the conduct of the official inquiries instituted under ¶ 259 and ¶ 252, § 1, of the Discipline (1924) when they are followed by a trial at the Annual Conference, Discipline (1924) ¶¶ 261, 262. When a trial does not follow, provision for the correction of errors in the preliminary proceedings is made in ¶ 264, § 2, Discipline (1924).

While an appeal directly to the General Conference from decisions of a Bishop is permissible in certain specified conditions such an appeal cannot be entertained in the first instance in case an appeal has been taken to a Judicial Conference; here there was such an appeal and the decisions of the Bishop were reviewable by the Appellate tribunal. Discipline (1924) ¶ 313, § 13.

There being, therefore, no provision for an appeal from the initial inquiries, and the appeal from the decisions of the presiding Bishop being inseparably associated with the appeal from the findings of the Select Number, there remains now to be determined only the propriety of the disposition by the Judicial Conference of the major ground of the appeal.

The appeal was not entertained; it was held that the Appellant had forfeited his right to a review for the reasons above stated; though the Appellant could forfeit his right to an examination of the facts or of the merits, he could not forfeit by his conduct, however contumacious, the right of the Church to correct its error, if any, or exonerate it from the obligation of doing so; it is the duty of the Church to be just, its high privilege to be merciful.

The Appellant was found guilty of unministerial and unchristian conduct; this verdict should stand for the reasons given by the Judicial Conference; a denial of the right to review the facts does not preclude the right nor obviate the duty of scrutinizing the penalty imposed if it be of doubtful legality or is unduly severe; the General Conference is not foreclosed from the performance of this duty, or denied this privilege unless we sacrifice substance to a strict adherence to forms of procedure;

forms should dominate only to preserve the substance. The penalty for unministerial conduct can only affect the ministerial function; such conduct together with behavior characterized as "high imprudence" subjects the offender to the maximum penalty of deprivation of his ministerial office and credentials. Discipline (1924) ¶¶ 171, 263, 266; "unchristian conduct" is not found in our terminology and for it no penalty is prescribed.

We find, therefore, that the penalty imposed is of questionable legality and unduly oppressive, and constitutes such a serious error that justice requires its correction. (Discipline 1924, § 300.)

Our decision is that the penalty imposed by the Trial Court be changed by striking out therefrom the provision expelling the accused from membership in the Church, and that the judgment so modified shall stand, provided the Appellant within sixty days surrenders his credentials to the Secretary of the Puget Sound Conference; in case of his failure so to do the decision of the Trial Court is to remain unchanged.

Your Committee was attended by Rev. Francis LaViolette and Rev. E. M. Hill as accredited Counsel for the Church and for the Appellant, respectively; the Appellant had due notice of the appointed hearing of his appeal but was unable to be present, as your Committee was informed by his Counsel.

Adopted, May 26.

REPORT NO. 21. TERM OF DELEGATE TO LAY ELECTORAL CONFERENCE

Your Judiciary Committee has been requested to answer the following question:

"Are delegates to Lay Electoral Conferences elected for the Quadrennium, or must there be a new election in the regular way by the Churches for each and every special session of the Lay Electoral Conference?"

We find no direct provision in the Discipline covering this question but by inference based on what clearly seems to be a fair interpretation of parts of two different paragraphs of the 1924 Discipline, we reach the conclusion that delegates to Lay Electoral Conferences are not elected for the Quadrennium. ¶ 39, § 1, reads in part as follows:

"A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called for by the General Conference, within the bounds of each Annual Conference, for the purpose of electing lay delegates to the General Conference, and for the purpose of voting on constitutional changes."

¶ 41, § 3, after providing for special sessions of Annual Conferences continues as follows:

"They (General Superintendents) may also in such cases

call extra sessions of the Lay Electoral Conferences for the purpose of electing Lay Delegates to the General Conference."

In the first paragraph quoted we call special attention to the words "or whenever duly called by the General Conference." To hold that Delegates to Lay Electoral Conferences are elected for the quadrennium would render the above quoted provisions meaningless and superfluous. The fact that these two provisions are inserted in the Discipline clearly indicates that the General Conference did not intend Lay Electoral Conferences to be elected for the quadrennium.

Adopted May 28.

REPORT NO. 22. THE RULINGS OF THE BISHOPS

Your Committee on the Judiciary, acting under ¶ 566, Rule 40, § 3, of the Discipline of 1924, (2) hereby reports that we have carefully reviewed the rulings of the Bishops during the Quadrennium 1924-1928, and we recommend that they be approved. The rulings as reviewed and approved are as follows:

RULINGS ADOPTED NOVEMBER, 1924

Question 93—Are the Lay Electoral Conferences that are required by General Conference action to vote on the proposed Constitutional Amendments during the calendar year 1925 the Conferences that were last elected, or is it necessary that there should be a new election?

Answer—We recommend the election of new Lay Electoral Conferences to vote on the Constitutional Questions ordered by the General Conference to be submitted for a vote during the calendar year 1925 whenever it is possible to elect the delegates in the Disciplinary manner. Where this cannot be done because the first and third Quarterly Conferences have already been held, the Lay Electoral Conferences last elected shall be recalled to vote on these Questions.

Question 94—Is it legal to appoint a Conference Evangelist whose work will not be entirely within the bounds of his Conference?

Answer—Inasmuch as the phrase, "within the Conference," has been dropped from Paragraph 208, Section 4, Sub-section 8, relating to Conference Evangelists, it is our opinion that the Bishop on the proper request of an Annual Conference is at liberty to appoint a Conference Evangelist whose work need not be entirely confined within that Conference.

Question 95—If a minister is appointed to serve an institution or organization not under the control of, or under the auspices of the Methodist Episcopal Church, does he lose his claim for the years he serves such an institution?

Answer—He does. See ¶ 341, Sec. 2.

Question 96—Is the calling of an adjourned session of a regular General Conference in the interim between two quadrennial General Conferences legal?

Answer—The General Conference has approved the calling of such a session in its ruling adopted in 1920. Such a session is therefore legal.

Question 97—Was the action of the District Superintendents of the Pittsburgh Conference in refusing to entertain charges of maladministration against Bishop McConnell in connection with the case of the Rev. R. H. Little of the Pittsburgh Conference legal?

Answer—The District Superintendents of the Pittsburgh Conference refused to consider a restatement of the substance of matters that had been before the Committee on Episcopacy of the General Conference and had been dismissed by this Committee. In deciding that no further action needed to be taken, as no new matter had been presented, they acted in accordance with the Law of the Church.

Question 98—Was the ruling of Bishop McConnell in refusing to entertain the renewal of charges against Rev. R. H. Little of the Pittsburgh Conference legal?

Answer—The only appeal from a legal ruling by a Bishop is to the General Conference.

Question 99—Is the General Conference estopped by the General Rules, or by the Restrictive Rules, from changing the Law of the Church on Divorce?

Answer—This is a question to be answered by the General Conference, and not by the Board of Bishops.

RULINGS ADOPTED MAY, 1925

Question 100—Have the Stewards of an Annual Conference the right to grant a retiring allowance to a member of the Annual Conference in the interim between Conference session without the vote of the Annual Conference granting the brother the retired relation?

Answer—There is no law giving the Board of Stewards this right.

Question 101—Can a Conference member over sixty-five years of age retire during the interim between Conference sessions?

Answer—He cannot. All changes of Conference relation are made at and by vote of the Annual Conference. See Paragraph 188, Section 2, and Paragraph 81, Section 4, Discipline of 1924.

Question 102—Has the Board of Stewards of an Annual Conference the right to withhold all or a part of a retired minister's claim during the interim between Conference sessions for any cause which may seem to them sufficient?

Answer—There is no law definitely determining this possible action.

Question 103—A petition from the Des Moines Conference requested the enforcement of the Disciplinary law concerning prorating. In the paper occurs this question, What is the attitude of the Board of Bishops in regard to the enforcement of the law concerning the matter of prorating?

Answer—The duty of the Bishops in this particular is found in the Discipline of 1924, Paragraph 87. This duty the Bishops scrupulously perform.

Question 104—Can Trustees of an Annual Conference give money that they have received from the sale of churches to the Conference Endowment Fund for retired ministers?

Answer—They cannot. Under Paragraphs 360, 361, and 363, Discipline of 1924, Trustees of an Annual Conference are not authorized to use the proceeds of abandoned church property for the veteran preachers' Endowment Fund.

Question 105—When a Conference is changed from Spring to Fall, or vice versa, how long a time must elapse between Conference sessions in order that the time so elapsing may be counted as a full Conference year?

Answer—Under these conditions more than six months may be counted as a full Conference year.

Question 106—Is it possible for an Annual Conference to reconsider a vote which has been taken on proposed Constitutional Amendments?

Answer—There is no Disciplinary provision for such reconsideration. See Discipline of 1924, Paragraph 47 and Paragraph 602, Section 3.

Question 107—Certain questions have arisen about church properties that were formerly in the North German Conference that has been merged with the Minnesota Conference. The question is asked concerning these property rights.

Answer—Any property rights that pertain to properties formerly in the North German Conference now inhere in the Conference with which the North German Conference has been united, or to which the property in question may have been transferred.

Question 108—Under what circumstances may church property be declared abandoned, and its sale ordered?

Answer—When the Trustees, if there is no Quarterly Conference involved; the Quarterly Conference that has immediate jurisdiction; or the Annual Conference within whose jurisdiction the church is located decides that it is desirable or necessary that these steps be taken. Discipline of 1924, Paragraph 362.

Question 109—What are the rights of the unorganized community in which abandoned church property is located, particularly the member of the community who may have contributed

to the erection of the buildings and the maintenance of worship?

Answer—No such rights have been defined, and in our judgment, no such rights exist.

Question 110—What are the claims of contiguous Methodist Episcopal Churches in the event of the sale of abandoned church property?

Answer—The decision as to just claims of this nature lies with the Annual Conference. Discipline of 1924, Paragraphs 360 and 362.

Question 111—A circuit has two or more church properties, each held by a separate Board of Trustees. One such church is abandoned. Can the trustees of this abandoned church convey the equity to another Board of Trustees in the same circuit?

Answer—This may be done by the direction of the Quarterly Conference. Discipline of 1924, Paragraph 361.

RULINGS ADOPTED NOVEMBER, 1925

Question 112—Has a District Conference power to license a candidate in his absence?

Answer—The Discipline requires that the candidate shall be examined on Doctrine and Discipline in the presence of the Quarterly Conference. See Discipline 1924, Paragraph 220, Item 1. It is our opinion, therefore, that a candidate cannot be licensed in his absence.

Question 113—Has an Annual Conference the right to grant probationers the privilege of the Conference floor? If so, does this right include the right to make and second motions?

Answer—The general extension of the right to debate to probationers in an Annual Conference seems to us of doubtful legality and more than doubtful wisdom. The extension of the right to the floor in an Annual Conference is one that should be exercised by the Conference only when, in its judgment, the interests of the Church can best be served by such extension. It is a courtesy, not a right that any group can claim. In any case, such extension does not carry the right to make or second motions.

Question 114—Does the Discipline, 1924, contemplate the election and meeting of a Lay Electoral Conference in a Mission Conference for the purpose of voting on proposed changes in the Constitution of the Church? If such Lay Electoral Conference meet and vote on changes in the Constitution, is the vote valid?

Answer—The General Conference of 1924 removed from the members of Mission Conferences the disability of being debarred from voting on proposed changes in the Constitution. However, no provision has been made by the General Conference for the laity in a Mission Conference to elect representatives

for the purpose of voting on such proposed changes. We therefore hold that under the law of the Church a Lay Conference may not legally be convened in a Mission Conference for the purpose of voting on proposed Constitution changes. If any such Electoral Conference has met and voted, the validity, or otherwise, of the vote so cast is left to the General Conference.

Question 115—Can members of a church be marked as withdrawn by the pastor or the official board without having asked in writing to be allowed to withdraw, or without having united with any other church?

Answer—According to Paragraph 59 of Discipline, 1924, a member of the Church cannot be considered as withdrawn unless he communicates his purpose to withdraw to the pastor in writing. A pastor or official board has no power to determine the status or membership of a member of the Church except as provided in the Discipline.

Question 116—Can Mission Conferences participate in the distribution of the Chartered Fund?

Answer—According to Paragraph 509, Discipline, 1924, the interests of the Chartered Fund shall be divided into as many equal parts as there are Annual Conferences. According to this Paragraph it does not appear that Mission Conferences have any claim upon the Chartered Fund.

Inasmuch, however, as the purpose of the Chartered Fund as stated in Paragraph 509, Section 1, would include members of Mission Conferences, we recommend that the next General Conference provide for their participation in the distribution of the Fund.

Question 117—By what method may a Conference be transferred from one Area to another in the interval between General Conferences? Also, how are newly organized Conferences to be assigned for Area supervision?

Answer—Upon the death of a Bishop during a quadrennium, or upon any other emergency deemed by the Board of Bishops sufficient to require such action, the law of the Church authorizes the Board of Bishops to make such changes in the supervision of the Areas as will best conserve the interests of the work. In any emergency, therefore, the General Superintendents have a right to make changes in Area Assignments between sessions of the General Conference. This includes the assignment of newly organized Missions or Conferences. See Paragraph 573, Section 3, Discipline, 1924.

RULINGS ADOPTED MAY, 1926

Question 118—Is a candidate for admission on trial in an Annual Conference obliged to serve three years under a District Superintendent before he can be admitted on trial?

Answer—This Rule, Paragraph 617, Section 2, Discipline

of 1924, applies only to candidates for admission on trial in an Annual Conference who have not completed a course of study equivalent to the University Senate requirements for admission to college. When a candidate has not completed such a course of study, he cannot be legally admitted on trial in an Annual Conference until after he has served three years satisfactorily under a District Superintendent, and then only by a two-thirds vote of the Annual Conference.

Question 119—Under the Seminary Rule, Paragraph 179, Section 4, Discipline of 1924, is a minister eligible to election to Elder's Orders one year after his election to Deacon's Orders under the Seminary Rule, Paragraph 176, Section 2?

Answer—In May, 1911, the Bishops ruled (see Ruling 208), and the General Conference of 1912 approved the Ruling, that "An Annual Conference is not authorized to elect a preacher to Elder's Orders under the Seminary Rule one year after his election to Deacon's Orders under said Rule, although he may have complied with all the other requirements in Discipline Paragraph 179, Section 3." In view of the fact that there has been no change in the wording of the Seminary Rule since 1911, we reply: Under the Seminary Rule, Paragraph 179, Section 4, a minister is not eligible to election to Elder's Orders one year after his election to Deacon's Orders under the Seminary Rule, Paragraph 176, Section 2.

Question 120—In the application of Paragraph 68, is a minister authorized to accept any other ground for divorce except that shown on the court records?

Answer—The application of Paragraph 68, Discipline of 1924, must be based upon the action of the civil court. That alone has power to decide the cause of any particular divorce. This decision is strictly in harmony with the action of the General Conference taken May 13, 1924.

Question 121—The General Conference of 1924 revised Paragraph 95 of the Discipline relating to the organization and powers of Central Mission Conferences so as now to provide for two kinds of Regional Conferences; "Central Conferences" and "Central Mission Conferences." The General Conference neglected to classify the existing Regional Conferences under these two heads. All had previously been listed under Central Mission Conferences, but all, without regard to their qualifications, are now entered in Paragraphs 519 to 522 as Central Conferences. Until the next General Conference, what should these Conferences assume as to their standing and powers?

Answer—The evident intention of the General Conference was that all Regional Conferences meeting conditions of Paragraph 95, Section 1, Sub-sections 1 and 2, should be allowed the larger powers authorized to Central Conferences. We therefore advise that such Regional Conferences as meet these condi-

tions regard themselves as duly organized and authorized Central Conferences. Those not meeting the conditions to be regarded as Central Mission Conferences.

Question 122—To whom do the words, "Mission Superintendents" in Paragraph 418, Section 1, Discipline of 1924, refer?

Answer—The words "Mission Superintendents" in Paragraph 418, Section 1, Discipline of 1924, refer only to the Superintendents of organized Missions and do not include all District Superintendents in that mission field.

Question 123—Under Paragraph 241, Discipline of 1924, must the four traveling elders be selected from the District in which the alleged offense was committed; or may the four traveling elders be selected by the District Superintendent from any Annual or Mission Conference?

Answer—The District Superintendent is not restricted to any one Conference in his selection of the four traveling elders called for in Paragraph 241, Discipline 1924.

Question 125—When a member of an Annual Conference who has been retired for disability before reaching the age of 65 shall reach the Discipline age of retirement, can he have the basis of his retirement changed to that of age without being made effective and given an appointment?

Answer—A member of an Annual Conference who has been retired because of disability before the age of 65 may, upon reaching the age of 65, and having in the meantime recovered from his disability, request the Conference to order an entry upon the records which will show that from this time forward his retirement is granted under Paragraph 188, Section 2, Discipline of 1924, on the ground of having reached the Disciplinary age for voluntary retirement. The Conference shall grant this request when made under these conditions.

Question 126—Under Paragraph 341, Section 3, Discipline of 1924, when does the Annuity Claim of a widow begin?

Answer—The Annuity Claim of a widow begins immediately upon the death of her husband. The Claim of the husband conversely ceases with his death.

Question 127—What body in the Methodist Episcopal Church has the power to retire a Deaconess from active service?

Answer—Under Paragraph 239, Section 1, Discipline of 1924, a Deaconess may be retired by the General Deaconess Board on proper recommendation. The power to retire a Deaconess now inheres in the Board of Hospitals, Homes, and Deaconess Work, the legal successor of the General Deaconess Board.

Question 128—Has the preliminary committee called for under Paragraph 241, Discipline of 1924, the power to include other accusations that may have been or may be made in the case?

Answer—The preliminary committee provided for under Paragraph 241 may include additional accusations if it so desires.

Question 129—Can a local preacher resign from the local preacher's office without the consent of the quarterly or district conference that has licensed him?

Answer—The surrender of a local preacher's license and his resignation from that office cannot take effect without the consent of the quarterly or district conference that gave the license.

RULINGS ADOPTED NOVEMBER, 1926

Question 130—Should baptized children be counted and reported as church members?

Answer—Paragraph 90, Section 8, Discipline of 1924, distinctly states that baptized children shall not be counted as preparatory members in making reports of membership. This language precludes their being counted as members in full. Baptized children are to be listed as preparatory members for purposes of instruction and of ultimate reception into membership in accordance with the Ritual found in Paragraph 528, Discipline of 1924.

Question 131—If a preacher is granted a year's leave of absence by a Bishop and shortly thereafter is given a regular appointment by the Bishop, is he eligible for leave of absence before seven years have elapsed?

Answer—Leave of absence is a relief from appointment for one year granted by the Bishop on vote of the Annual Conference in response to the minister's request. Paragraph 207, Section 6, Discipline of 1924, gives the Bishop the power to change the appointments of preachers between the sessions of an Annual Conference as necessity may require and the Discipline direct. Under this law the Bishop may give an appointment to a man who has been granted a year's leave of absence. If such appointment occurs within the first six months of the year for which the minister was granted leave of absence, he retains the right which he had to ask for a year's leave of absence.

Question 132—Under Paragraph 341, Section 2, Discipline of 1924, is a minister's claim for Annuity years of service limited to two years only on trial?

Answer—It is our judgment that the law of the Church limits a minister's Annuity years on trial to two years only.

Question 133—Is it necessary that the record of membership called for in Paragraph 48, Section 5, Discipline of 1924, be kept in a book, or is a Card Index record sufficient?

Answer—The Discipline does not prescribe the form in which the record should be kept. A properly kept Card Index may be as good as a book record. We recommend, however, that the record of membership be kept in a suitable book.

RULINGS ADOPTED MAY, 1927

Question 134—The General Conference of 1924 incorporated in the Constitution the amendment changing the ratio governing General Conference representation. The General Conference of 1924 took no action on the ratio that should govern the elections for the General Conference of 1928. What ratio should govern in these elections?

Answer—Since the General Conference of 1924 did not take any action on the ratio of representation in the election of the succeeding General Conference, the ratio fixed by the General Conference of 1920 stands as the ratio governing the elections for the General Conference of 1928.

Question 135—Are minor children of living ministers who are Conference Claimants themselves Conference Claimants?

Answer—The clear implication of the law is that only minor children who are orphans of deceased ministers are Claimants. Paragraph 341, Section 5, Discipline of 1924, says that the Annuity Claim of a dependent child of a minister shall take effect upon the death of the father.

Question 136—Can a member of an Annual Conference in the retired relation, who is serving as a supply in a Conference other than his own, vote for General Conference delegates from the Conference in which he is at work?

Answer—No.

Question 137—Is it legal to recognize the orders of a man who was an ordained elder of the Protestant Episcopal Church, who subsequently became a priest in the Roman Catholic Church, and who now renounces his connection with the Roman Catholic Church and requests that his orders as an ordained minister of the Protestant Episcopal Church be recognized?

Answer—It is not. It appears that this man, at his own request, was deposed from the ministry of the Protestant Episcopal Church. He has never been restored to his status as a minister in the Protestant Episcopal Church. He cannot, therefore, have his former standing in that Church recognized by our Church.

Question 138—The California German Conference, in accordance with Paragraph 571, Sections 5 and 6, Discipline of 1924, has voted to merge with the Southern California Conference. Some of the charges of the California German Conference lie within the territory of the California Conference. Can such charges belong to the Southern California Conference?

Answer—They cannot. These charges must belong to the Conference within whose geographical boundaries they lie.

RULINGS ADOPTED NOVEMBER, 1927

Question 139—In a Church Trial or Investigation, can counsel be other than a minister or member of our Church?

Answer—No. See Paragraph 310, Discipline of 1924.

Question 140—The General Conference of 1880 ordered that Rulings made by the Bishops should be submitted to the succeeding General Conference. Whose duty is it to see that these Rulings are handed in to the General Conference?

Answer—The Rulings of individual Bishops presiding at Conference sessions go to the General Conference in the Journals of the Annual Conferences. If these have been contradictory Rulings, any member interested would be at liberty to have the question referred to the Committee on Judiciary.

Question 141—What is the process by which a member of an Annual Conference is located without consent apart from the location of a supernumerary or retired preacher who fails to report to his Conference, or the automatic location provided for those who do not pass through the Course of Study in a specified time?

Answer—The process does not seem to be clearly defined in the Discipline. The General Conference should clear this matter up.

Question 142—If a minister leaves the Evangelical Church and enters the Roman Catholic Church, later returning to the Evangelical Church and being restored to their ministry, can his orders then be recognized in our Church?

Answer—Recognition of orders in another Church is one of the prerogatives of an Annual Conference. We are of the opinion that in the case mentioned above an Annual Conference would be justified in recognizing these credentials.

Question 143—When the General Conference authorizes the organization of an Annual or Mission Conference, or a Mission, does the new organization take full authority over both the congregations and the properties belonging to them? Or does the new organization merely consist of the congregations and properties for purposes of appointment?

Answer—The statistics of the several Charges of a Mission are to be reported in the Journal of the Mission and not in the Journal or Journals of the Conference or Conferences in which the ministerial members of the Mission hold membership.

In the organization of a Mission or Conference of previously existing pastoral charges, the control of churches and parsonages for the use of regularly appointed pastors is automatically transferred to the Mission or Conference so created. Administrative authority over the membership of such charges is automatically transferred to the Mission or Conference.

In such cases, however, the title to the property must be adjusted in accordance with the provisions of the Discipline at the time in force, if such provisions are in agreement with the

laws of the State or Territory within the boundaries of which the property is located.

Adopted, May 26.

Note: For action on Questions 92 and 124 see Report No. 30, Committee on Judiciary.

REPORT NO. 24. THE CONSTITUTIONALITY OF THE APPOINTMENT OF DISTRICT SUPERINTENDENTS BY THE BISHOPS
ON NOMINATION BY THE ANNUAL CONFERENCES

On the afternoon of May 23, 1928, there were referred to the Judiciary Committee Report No. 13, Committee on Itinerancy, and the minority report following (Serial No. 103, page 353, Daily Christian Advocate), with the request that we give our conclusion upon the Constitutionality of those portions of said report 13 which read as follows:

"Whenever there is to be a change in the Superintendency of a District he (the Bishop) shall state that fact to the Annual Conference and immediately, without nomination, the Conference shall take a ballot, and he shall appoint one of the three effective elders receiving the highest vote on this ballot."

The questions involved in this proposed amendment are divided under three heads in a minority report as follows:

"1. To elect District Superintendents by vote of the members of the Annual Conference.

"2. To require the Bishop to submit a number of names to the Annual Conference, the Annual Conference to elect one of this number as District Superintendent.

"3. To enable the Annual Conference to nominate three men, one of whom the Bishop shall appoint as District Superintendent."

This question twice recently has been passed upon by the General Conference; each time the answer was that such proceedings would be unconstitutional. These facts would warrant the Committee in saying that until changed it is bound by them.

At the General Conference in 1924 a lengthy and historic statement of the whole matter was given and adopted (pages 426, 427, and 428, Christian Advocate, 1924).

We quote from that opinion Paragraph 2 of the conclusion:

"At the time the Constitution was adopted the power to appoint the presiding elders in the Districts was in the Bishop who presided over the Annual Conference within which the Districts existed. It was as much a part of the plan of our Episcopacy as was the power to make the appointment of the Preachers to Pastoral Charges. To withdraw the power to appoint the presiding elders is to alter the plan of our Episcopacy, as much so, as it would be to withdraw the power to appoint the ministers to their charges."

A minority report was made and is found printed in the Christian Advocate on pages 483 and 484:

The whole subject was fully discussed pro and con (see pages 605, 607 and 610). It was finally adopted May 24, 1924 (pages 610 and 753 of the Daily Christian Advocate).

Again, at this Conference the matter came before us, and our report is found in Serial No. 40, page 267, of the Daily Christian Advocate. That report followed the decision of the General Conference of 1924, and was adopted by this body.

The only question here suggested is how far are those decisions binding upon the Conference at this time?

The Courts of our country uniformly hold that the principle of Stare Decisis applies with special force to the Construction of Constitutions, and an interpretation once deliberately put upon the provisions of such an instrument should not be departed from without grave reasons. (Black's Const. Law 71, Maddox vs. Graham, 2 Metcky 56.)

The Court in the Kentucky case quoted with approval the decision of the Court of Appeals of Pennsylvania in the case of Commonwealth vs. Allegheny Co., and said:

"The question (involved in that case) should be *considered at rest*. (Italics ours.)

"We cannot agree with Counsel, that because it is a Constitutional question it should be treated as *always open*. (Italics ours.)

"Where the meaning of the Constitution on a doubtful question has been once carefully considered and judicially decided, the instrument is to be received in that sense, and every reason is in favor of a steady adherence to the authoritative interpretation thus made."

May we call the attention of the Conference to the fact that the Methodist Episcopal Church has a Constitution by which we are controlled. The right of amendment exists and if the change suggested is desired the Church at large has a right to be heard on that question. This can only be done by having a Constitutional amendment presented to them.

Following the precedents already established we hold that the proposed change in the Discipline is unconstitutional and the questions asked in the minority report must be answered in a like manner.

Adopted, May 25.

REPORT NO. 25. POWER OF BISHOPS TO UNITE TWO CHARGES

Your Judiciary Committee to which was referred Memorial No. 1202 begs leave to submit the following report:

"Has a Bishop of the Methodist Episcopal Church power, when he judges it necessary, to unite two or more Pastoral Charges for Quarterly Conference purposes without affecting

their pastoral relations, but so as to bring all of the property interests under the control of one Board of Trustees?"

Answer:

A Bishop has full power under the law and usage of the Methodist Episcopal Church to unite two or more Pastoral Charges for Quarterly Conference purposes. A Quarterly Conference so created may elect a Board of Trustees to control all the property interests unless the law of the State prevents.

(See Discipline, 1924, Paragraphs 213 and 607, 345 and 348.)

Adopted, May 25.

REPORT NO. 26. APPEAL OF JOHN P. INGERSLEW FROM
EXPULSION FROM ANNUAL CONFERENCE AND
CHURCH MEMBERSHIP

Your Committee on Judiciary, to whom was referred the complaint made by Rev. John P. Ingerslew of his expulsion from the Denmark Annual Conference and from the Church, report thereon as follows:

Rev. Mr. Ingerslew, after serving charges in New Hampshire and Baltimore, went to Denmark in 1919 and became assistant to Rev. Anton Bast, then pastor of Jerusalem Church of Copenhagen. On the election of Mr. Bast to the Episcopacy, Mr. Ingerslew was made the pastor of Jerusalem Church. For a number of years before and after such election there was more or less agitation concerning the financial transactions and moral conduct of Anton Bast, resulting, October, 1924, in a request made by Rev. Mr. Ingerslew and eight laymen to the public prosecutor for an investigation into alleged irregularities in the financial affairs of Central Mission, which was under the supervision of Bishop Bast. On February 8, 1925, C. Nielson, a District Superintendent of Denmark Conference, preferred charges against Rev. Mr. Ingerslew, that contrary to the General Rules of the Discipline, Paragraphs 30, 33 and 284, "and in spite of repeated warnings and requests, last by the District Superintendent—jointly signed a complaint to the civil prosecuting authorities against Bishop Anton Bast, before the matter in question had been passed through the channels prescribed by the Discipline. Likewise—by this mode of action and otherwise contrary to Paragraph 282 of the Discipline sown dissension in the Church and thereby brought shame and calamity over the Church."

The time fixed by the Bishops for the Denmark Annual Conference was the first week in July, 1925. A purported session convened February 19, 1925, under the presidency of one of the Bishops and was opened with the following statement made by him: "The present session of the Denmark Annual Conference is a regular session of said Conference. For good and sufficient

reasons unknown to the Bishops when the date for the Conference was fixed, the meeting of the Conference has been advanced until to-day. Therefore, the Conference business will be conducted accordingly."

In so holding that the body so convened was a regular session of the Annual Conference, the presiding Bishop, in the opinion of your committee, erred.

Of the forty main Disciplinary questions, some of them having several sub-divisions, outlined as the order of business for the Annual Conference (Paragraph 80 of the Discipline) only two were dealt with at all, first, Question 15, "Was the character of each preacher examined?" There were three districts in the Denmark Annual Conference, but the characters of the District Superintendent and of the pastors of Copenhagen District were the only ones examined. Second, Question 25, "Who are the supernumerary ministers?" was taken up. The District Superintendent informed the Conference that he had received a written complaint on John P. Ingerslew from District Superintendent C. Nielson. Then follows a record of the proceedings of the trial of John P. Ingerslew (we may note that it is contended by Mr. Ingerslew that this record is erroneous and incomplete). None of the other thirty-eight questions referred to in Paragraph 80 of the Discipline was considered or referred to until the Annual Conference held in July. The body was convened for the particular purpose of trying the charges against John P. Ingerslew.

The General Conference in 1924 adopted the report of the Judiciary Committee reported on page 239 of the "Reports of the Committee on Judiciary," which reads in part as follows:

"Nothing is said and no provision is made for calling a special session of a single Annual Conference for the consideration of matters special to it. Does it follow that no special session can be called, and if called, that action at a session so called would be invalid? We think it plain that no authority has been conferred on a resident Bishop to call a special session of an Annual Conference. As he has not been given the power by constitutional or statutory provision he does not possess it. The fact that no authority exists to issue a call for a special session might not necessarily invalidate the proceedings taken at such session if all the members attended and participated in the proceedings. . . ."

Bishops sometimes change the date of an Annual Conference a week or more so that it has become an unwritten law that a Bishop can make such a minor change in order to make necessary or desirable local adjustments. There is no law under which a Bishop may advance the date of an Annual Conference as fixed by the Bishops, four or five months for the trans-

action of particular business, while the regular business of the Conference awaits the established date.

Your committee is of the opinion and so reports that the convening of the so-called regular Annual Conference in February, 1925, was without authority under the law of the Church, was illegal and that the body so convening was not an Annual Conference, was wholly without competency to hear or pass on the charges under consideration and that its findings and judgment are a nullity.

On February 21, 1925, the vote was put on the charges (which seemed to have been amended) as follows:

"Has Rev. John P. Ingerslew denounced Bishop Anton Bast to the civil authorities without first having taken the necessary steps to try to get the matter settled before the courts of the Church, as is provided for and required by the Discipline?"

"Has Rev. John P. Ingerslew violated Paragraph 284 of the General Rules, Paragraph 30 of the Discipline, which forbids 'brother to go to law with brother'?"

The vote was in favor of sustaining these charges, also of the charge of sowing dissension. Whereupon judgment was rendered whereby Mr. Ingerslew was "expelled from the Annual Conference and from the Methodist Episcopal Church."

Your committee is further of the opinion and reports that these so-called charges against Mr. Ingerslew, if sustained by evidence, accused him of nothing which is or can be a violation of the law of the Church or of the land or of good morals. The paragraphs of the Discipline on which the charges were founded are 30, which declares that it is expected that all who continue in the "United Societies" shall refrain from "brother going to law with brother"; Paragraph 284, which declares "that if any member of the Church, in case of debt or other dispute, shall refuse to refer the matter to arbitration, when recommended to do so by the Preacher in Charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial. . . ." Paragraph 282, "If a member of the Church shall be accused of endeavoring to sow dissension in the Church by inveighing against its Doctrines or Discipline, its Ministers or Members, or in any other manner, the person so offending shall—if he persist in such pernicious practice, be brought to trial, and if found guilty, shall be expelled."

These paragraphs have, and under elementary principles of law and morality can have no reference to violations of the criminal laws—offenses against the State. It is not to be admitted that the Church, in case of the commission of crime by one of its members, may or does require the accuser, if he is also one of its members, before complaining to the public officials, to approach the accused, thus giving him warning and opportunity to escape, or that the Church may or does require

the accuser to first invoke the mediation of the ecclesiastical authorities, thereby undertaking to shield the alleged criminal, or to conceal or compound crime.

The charge of sowing dissension or strife in the Church as voted on, was as follows:

"Has Rev. John P. Ingerslew sown dissension and strife in the Church by accusing Bishop Anton Bast and by denouncing him to the civil authorities?" Thus it was limited in its scope to the accusation against Bishop Bast and denouncing him to the civil authorities. The charge postulates the same proposition, namely,

That a member of the Church before accusing another member of crime to the law enforcing officers of the state must first endeavor to effect a settlement out of court.

Some months after the expulsion of Mr. Ingerslew, Anton Bast was brought to trial before one of the criminal courts of Denmark, found guilty of crime, and sentenced to prison. It is neither charged nor proved that the complaint made against him was malicious and without probable cause.

It follows that the attempted expulsion of John P. Ingerslew from the Annual Conference and from membership in our Church, is void because it was not the act of the Church or of its authorized agencies and because no good cause for such expulsion was alleged.

We are unable to find that Rev. Mr. Ingerslew properly took and prosecuted an appeal as provided by the Discipline. Claim is made that this was because the record of the proceedings of February 20, 21, 1925, were so defective and incomplete that an appeal could not be properly perfected; that announcement of purpose to appeal was made March 17, 1925 (within the required time), to the Secretary of the Annual Conference, and that the Secretary referred it to the presiding Bishop; that the Bishop made no response until July 4, 1925, when he declared that specifications would have to be submitted. Your committee deems it unnecessary to examine into the merits of the excuse for not appealing.

The General Conference is the supreme law making, as well as executive and judicial authority of the Church, subject to such restrictions as are contained in the Constitution and subject to the further limitation that the General Conference may not act arbitrarily and unreasonably or against common right to the injury of its members or of strangers. The rules and regulations concerning the right of appeal found in the Discipline were made by the General Conference in the interest of orderly procedure and to facilitate the transaction of Church business. Such rules and regulations were made the better to secure justice, not to defeat it. The attainment of justice inheres in the purpose of the Church organization and is one of its su-

preme purposes. It is the effort of good governments to provide some extraordinary safeguard in judicial administration for use when ordinary remedies fail. The General Conference hitherto has not found it necessary to resort to the exercise of its sovereign authority apart from its prescribed ordinary procedure to prevent a denial of justice. Absence of occasion for and of the exercise of the power is not argument for its non-existence. One General Conference cannot (in this case, has not attempted to) tie the hands of its successors. It is provided by Paragraph 300 that "The General Conference on appeal or on complaint shall carefully review the decisions of questions of law contained in the records and documents transmitted to it from Judicial Conferences; and in case of serious error therein, shall take such action as justice may require." This provision is in harmony with the purpose of the Church to see that justice is done, not only through the process of appeal, but also on complaint.

The judgment of expulsion under review was not rendered by a legally constituted authority of the Church, was rendered on a charge of conduct which was not in violation of the law of the State or of the Church, or of good morals; was wholly without jurisdiction and void.

For these various reasons the General Conference in the exercise of its sovereign power should, regardless of its prescribed rules for ordinary procedure, so declare and direct the reinstatement of John P. Ingerslew to his rights of membership in the Church and in the Annual Conference.

By way of caution we may say it does not follow that the General Conference should be called on in this extraordinary manner to correct mere errors or irregularities.

Related questions are discussed in connection with the other reports made by this Committee at this time.

Adopted, May 26.

REPORT NO. 27. APPEAL OF L. C. HANSEN AND OTHERS FROM
EXPULSION FROM MEMBERSHIP IN JERUSALEM CHURCH,
COPENHAGEN

Your Committee on Judiciary to whom was referred the complaint of L. C. Hansen and others who were expelled from Jerusalem Church of Copenhagen, January 16, 1925, now make report as follows:

Your Committee incorporates herein reports made herewith on the complaint of John P. Ingerslew and on that of S. N. Gaarde and others. The present complainants, L. C. Hansen, Philip Berger, Sven A. Nielsen, Robert Gyldentorp, laymen of Jerusalem Church, joined with Mr. Ingerslew in the complaint against Anton Bast made to the public prosecutor or to the

criminal courts of Denmark which resulted in the conviction of Anton Bast and his imprisonment as previously noted.

Substantially the same charges were made against these laymen before the Quarterly Conference as those lodged against Mr. Ingerslew in the Annual Conference, and upon them the laymen were expelled from membership in the Church. They assert that they appealed but that the sentence of expulsion was confirmed by the Appeal Court in March, 1925. What further became of the case except the complaint lodged with this General Conference does not appear. For the reasons stated in accompanying report the charges made against these laymen on which they were expelled cannot be sustained in law, civil or ecclesiastical, or in morals, and the sentence of expulsion should be pronounced by this body to be void, and they be reinstated in their Church membership.

[Complainants say that they have incurred for the sake of the Church in these matters outlays of more than \$3,000, for which they ask reimbursement from the Church. Our observations on the petition of S. N. Gaarde and others returned herewith apply to this case and we can only make here our recommendations made there.]

Adopted, May 28, with the exception of the final paragraph as bracketed. This paragraph was referred to a "Commission of Nine on Financial Aspects."

REPORT NO. 28. REQUEST OF DENMARK ANNUAL CONFERENCE
FOR ADVICE FOR DEFRAIVING EXPENDITURES CONNECTED
WITH JOHN P. INGERSLEW EXPULSION AND SUIT

Your Committee on Judiciary to whom was referred the petition of S. N. Gaarde and others for instructions as to ways and means to cover the expenses of the Denmark Annual Conference in connection with the John P. Ingerslew case, makes reference to report herewith relating to the John P. Ingerslew complaint.

Mr. Ingerslew, after his expulsion, brought suit in the civil courts of Denmark against "the Methodist Episcopal Church, Annual Conference in Denmark," to recover for wrongful deprivation of his living, outlays and losses sustained thereby and was awarded judgment for 40,000 crowns. The Conference incurred large expense in defending. An appeal was taken which is still pending. Petitioners estimate that the total expense will reach \$24,000, if the judgment is affirmed. They have already borrowed for use in the litigation 15,000 crowns.

They say the Annual Conference is unable to pay these large sums; that the situation is unprecedented in the Church, and Petitioners ask the advice and assistance of this body.

The Danish trial court was evidently laboring under a misapprehension of the polity of the Methodist Episcopal Church and of its civil obligations to its members and ministers. Your Committee is not advised as to the status of the Church as a corporate entity or as to the liabilities that may be incurred thereby under the civil laws of the Kingdom of Denmark. It may be and it is to be hoped that the judgment against the Church will be reversed on the appeal now pending.

Rev. Mr. Ingerslew quite likely found himself in a seemingly hopeless predicament professionally as a result of his expulsion. He claims that the congregation first brought action against him to evict him from church property, and that his action was a counter-suit which he was compelled to resort to in self-defense. Whether or not this is correct, the litigation, whatever its immediate occasion or the final result, was certainly unfortunate.

The General Conference now has at its disposal no fund for defraying local expenditures or liabilities of the character of those in question. While this Committee has made quite an extensive investigation into these matters and given to them much thought, it finds itself unable to offer any solution of the problem now before you. [The Committee can only suggest that this and the still larger matter of the good of the kingdom of Jesus Christ, the recovery of ground lost and the dissipated results of the work of our Church, resulting from the deplorable events involved in the various proceedings, growing out of Anton Bast's affairs that have come before this General Conference for consideration, be referred to our Board of Foreign Missions for special study and for such action thereon as that Board may deem best.]

Accepted, May 28, with the exception of the final sentences as bracketed. The subject matter contained in these bracketed sentences was referred to a "Commission of Nine on Financial Aspects," and by later action the entire report was so referred.

REPORT NO. 29. WHETHER OTTO FABRICIUS IS ENTITLED TO REMUNERATION FOR SERVICES RENDERED IN THE BAST TRIAL

Your Committee on Judiciary, to whom was referred the request of Otto Fabricius for ruling, respectfully report:

It is our opinion that Otto Fabricius is entitled to remuneration for any service that he actually rendered the counsel for the Church in the Bast trial, as conducted at the seat of the General Conference, and we recommend that the matter be referred to the Special Commission of Nine.

Accepted, May 28, and later referred to the "Commission of Nine on Financial Aspects."

GENERAL CONFERENCE ACTION OF MAY 28. (HAVING TO DO WITH REPORTS NOS. 27, 28, 29, COMMITTEE ON JUDICIARY)

Whereas, In view of the large sums of money that have been expended and may yet be involved, and in view of the many questions of policy and morals concerning the trial of Bishop Bast and matters connected therewith, and in view of the lack of time in which this matter can be properly discussed on the floor of this General Conference, and in view of the absence of many official papers and other proofs,

It is moved that in lieu of the recommendations and suggestions contained in Reports Nos. 27, 28 and 29 of the Committee on Judiciary, Serial Nos. 265, 266 and 267, respectively, pages 592 and 593, of the *Daily Christian Advocate*, these matters be referred to a commission of nine, to be nominated by the Board of Bishops and elected by the General Conference; three of whom shall be Bishops, three other ministers and three laymen, said laymen to be selected from the Committee on Judiciary; said commission to make a full investigation and to have full power and authority as to all matters involved, and to carry out their conclusions, or report to the next General Conference.

REPORT NO. 30. RULINGS OF BISHOPS—QUESTIONS 92 AND 124

In Answer 92 in Rulings of Bishops which was referred back to the Judiciary Committee, the Committee would add the following explanation to this answer:

Question 92—Does the “automatic location” called for in Paragraph 617, Discipline of 1924, require a trial before the automatic location goes into effect?

Answer—In the case of automatic location, the facts must be presented in regular charges and established by regular trial. [Unless the candidate shall waive his right to trial under ¶ 46, § 5 of the Discipline of 1924.] When so established, location automatically follows.

Explanation—It seems clear that the intent of the law is that a member of Conference who fails to comply with the provision of this paragraph as shown by the records of the Board of Examiners shall become automatically located, unless he claim the right of trial as guaranteed in Paragraph 46, Section 5 of the Constitution.

In regard to Question 124, we find the answer correct, as follows:

Question 124—A layman in the Korea Conference has secured a divorce from his wife, but not on statutory grounds. He has not remarried. Charges have been preferred against him for putting away his wife without due cause. In his defense it is urged that under Paragraph 68 of the Discipline the divorce itself is not actionable, but only remarriage after such divorce.

According to Paragraph 68, is divorce on other grounds than adultery an offense actionable under the law of our Church; or can an action lie only against one who remarries after such divorce?

Answer—The divorce itself is not actionable, but remarriage after a divorce (except of the innocent party to a divorce for the cause of adultery or of divorced parties seeking to be reunited in marriage) is ground for Disciplinary action.

Adopted, May 28.

REPORT NO. 31. RIGHTS AND DUTIES OF THE COMMITTEE
PROVIDED FOR UNDER PARAGRAPH 358 OF THE
DISCIPLINE

The Committee on Judiciary has been requested to define the rights and duties of the committee provided for under Paragraph No. 358 in the 1924 Discipline.

We answer that the facts that inspired the question have not been supplied the Committee, and it cannot therefore give a reply that is related to a concrete case; we can speak therefore only in general terms.

The Judicious Committee provided for in Paragraph No. 358 in the Discipline is not a committee to apply but one to estimate the cost of building, and when it has done that its appropriate function has been exhausted; it properly can do no more, except with express authority of the General Conference. The provisions of the paragraph under scrutiny and of kindred ones is the answer of the Methodist Episcopal Church to the pertinent inquiry long ago propounded, "For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it?"

Adopted, May 28.

REPORT NO. 32. QUESTIONS PRESENTED BY REVEREND
FLETCHER HOMAN IN RESPECT TO THE ADMINISTRATION OF
BISHOP ADNA W. LEONARD

The questions in Memorial No. 1204 referred to the Committee, presented, as phrased, abstract questions of law involving in the main the pastoral relation in regard to its continuance during the year of which the inquirer was appointed, and the right of the resident bishop to transfer him to another Conference between the sessions of the Annual Conference of which he was a member.

The Committee, however, has been placed in possession of the facts to which the questions are related, both by written and oral presentation, both parties appearing in person before the committee, and our decision therefore is predicated upon these facts.

We find not only that the resident Bishop in the Buffalo Area did not violate any administrative law of the Church, but acted in accordance therewith, but also that in dealing with a

perplexing situation and in seeking a just solution to a difficult problem, he acted in true Christian brotherliness toward the questioning pastor, and with genuine solicitude for his welfare and protection.

The questions propounded have been rendered academic, but it may be said in defense thereto that the power to appoint preachers is solely in the hands of the Bishop; that the law that he shall appoint preachers to pastoral charges annually, Paragraph 208, Section 1, must not be interpreted to mean that he cannot change the appointments between the sessions of the Annual Conference. See Paragraph 207, Section 6.

Adopted, May 28.

REPORT No. 33. COMPLAINT OF EDMUND J. BRISTOW AGAINST
THE CALIFORNIA CONFERENCE

We have carefully considered the complaint of Edmund J. Bristow against the California Conference. It is clear that no action can be taken by the Committee in the absence of any proof that notice has been given to the alleged defending agencies, that its proceedings will be reviewed. The complaint as presented is a statement of fact; the accused is entitled to a like opportunity. Obviously no decision ought to be made on the *ex parte* statement. The complaint should be dismissed.

Adopted, May 28.

REPORT No. 34. COMPLAINT OF EDMUND J. BRISTOW AGAINST
THE BOARD OF BISHOPS

Complaint of malfeasance in office is herein laid against the Board of Bishops of the Methodist Episcopal Church; to wit, that in the matter of married and divorced persons they have usurped the legislative functions of the General Conference, making a law for their own government and that of the Church; aside from the law of the Church and in addition thereto, and that they have referred to this, their own law, and have attempted to make it effective, as if it were the law of the Church.

By reference, we find, first, that the Discipline makes no provision for dealing with a complaint against the Board of Bishops; second, that the facts are as stated. The Bishops have simply voted to apply the law as it was interpreted by decision of the General Conference of 1924.

Neither in the law nor in facts as presented is there a warrant for the complaint, and it should be dismissed.

Adopted, May 28.

REPORT No. 35. INQUIRY OF OTTO FABRICIUS RE BAST TRIAL

The Judiciary Committee has examined the request contained in the communication of Otto Fabricius dated May 25, 1928, and referred to this Committee by the General Conference.

The letter relates wholly to rulings made and acts done in connection with the investigation at the Hague and rulings made by the Committee of 17.

Our answer is that the trial of Anton Bast has been concluded and the report of that Committee has been duly reported to the General Conference for entry on its journal under Paragraph 246 of the Discipline. That decision is final, subject only to the right of said Anton Bast to appeal to the General Conference through this Committee within thirty days after conviction, upon giving notice of intention to appeal to the Secretary of the General Conference. The records show that said Anton Bast has accepted the decision and has sent a written communication to the General Conference to the effect that he will not appeal from such decision.

We do not, therefore, feel called upon to pass upon questions involved in the trial at the Hague or by the Committee of 17, and respectfully return the communication unanswered.

Adopted, May 28.

III. ITINERANCY

REPORT NO. 1. RELATING TO ORDINATION OF DEACONS AND ELDERS

Amend ¶ 176, § 2, of the Discipline of 1924, by changing Item 3 from "shall have been received on trial" to "shall have been received on trial, or shall have been on trial for at least one year," so that the amended section of the paragraph shall read as follows:

¶ 176, § 2, "Those who (1) have been Local Preachers for two full years; and (2) also at and during the same time have been regular students in one of our theological seminaries; (3) shall have been received on trial, or shall have been on trial for at least one year; and (4) shall have completed, satisfactorily to the Annual Conference, the first two years of the Conference Course of Study."

Amend ¶ 179, § 4, of the Discipline of 1924, by inserting after the words "the Conference Course of Study," in lines 4 and 5 these words, "have been deacons at least one year," so that the amended section shall read as follows:

¶ 179, § 4. "Those who (1) have been received on Trial and elected to the office of Deacon under the provisions of ¶ 176, (2) have completed, satisfactorily to the Conference, the Conference Course of Study; (3) have been Deacons at least one year, and (4) have been admitted into full membership."

Adopted, May 9.

REPORT NO. 2. APPOINTMENTS PERMISSIBLE FOR A BISHOP TO MAKE

Amend ¶ 208, § 3, of the Discipline of 1924, by inserting after Item 5, "Preachers For Seamen," a new item to be known as "Item 6," and to read "Ministers For Community and Federated Churches," and changing the numbering of the remaining items to conform to the insertion here provided for, so that the amended section shall read as follows:

¶ 208, § 3—"He may make the following appointments annually, provided that no member of an Annual Conference shall be appointed to any form of service outside the regularly constituted organizations of the Methodist Episcopal Church except chaplains in the Army and Navy, unless such appointment is recommended by the District Superintendents and confirmed by a two-thirds vote of the Conference to which he belongs:

(1) The Corresponding Secretaries, Assistant Corresponding Secretaries and Recording Secretaries of our Connectional Benevolent Boards and Societies.

(2) The Publishing Agents at New York, Cincinnati and Chicago.

(3) The Editors and Assistant Editors at New York, Syracuse, Pittsburgh, Cincinnati, Chicago, Kansas City, San Francisco, Portland, New Orleans, and Athens, Tenn., and the Editor of Zion's Herald.

(4) Chaplains in the Army and Navy, and to Prisons, Reformatories, Sanatoriums and Charitable Institutions.

(5) Preachers for Seamen.

(6) Ministers for Community and Federated Churches.

(7) Ministers in the service of the American Bible Society or of any State Bible Society auxiliary thereto; or of the Sunday League of America.

(8) The Presidents, Principals and Teachers of institutions of learning under our care.

(9) The Secretaries and Superintendents of City Missions."

Adopted, May 10.

REPORT NO. 3. TERM OF A DISTRICT SUPERINTENDENT

Upon Memorial No. 5, submitted by A. H. Ponath of the North Indiana Conference, and proposing to amend ¶ 208, § 2, so that it shall read, "He shall choose and appoint the District Superintendents annually," we recommend non-concurrence.

Adopted, May 25.

REPORT NO. 4. ELIMINATION OF QUESTION CONCERNING TOBACCO

Upon Memorial No. 506, originating in New York East Conference, and proposing to eliminate the question required

of candidates for orders and for membership in the Annual Conference, in reference to the use of tobacco, we recommend non-concurrence.

Adopted, May 25.

REPORT No. 5. SUPERNUMERARY YEARS HAVING AN
ANNUITY CLAIM

Upon Memorial No. 448, submitted by the Retired Methodist Episcopal Ministers' Association of Southern California, and proposing that "Supernumerary years, not to exceed five in number, if spent as a regularly appointed 'preacher in charge' of a Methodist Episcopal Church, shall be included in a Conference Claimant's Annuity Claim," we recommend non-concurrence.

Adopted, May 25.

REPORT No. 6. READMISSION OF LOCATED MEMBER OF
ANNUAL CONFERENCE

Upon Memorial No. 209, submitted by W. B. Farmer and others, and proposing to readmit after one year a member of an Annual Conference located because of failure to comply with the requirements of the Conference Course of Study, the readmission to be at the discretion of the Conference, on completion of work in the Course of Study, and when recommended by the Board of Examiners, we recommend non-concurrence.

Adopted, May 25.

REPORT No. 7. PAYMENT OF CONFERENCE CLAIMANT'S DEBT
TO THE BOOK CONCERN

Upon Memorial No. 571, submitted by the Oklahoma Conference, and seeking to strike from the Discipline the provision that the debts of a Conference Claimant to the Book Concern may be paid by Conference order from the annuity claim of said Claimant, we recommend non-concurrence.

Adopted, May 25.

REPORT No. 8. QUARTERLY CONFERENCE MEMBERSHIP
OF RETIRED MINISTERS

Upon Memorials Nos. 453 and 507, having to do with retired ministers and their quarterly conference membership, and providing that they shall be ex-officio members, without vote, where they reside or elect to hold membership, we recommend non-concurrence.

Adopted, May 25.

REPORT NO. 9. QUARTERLY CONFERENCE MEMBERSHIP
OF A LOCAL PREACHER

Upon Memorial No. 768, presented by J. Phelps Hand, of Baltimore Conference, and providing that hereafter local preachers, ordained or unordained, not having a pastoral charge, shall be ex-officio members of the Quarterly Conference where they reside, but without vote, we recommend non-concurrence.
Adopted, May 25.

REPORT NO. 10. QUARTERLY CONFERENCE MEMBERSHIP
OF SUPERNUMERARY MINISTERS

Upon Memorial No. 483, presented by J. Phelps Hand, of Baltimore Conference, and signed by others of the same Conference, and providing that hereafter supernumerary ministers shall have quarterly conference membership, of an ex-officio character, but without vote, we recommend non-concurrence.
Adopted, May 25.

REPORT NO. 12. ANNUITY CLAIM OF A RETIRED MINISTER

Amend ¶ 341, § 2, of the Discipline of 1924, as follows: Change "1/70" to "1%." Insert in parenthesis after the words "not less," the words "it may be as much more as his Annual Conference may determine." In place of "house rent excluded" insert "including house rent at a valuation equivalent to fifteen per cent (15%) of the cash salary" and add the following words, "However, when any Annual Conference shall pay Twenty-five Dollars (\$25.00) per year for each year of effective service, it shall be considered to have met the requirements of this paragraph," so that the amended paragraph shall read

¶ 341, § 2—"The annuity claim of a Retired Minister shall be determined on the basis of an annuity rate to be fixed by his Annual Conference. This rate shall not be less—(it may be as much more as his Annual Conference may determine)—than one per cent (1%) of the average salary, including house rent at a valuation equivalent to fifteen per cent (15%) of the cash salary, of the effective members of his Conference who are pastors or District Superintendents, multiplied by the number of his years of service in the effective relation of the Methodist Episcopal Church, including two years on trial, as a pastor or District Superintendent, or under appointment to an institution or organization under the control or auspices of the Methodist Episcopal Church; excepting those institutions or organizations which provide an annuity or other income for years of service in them, but this provision shall not apply adversely to years of service rendered prior to May 29, 1924. However, when any Annual Conference shall pay Twenty-five Dollars (\$25.00)

per year for each year of effective service, it shall be considered to have met the requirements of this paragraph."

Adopted, May 21.

REPORT NO. 14. FILLING VACANCIES IN THE DISTRICT
SUPERINTENDENCY

Amend ¶ 208, § 2, of the Discipline of 1924, by adding to the paragraph, as it now appears, the following words:

"If there shall be a vacancy between the sessions of the Annual Conference, after consultation with the District Superintendents, he shall appoint an effective Elder to serve until the next session of the Annual Conference."

So that the amended paragraph shall read:

¶ 208, § 2. "He shall choose and appoint the District Superintendents annually. He shall not allow a District Superintendent to preside in the same district more than six consecutive years, nor more than six years in any consecutive twelve in the same Annual Conference. Nevertheless, if in any District the term of six years shall expire in the interval between the sessions of the Annual Conference, he may continue him until the next session, provided the time shall not be more than six months; however, District Superintendents in either Missions or Mission Conferences, or in Annual Conferences in foreign fields, may be continued on the same district for more than six consecutive years. If there shall be a vacancy between the sessions of the Annual Conference, after consultation with the District Superintendents, he shall appoint an effective Elder to serve until the next session of the Annual Conference."

Adopted, May 23.

REPORT NO. 15. APPOINTMENTS PERMISSIBLE FOR A BISHOP
TO MAKE

Amend ¶ 208, § 4, of the Discipline of 1924, by inserting after Item (5), "An agent for the German Publishing Fund," a new item to be known as Item (6) and to read, "Superintendents, secretaries and agents of hospitals and homes under our care," and numbering the remaining items of the section to conform to this insertion, so that the entire paragraph shall read:

¶ 208, § 4—On the recommendation of the District Superintendents, confirmed by a two-thirds vote of the Annual Conference, he may appoint:

(1) An agent to travel throughout such Conference for the purpose of distributing tracts.

(2) An agent or agents to promote the cause of temperance.

(3) Instructors in institutions of learning not under our care.

(4) An agent or agents for the benefit of our institutions of learning.

(5) An agent for the German Publishing Fund.

(6) Superintendents, secretaries and agents of hospitals and homes under our care.

(7) Agents for other benevolent institutions.

(8) Editors of unofficial papers or magazines published in the interest of the Methodist Episcopal Church; provided, that in no such case shall the Church incur any financial responsibility.

(9) A Bishop may appoint one or more members of an Annual Conference to do evangelistic work on charges or in neglected territory when requested to do so by the Annual Conference, two-thirds of the members thereof present and voting. Members of the Conference appointed to do this shall be Conference evangelists, they shall labor under the direction of the District Superintendents; provided, that the evangelistic work done on any charge shall be done with the consent of the Pastor. It shall be the duty of each Conference evangelist, at the end of the Conference year, to make a full written report to his Annual Conference concerning his meetings, employment of his time, results and compensation.

Adopted, May 29.

REPORT NO. 16. MINISTERIAL SUPPORT

Amend ¶ 341, of the Discipline of 1924, by adding thereto a new section to be known and numbered as § 11, and which shall read as follows:

On January 1, 1929, and thereafter, all liability for annuities on account of effective service rendered prior to said date shall rest with the Annual Conferences in which membership is held, and all liability for annuities on account of effective service performed on and after said date shall rest with the Annual Conferences or their legal successors, where the service shall be performed.

Adopted, May 23.

REPORT NO. 17. TRANSFER OF MINISTERS

Amend ¶ 207, § 12, of the Discipline of 1924, by striking out the words "Upon transferring a Member of an Annual Conference, to send" and substituting therefor these words: "He may transfer a Member of an Annual Conference only on the recommendation of a majority of the District Superintendents of the Conference into which the transfer comes, and shall send," so that the amended section shall read,

¶ 207, § 12. He may transfer a member of an Annual Conference only on the recommendation of a majority of the Dis-

strict Superintendents of the Conference into which the transfer comes, and shall send immediate notice of such transfer to the Secretary of the Conference from which the member is transferred and to the Secretary of the Conference to which the transfer is made.

Adopted, May 28.

NOTE: Operation of the provisions of this report was by later General Conference action deferred until May 2, 1932.

REPORT NO. 19. DISALLOWING ANNUITY CLAIMS

Amend ¶ 341, § 9, of the Discipline of 1924, by striking out the entire section which reads, "On recommendation of the Conference Stewards the claim may be disallowed by action of the Annual Conference, taken after opportunity to be heard has been given. When a claim has been disallowed it can be reconsidered at any subsequent Conference session, but only upon recommendation of the Conference Board of Stewards."

And substitute therefor the following section:

¶ 341, § 9—Upon recommendation of the Conference Stewards, after opportunity has been given for a statement by the claimant, any annuity claim may be disallowed in whole or in part by majority action of the Annual Conference for any of the following causes: (1) receipt of a pension from other sources for certain years of service included in the claim; (2) service as a pastor or pulpit supply in another denomination at a salary equal to or greater than one-half of the current average cash salary of the Annual Conference; (3) employment by a District Superintendent as a supply at a salary, which if added to the annuity payable to him would produce a total income in excess of the current average cash salary of the Annual Conference; (4) any other cause cited by the Conference Stewards; provided, that for such other cause approval shall be given of two-thirds of the Annual Conference present and voting. When a claim has been disallowed, it can be reconsidered at any subsequent Conference session, but only upon recommendation of the Conference Stewards.

Adopted, May 28.

REPORT NO. 21. BISHOPS AND DISTRICT BOUNDARIES

Amend ¶ 207, § 2, Discipline of 1924, by the addition of these words, "after consultation with the District Superintendents," so that the amended Section shall read:

¶ 207, § 2. To form the Districts according to his judgment, after consultation with the District Superintendents, and after the number of the same has been determined by the vote of the Annual Conference.

Adopted, May 28.

REPORT NO. 22. TO AUTHORIZE DEACONS AND SUPPLY PASTORS TO ADMINISTER THE SACRAMENT OF THE LORD'S SUPPER

In the case of Memorials Nos. 126, 503, 514, and 1090, originating in the Lay Electoral Conference of New Jersey Conference, New York East Conference, and from G. W. Campbell and others of West Wisconsin Conference, and asking that Deacons and Supply Preachers be authorized to administer the Sacrament of the Lord's Supper under certain conditions, with the additional provision that Pastors be empowered to select certain Laymen, with Quarterly Conference approval, to assist in such administration, we recommend non-concurrence.

Adopted, May 25.

REPORT NO. 23. COMPOSITION OF OFFICIAL BOARDS

Amend ¶ 112, § 1, Discipline 1924, in line one, page 125, by taking out the words "all the" and inserting the word "such"; in line two, same page, insert after the words "Quarterly Conference" the words "only, as have been elected or approved by that body for membership in the Quarterly Conference, together with the regularly appointed Pastor or Pastors of the charge." Add immediately thereafter the words "However, retired, supernumerary and local preachers shall be eligible for approval by the Quarterly Conference for membership in the Official Board."

Further amend this Section in line 6, page 125, by taking out the words "the members" and inserting the words "such persons as have been elected or approved for membership in the Quarterly Conference attached to the respective appointments, together with the regularly appointed pastor or pastors of the charge."

So that the amended section shall read as follows:

¶ 112, § 1. The Quarterly Conference of any charge may organize and continue during its pleasure an Official Board, to be composed of such members of the Quarterly Conference, only, as have been elected or approved by that body for membership in the Quarterly Conference, together with the regularly appointed Pastor or Pastors of the charge. However, retired, supernumerary and local preachers shall be eligible for approval by the Quarterly Conference for membership in the Official Board. In the case of circuits the Quarterly Conference may organize and continue during its pleasure, Official Boards for the several appointments of the charge, such Official Boards to be composed of such persons as have been elected or approved for membership in the Quarterly Conference attached to the respective appointments, together with the regularly appointed pastor or pastors of the charge, etc., etc. (Remainder of paragraph as printed on page 125.)

Adopted, May 29.

**REPORT No. 27. ADMISSION OF WOMEN TO ANNUAL
CONFERENCE MEMBERSHIP**

Upon Memorials Nos. 393, 476, 621, and 1034, coming from Maine Conference, Northern Minnesota Conference and other sources, and asking that women be admitted to Annual Conference Membership, we recommend non-concurrence.

Adopted, May 29.

**REPORT No. 28. LEAVING WITHOUT APPOINTMENT TO
ATTEND SCHOOL**

Amend ¶ 211, Discipline of 1924, by striking out in lines three and four the words "any of our literary or theological seminaries" and substituting therefor the following words, "any colleges or theological seminaries of the Methodist Episcopal Church which are approved by the University Senate or other colleges or evangelical theological seminaries of equal rank,"

So that the entire paragraph shall read as follows:

¶ 211. A Bishop may leave without appointment a Preacher on trial or a member of an Annual Conference who desires to attend any colleges or theological seminaries of the Methodist Episcopal Church which are approved by the University Senate, or other colleges or evangelical theological seminaries of equal rank, whenever he shall be requested to do so by the Annual Conference, and it shall seem to him to be expedient; provided, however, that the time thus spent in school shall not count on that required for trial in the Annual Conference, except when at least two full years shall have been spent in regular work under appointment by a District Superintendent who, together with the Quarterly Conference, certifies to the efficiency of his work. A preacher thus left without appointment may be employed as a supply in another Conference by a District Superintendent without being transferred. (See Note under ¶ 161.)

We recommend that ¶ 161, Discipline of 1924, be so edited as to conform to ¶ 221, as above amended.

Adopted, May 29.

REPORT No. 29. WIDOWS' ANNUITY CLAIM

Amend the first sentence of ¶ 341, § 3, by inserting the following language at the close of the sentence:

"Provided, however, that such years of service shall have been rendered while her husband was serving in a pastorate or district superintendency or under appointment to an institution or organization under the control of, or under the auspices of, the Methodist Episcopal Church, excepting those institutions or organizations providing for years of service in them, and, furthermore, provided that this section shall not apply adversely to years of service rendered prior to June 1, 1928."

So that the amended section shall read:

¶ 341, § 3. "The annuity claim of a widow shall be determined by the number of years during which she was the wife of a Preacher while he was in the effective relation, as a Member of an Annual Conference of the Methodist Episcopal Church, including two years on trial, regardless of any intervening period of widowhood, and shall be three-fourths of the annuity claim of a Retired Minister for such term of years; provided, however, that such years of service shall have been rendered while her husband was serving in a pastorate or district superintendency or under appointment to an institution or organization under the control of or under the auspices of, the Methodist Episcopal Church, excepting those institutions or organizations providing for years of service in them, and, furthermore, provided that this section shall not apply adversely to years of service rendered prior to June 1, 1928."

Adopted, May 29.

REPORT NO. 31. TRANSFER OF DISCIPLINARY PARAGRAPH 334, SECTIONS 1 AND 2

In response to the request of Memorial No. 28, we recommend that the Editor of the Discipline be instructed to transfer ¶ 334, §§ 1 and 2, from Part 6, Chapter I, as of the Discipline of 1924, to Part 7, Chapter VIII, to be known as ¶ 487, §§ 3 and 4.

Adopted, May 29.

REPORT NO. 32. DISCIPLINARY PARAGRAPH 344 (c) EXPUNGED

In response to the request of Memorial No. 38, we recommend that the Editor of the Discipline be instructed to annul and expunge ¶ 344 (c) of the Discipline of 1924.

Adopted, May 29.

REPORT NO. 33. REPORT ON CONFERENCE JOURNALS

Your Committee on Itinerancy to which were referred for examination the Journals of the Annual, Central Mission and Mission Conference and Missions, reports as follows:

Section 1. Journals that are found to comply with the Disciplinary requirements are, Baltimore, Bengal, Blue Ridge-Atlantic, Bombay, Burma, California, Central China, Central Germany, Central Illinois, Central New York, Central Provinces, Central Swedish, Central Tennessee, Chicago Northwest, Chile, Colorado, Columbia River, Dakota, Delaware, Denmark, Des Moines, Detroit, East German, Erie, Finland, Genesee, Georgia, Gujarat, Hingwa, Hyderabad, Indiana, Indus River, Inter-Mountain, Iowa, Kansas, Kentucky, Kiangsi, Korea, Lexington, Lincoln, Maine, Malaya, Mexico, Michigan, Missouri, Montana State, Nebraska, Newark, New England, New England Southern, New Jersey, New Mexico, New York, New York

East, North Africa, North Dakota, North-East Ohio, North India, North Indiana, Northern Minnesota, Northern New York, Northern Swedish, Northeast Germany, Norway, Northwest Germany, Northwest Indiana, Northwest Iowa, Northwest Kansas, Ohio, Oklahoma, Oregon, Pacific German, Philadelphia, Pittsburgh, Puget Sound, Saint Johns River, Shantung, South Germany, South India, Southern California, Southern Illinois, Southwest Germany, Southwest Kansas, Switzerland, Troy, Upper Iowa, Upper Mississippi, Western Norwegian-Danish, Western Swedish, West Ohio, West Virginia, Wisconsin, Wyoming; Angola Mission, Hawaii Mission, Hungarian Mission, Latin American Mission, Porto Rico Mission, Rhodesia Mission, Southeast Africa Mission, Utah Mission.

Section 2. The following Journals were found to be defective according to the requirements of the Discipline, ¶ 567 (Discipline 1924), and in the points indicated by numbers: Atlanta, 1, 2, 5; California German, 5; Central Alabama, 2; Central German, 4, 5; Central Missouri, 2; Central Pennsylvania, 1; Chunking, 1; Eastern South America, 9; East Tennessee, 1, 5; Eastern Swedish, 1, 4; Finland Mission, 2, 4; Foochow, 1; Holston, 1, 2, 5; Illinois, 1, 5; Italy, 1, 5, 9; Minnesota, 1; Mississippi, 1, 5; New Hampshire, 1; North China, 9; North Carolina, 2; Northwest India, 1; Pacific Swedish, 4; Rock River, 2, 4, 5; St. Louis, 1, 4, 9; Savannah, 1, 2, 9; South Fukien, 9; South Carolina, 1, 2; Southern, 5, 9; Vermont, 2, 3; West Texas, 4, 5; West Wisconsin, 1; Wilmington, 4, 9; Wyoming State, 1; Yenping, 1, 6; Jugo-Slavic Mission, 1; Netherlands Mission, 1; North Sumatra Mission, 1, 6.

Section 3. Journals were not presented from Florida, Liberia, Louisiana, Lucknow, Philippine Islands, South Florida, Tennessee, Texas, Washington. A statistical statement was presented from the Little Rock Conference, but its Journal did not appear. The Norwegian-Danish Conference Journal was examined, but report thereon delayed until too late for this publication.

Adopted, May 29.

IV. BOUNDARIES

REPORT No. 1

- I. Determining Boundaries*
- II. Boundaries of Annual Conferences, Mission Conferences, and Missions; Enabling Acts*
- III. Central Conferences*

CHAPTER I

DETERMINING BOUNDARIES

(See ¶ 548, § 5.)

¶ 540, § 1. The General Conference shall appoint a Committee on Boundaries, consisting of two Delegates, one Ministerial and one Lay, from each Annual Conference, to be nominated by the Delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the Secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to Conference and Mission lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences and Missions, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; *provided*, however, that in accordance with the provisions of ¶¶ 97, § 2, (6), and 98, § 2 (6), Central Conferences and Central Mission Conferences may fix the boundaries of the Annual Conferences and Missions within their bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

§ 2. Any two or more Conferences or Missions which may be mutually interested in the readjustment of their common boundaries, may at any time raise a Joint Commission, consisting of five members from each Conference or Mission directly interested; and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences or Missions to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences or Missions at their session next ensuing, shall be final. The boundaries thus established shall be reported immediately by the Chairman of the Joint Commission to the Secretary of the General Conference, together with a copy of the proceedings of the Joint Commission: *provided*, however, that the Conference or Mission desiring the readjustment of their common boundaries, may bring the matter directly to the General Conference by means of memorials concerning such readjustment.

§ 3. No division or absorption of Annual Conferences or Mission Conferences, or the organization of new Annual Conferences, out of the territory already occupied by organized Conferences, shall be effected until the General Conference shall have approved such division, absorption, or organization; except in the case of Central Conferences and Central Mission Conferences as provided for in ¶¶ 97, § 2 (6) and 98, § 2 (6); and except in the case of foreign language Conferences, Mission Conferences, Missions, Churches, or Mission Centers in the United States, being merged with or transferred into English-speaking or other Conferences.

§ 4. No petition, resolution, or memorial involving readjustment of boundaries of Annual Conferences, or Mission Conferences or Missions, or the division or absorption of Annual Conferences or Mission Conferences, or Missions or the organization of new Annual Conferences or Mission Conferences or Missions out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until legal notice (¶ 607) shall have been given by the Secretary of the Annual Conference or Conferences, the Mission Conference or Missions desiring such change, or by a majority of the District Superintendents and Mission Superintendents thereof to the Secretaries of all the Annual Conferences and Mission Conferences or Missions affected thereby; *provided*, however, that upon a petition of a majority of the delegates representing the Annual Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in such petition, subject to the approval of all the Annual and Mission Conferences or Missions named in such petition at their annual sessions next succeeding the General Conference.

CHAPTER II

BOUNDARIES OF ANNUAL CONFERENCES, MISSION CONFERENCES, AND MISSIONS; ENABLING ACTS

I. AFRICA

¶ 541, § 1. *Annual Conferences*

LIBERIA CONFERENCE shall include the western coast of Africa north of the equator.

§ 2. *Mission Conferences and Missions*

(1) CONGO MISSION CONFERENCE shall include the work in the Belgian Congo.

(2) RHODESIA MISSION CONFERENCE shall include work in Rhodesia.

(3) SOUTHEAST AFRICA MISSION CONFERENCE shall include Portuguese East Africa and Portuguese work in the Transvaal.

(4) **ANGOLA MISSION CONFERENCE** shall include the work in West Africa south of the equator.

§ 3. *Enabling Acts*

(1) The *Angola Mission Conference*, during the next quadrennium, may organize as an Annual Conference subject to the usual Disciplinary conditions.

(2) *Rhodesia Mission Conference*, during the next quadrennium, may organize as an Annual Conference subject to the usual Disciplinary conditions.

II. EASTERN ASIA

¶ 542, § 1. *Annual Conferences*

(1) **CENTRAL CHINA CONFERENCE** shall include Central China, with its central station at the city of Nanking, on the Yangtse River, excluding the Kiangsi Annual Conference.

(2) **CHENG TU WEST CHINA CONFERENCE** shall include the counties: Chengtu, Whayang, Gintang, Jienyang, Tsiyang, Tsi-chung, Meikang, Lochi, Anyoh, and Chungkiang.

(3) **CHUNGKIANG WEST CHINA CONFERENCE** shall include the following counties: Bahsien, Kiangpeh, Pishan, Yungchwan, Jungchang, Lungchang, Hochwan, Wusheng, Tunknan, and Sui-ning.

(4) **FOOCHOW CONFERENCE** shall include the Fukien Province in China, excepting so much as is included within the Hinghua, the Yenping, and the South Fukien Annual Conferences.

(5) **HINGHUA CONFERENCE** shall include the counties of Putien and Sienyu and the adjoining territory where the Hinghua dialect is spoken.

(6) **KIANGSI CONFERENCE** shall include the province of Kiangsi and that portion of Anhwei Province west of a line drawn north and south through the west wall of the city of Anking, the capital of the province, and also the Hwangmei County in Hupeh Province.

(7) **KOREA CONFERENCE** shall include the work for Koreans in Korea and in Manchuria.

(8) **NORTH CHINA CONFERENCE** shall include that portion of Chinese Republic including the southern part of the Province of Fengtien and the northern part of the Province of Chili and the northern parts of the Provinces of Shantung and Honan.

(9) **SHANTUNG ANNUAL CONFERENCE** shall include the counties of Tsinan, Taian, Szsushui, Yenchow, Ningyang, Wen-shang, Chüfü, Tsouhsien, Feicheng, Laiwu, Tungping, Tsining, and Tunge, located in the central part of Shantung Province.

(10) **SOUTH FUKIEN CONFERENCE** shall include the counties of Yungchun, Tehwa, and Tatien.

(11) YENPING CONFERENCE shall include the Yenping Prefecture and the Kweihwa County of the Tingchow Prefecture, all territory being in Fukien Province.

§ 2. *Councils*

(1) Japan Mission Council shall include our work among the Japanese in the Japanese Empire and Manchuria.

III. EUROPE

¶ 543, § 1. *Annual Conferences*

(1) CENTRAL GERMANY CONFERENCE shall include the Free States of Saxony and Thuringia as well as the Province of Silesia including the towns of Halle and Dessau.

(2) DENMARK CONFERENCE shall include the Kingdom of Denmark.

(3) FINLAND CONFERENCE shall include the Republic of Finland.

(4) ITALY CONFERENCE shall include the Kingdom of Italy, and those parts of contiguous countries in which the Italian language is spoken.

(5) NORTH AFRICA CONFERENCE shall include the work in North Africa.

(6) NORTHEAST GERMANY CONFERENCE: In the west the boundary of the Northwest Conference: in the south, the boundary of the Central Germany Conference: in the east, the boundary of the German Republic.

(7) NORWAY CONFERENCE shall include the Kingdom of Norway.

(8) NORTHWEST GERMANY CONFERENCE: In the east the degree of the 11th longitude: in the south, the degree of the 52nd latitude to the boundary of the Southwest Germany Conference: in the west, the boundary of the German Republic.

(9) SOUTH GERMANY CONFERENCE: the geographical boundaries of the Free States of Bavaria (except the Palatinate and Wuerttemberg).

(10) SOUTHWEST GERMANY CONFERENCE: in the north, follow a line south of Lippe from Wesel to Hamm; in the east, from Hamm to Marburg, Gelnhausen, Mosbach, Pforzheim to Lahr: in the west, the boundaries of the German Republic.

(11) SWEDEN CONFERENCE shall include the Kingdom of Sweden.

(12) SWITZERLAND CONFERENCE shall include the Republic of Switzerland except the work among the Italian-speaking people.

§ 2. *Mission Conferences and Missions*

- (1) AUSTRIA MISSION CONFERENCE shall include Austria.
- (2) BALTIC AND SLAVIC MISSION shall include the Baltic and Slavic Republics contiguous to Russia.
- (3) BULGARIA MISSION CONFERENCE shall include Bulgaria.
- (4) FINLAND SWEDISH MISSION CONFERENCE shall include the Swedish work in Finland.
- (5) FRANCE MISSION CONFERENCE shall include the Republic of France.
- (6) HUNGARY MISSION CONFERENCE shall include Hungary.
- (7) JUGO-SLAVIA MISSION CONFERENCE shall include the work in Jugo-Slavia.
- (8) MADEIRA MISSION shall include the Madeira Islands.
- (9) RUSSIA MISSION CONFERENCE shall include the Republic of Russia.
- (10) SPAIN MISSION shall include the work in Spain.

§ 3. *Enabling Acts*

- (1) *Baltic and Slavic Mission*, during the next quadrennium may organize as an Annual Conference under the usual Disciplinary conditions, to be known as the Baltic and Slavic Annual Conference.
- (2) *Bulgaria Mission Conference*, during the next quadrennium, is authorized to organize as an Annual Conference, subject to the usual Disciplinary conditions.
- (3) *France Mission Conference*, during the next quadrennium, is authorized to organize as an Annual Conference, subject to the usual Disciplinary conditions.

IV. LATIN AMERICA

¶ 544, § 1. *Annual Conferénces*

- (1) CHILE CONFERENCE shall include the Republic of Chile.
- (2) EASTERN SOUTH AMERICA CONFERENCE shall include the republics of Argentina, Uruguay, Paraguay, and Brazil.
- (3) MEXICO CONFERENCE shall include the Republic of Mexico, except the States of Chihuahua and Sonora and the territory of Lower California; it shall also include Central America, except Costa Rica.

§ 2. *Mission Conferences and Missions*

- (1) BOLIVIA MISSION CONFERENCE shall include the Republic of Bolivia.
- (2) CENTRAL AMERICA MISSION CONFERENCE shall include Panama and Costa Rica.
- (3) NORTH ANDES MISSION CONFERENCE shall include Peru and Ecuador and all parts of South America not included in other organized Conferences and Missions.

V. SOUTHEASTERN ASIA

¶ 545, § 1. *Annual Conferences*

(1) MALAYA CONFERENCE shall include the Straits Settlements, the Malayan Peninsula, French Indo-China, and such adjacent islands or portions thereof, including Borneo, as are under British government or protection.

(2) PHILIPPINE ISLANDS CONFERENCE shall include the Philippine Archipelago and the Sulu Islands.

§ 2. *Mission Conferences and Missions*

(1) NETHERLANDS INDIES MISSION CONFERENCE shall include the Islands of Java, Sumatra, and such adjacent islands or portions thereof (including Borneo) as are not under British government or protection.

(2) NORTH SUMATRA MISSION shall include the Islands of Sumatra and Banka.

§ 3. *Enabling Acts*

(1) *North Sumatra Mission Conference* and the *Netherlands Indies Mission Conference* may, during the quadrennium, merge as one Mission Conference to be known as the Sumatra Mission Conference, said action to be subject to the usual Disciplinary conditions. It is understood that the proposed Mission Conference shall include the Islands of Sumatra and Banka.

(2) *North Sumatra Conference*, during the coming quadrennium, when twenty-five Full Members are on its roll, the presiding Bishop consenting and the Board of Foreign Missions approving, and two-thirds of the Members present agreeing, may be organized into an Annual Conference, to be named the Sumatra Conference and to have for its bounds the islands of Sumatra and Banka.

(3) *Philippine Islands Conference*, during the next quadrennium, may divide into two Conferences to be known as the Philippine Islands Conference and the Philippine Islands North Conference, the section from Manila to the Ilocano towns to constitute the former and all that territory north of said line to constitute the latter. This action is subject to the usual Disciplinary requirements.

(4) The present territory, membership and Conference members assigned to the Sind Baluchistan District of the Indus River Conference may be organized into a Mission Conference under the usual Disciplinary conditions.

VI. SOUTHERN ASIA

¶ 546, § 1. *Annual Conferences*

(1) BENGAL CONFERENCE shall include Bengal and Assam, and so much of Bihar and Orissa as do not lie within the bounds of the Lucknow Conference.

(2) BOMBAY CONFERENCE shall include that part of the Bombay Presidency embraced in the city and island of Bombay; that part of the civil districts of Thana, Nasik, West Khandesh, and East Khandesh which lies south of a straight line drawn from Dahanu on the Arabian Sea Coast northeasterly through Amalner to the Tapti River, and then east along said river to the eastern boundary of the Bombay Presidency; the civil districts of Poona Ahmednagar, Kolaba, Ratnagiri, Satara, and Sholapur; together with the Native States lying within these districts, south of the line above named and of the civil districts of Belgaum and Bijapur, and including Akalkot State. Also that part of Berar which lies south of the Gawalgarh Range, and such part of the Central Provinces as is included in the civil districts of Wardha, Nagour and Bhandara and that part of Chanda civil district which lies north of parallel $19^{\circ} 45'$ north latitude. Also that part of the Nizam's Dominions included in the civil districts of Aurangabad, Bhir, Osmanabad, Parabaini, and Nanded; that part of Adilabad civil district which lies north of parallel $19^{\circ} 45'$ north latitude and west of the proposed Changa-Warangal Railway; and that part of the Bidar civil district through the towns of Kanlas, Miraj Buzurg, and Mlaga to the southwestern corner, leaving Kanlas and Miraj Buzurg in South India Conference, and Mlaga in Bombay Conference.

(3) BURMA CONFERENCE. (Boundary not given.)

(4) CENTRAL PROVINCES CONFERENCE shall include all of the Central Provinces and the Feudatory States under the supervision of the Central Provinces Government except that portion of Berar south of the Gawalgarh Hills and Wardha, Nagpur, Bhandara, and Chanda Civil Districts; it shall include also such portions of the Central India Agency as lie south of the twenty-fifth parallel of north latitude and east of the seventy-sixth meridian of east longitude.

(5) HYDERABAD CONFERENCE. (Boundary not given.)

(6) GUJARAT CONFERENCE shall include Gujarat and all territory which is bounded on the north by the twenty-fifth meridian of latitude proceeding westward to the boundary of Sindh and eastward to the seventy-fifth meridian of longitude, thence south to the bounds of the Bombay Conference, following that boundary westward to the sea.

(7) INDUS RIVER CONFERENCE shall include Baluchistan; the Province of Sindh; such other parts of the Bombay Presidency as lie north of the twenty-fifth degree of latitude; such parts of the Rajputana and Central India Agencies as lie to the north of the twenty-fifth degree of latitude and west of the seventy-sixth meridian of longitude; and all of the Punjab save the portion which lies to the east and south of the southeastern boundary of the Patiala State from the point where it is intersected by the seventy-sixth meridian of longitude.

(8) LUCKNOW CONFERENCE shall include such parts of the Presidency of Agra and Oudh, as are not included in the North India Conference and the Northwest India Conference, the dividing line to the north and east of the Ganges to be the boundaries of the Unao, Lucknow, and Barabanki civil district, leaving these districts in the Lucknow Conference; to the south and west of the Ganges the boundary is to be a straight line from Farakhabad through Etawah to the border of the Gwalior State, said state to fall within the bounds of the Northwest India Conference; also Champaran, Saran, Muzaffarpur, Patna, Gaya, Dharbhanga, Monghyr, and Bhagalpur civil districts of Bihar, and such parts of the Shahabad civil district of Bihar as are not included in the Bhabua Mission.

(9) NORTH INDIA CONFERENCE shall include those parts of the Presidency of Agra and Oudh that lie between the Gogra and the Ganges Rivers, and north of the civil districts of Unao, Lucknow, and Barabanki.

(10) NORTHWEST INDIA CONFERENCE shall include the Province of Delhi; such parts of the Presidency of Agra and Oudh as lie west and southwest of the Ganges River and do not fall within the boundaries of the Lucknow Conference; such parts of the Rajputana and Central India Agencies as lie north of the twenty-fifth parallel of latitude and east of the seventy-sixth meridian of longitude; and such part of the Punjab as lies to the south and east of the Patiala State from the point where the seventy-sixth meridian of longitude touches its southern boundary line.

(11) SOUTH INDIA CONFERENCE shall include all that part of India which lies to the south of the Bengal Conference, the Bombay Conference, and the Central Provinces Conference.

§ 2. *Mission Conferences and Missions*

(1) BHABUA MISSION shall include the Bhabua subdivision of Bihar.

VII. UNITED STATES AND TERRITORIES

¶ 547, § 1. *Annual Conferences*

(1) ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama and in part of the State of Florida west of the Apalachicola River; and also the work among the white people within the territory of the Upper Mississippi Conference.

(2) ATLANTA CONFERENCE shall include the colored work in that part of the State of Georgia not included in the Savannah Conference.

(3) BALTIMORE CONFERENCE shall include the District of Columbia, the western shore of Maryland (except that part of

Garrett County lying west of the dividing ridge of the Allegheny Mountains, Grantsville, Swanton, Bayard, Blaine, and Gormanian); so much of the State of Pennsylvania as lies within Hancock, Flintstone, Union Grove, and Hyndman Circuits; the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant in the State of West Virginia; and that part of the State of Virginia lying between the Wilmington and West Virginia Conferences.

(4) BLUE RIDGE-ATLANTIC CONFERENCE shall include the work among the white people in the State of North Carolina, and in the counties of Mecklenberg, Brunswick, Greenville, Southampton, Nansemond, Norfolk, and Princess Anne in the State of Virginia; and in the counties of Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield in the State of South Carolina.

(5) CALIFORNIA CONFERENCE shall include all that part of the State of California and all that part of the State of Nevada lying north of the northern boundary of the Southern California Conference.

(6) CENTRAL ALABAMA CONFERENCE shall include the colored work in the State of Alabama and in that part of Florida west of the Apalachicola River.

(7) CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, Kentucky, Tennessee, and Indiana, except those appointments which belong at present to the Chicago Northwest German Conference; also the German work in western Pennsylvania.

(8) CENTRAL MISSOURI CONFERENCE shall include the colored work in the States of Missouri, Iowa, and that part of the State of Illinois lying west of the following line: Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all the towns on said line of railroad; thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River and all the colored work in North and South Dakota and Montana.

(9) CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County; and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

(10) CENTRAL NORTHWEST CONFERENCE shall include all the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River, and the Swedish work within the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, and Kansas; and also the Swedish work in Hamline, North Dakota; Globe, Missouri; and Denver, Colorado.

(11) CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of the counties of Bedford, Blair, that part of Cambria County not included in the Pittsburgh Conference, namely: Patton, Hastings, Bakerton, and Barnesboro, including Cherry Tree and Glen Campbell and Smithport in Indiana County, Clearfield County, north to Saint Marys, excepting so much of Clearfield County as is embraced in the Erie Conference; on the north by a line extending from Saint Marys eastward to Emporium, including Keating Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Costello, Wharton Circuit, Cross Fork, Hammersley Fort Circuit, Morris, Blackwell, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east line of Sullivan County, to the north line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg and that additional part of Dauphin County east from the city limits on the north to and including Paxonia, thence southward to Rutherford, thence west to the city of Harrisburg.

(12) CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

(13) The CHICAGO NORTHWEST CONFERENCE shall include the German work in the Upper Peninsula of Michigan; in the State of Wisconsin, except the appointments along the Mississippi River north of La Crosse; in the State of South Dakota; in the State of Iowa north of an east and west line passing along the south line of Clinton, including the City of Muscatine south of that line; in the State of Illinois north of an east and west line, passing along the north line of the city of Bloomington,

including the City of Danville, south of that line; in the State of Indiana west of the line between the counties of Saint Joseph and Elkhart and north of the line between Stark and Pulaski Counties.

(14) COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

(15) COLUMBIA RIVER CONFERENCE shall include all the work of the State of Washington east of the summit of the Cascade Mountains except Appleton, Goldendale, and White Salmon in Klickitat County; and in the State of Idaho, the Counties of Shoshone, Kootenai, Beneway, Bonner, Boundary, Latah, Nez Perce, Clearwater, Lewis, and that part of Idaho County lying north of a line running parallel with the Salmon River, ten miles south of said river; and in Oregon, Milton and Sunnyside (otherwise known as Roher Memorial) Charges.

(16) DAKOTA CONFERENCE shall include the State of South Dakota.

(17) DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting the colored work in the Boroughs of the Bronx and Manhattan in the City of New York; all of the eastern shore of Virginia, and all of the States of Maryland and Pennsylvania not including the Washington Conference.

(18) DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northeast corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

(19) DETROIT CONFERENCE shall include that part of the State of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said County; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of Charlevoix County; thence north to the Straits of Mackinaw including Mackinaw City. It shall also include the Upper Peninsula.

(20) EAST GERMAN CONFERENCE shall embrace all the German work east of the Allegheny Mountains, including all the German work in the State of New York.

(21) EAST TENNESSEE CONFERENCE shall include the colored work in that part of the State of Tennessee which is not in the Tennessee Conference; in that part of the State of Virginia

west of and including the counties of Carroll, Floyd, Montgomery, and Giles; and in the counties of Mercer, Wyoming, McDowell, Raleigh, Logan, and Mingo in the State of West Virginia; and the counties of Whitley, Knox, Bell, and Harlan in the State of Kentucky.

(22) EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

(23) ERIE CONFERENCE shall be bounded on the north by Lake Erie; on the east by a line commencing at the mouth of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the city of Bradford on said creek to the ridge dividing between the waters of Clarion and Sinnemahoning Creek; thence southward to Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, in the Grace Church, Punxsutawney Charge, and Hamilton in the Valier Charge, the Putneyville Society in the Putneyville Circuit, and that portion of the borough of Punxsutawney lying south and east of Mahoning Creek; thence across said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio State line to the place of beginning, excluding Orangeville Church.

(24) FLORIDA CONFERENCE shall include the colored work in the State of Florida except that part lying west of the Apalachicola River, and that part south of parallel twenty-nine.

(25) GENESEE CONFERENCE shall include all that part of the State of New York lying west of the Central New York Conference except that part of Chautauqua and Cattaraugus Counties which is now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in the State of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in the State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford; also the Norwegian and Danish work in the city of Buffalo.

(26) GEORGIA CONFERENCE shall include work among the white people in the State of Georgia.

(27) HOLSTON CONFERENCE shall include work among the white people in that part of the State of Tennessee not included in the Central Tennessee Conference; and including that part

of the State of Virginia embraced between the West Virginia and Blue Ridge-Atlantic Conferences.

(28) IDAHO CONFERENCE shall include all the State of Idaho not embraced in the Columbia River Conference, together with the following named territory of the State of Oregon; namely, the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

(29) ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Southern Illinois Conference and south of the following lines, namely: Beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest corner of Lee County; thence south to the Chicago, Burlington and Quincy Railway crossing of the Chicago, Rock Island and Pacific Railway; thence along said railway to Bureau Junction; thence to the Illinois River; thence up the said river to the mouth of the Kankakee River; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line; leaving Albany, Leon and Ottawa in the Rock River Conference, and Bureau Junction in the Illinois Conference.

(30) INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Maywood Road, West Indianapolis; thence north on Maywood Road and Tibbs Avenue to West Tenth Street and thence east to the LaFayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to State line of said county to the National Road; thence east on said road to State line; on the east by the State of Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

(31) IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to the Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island & Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

(32) KANSAS CONFERENCE shall include that part of the State of Kansas lying east of a line traversing the west boundary of Chautauqua, Elk, and Greenwood Counties; thence along the south and west boundary of Chase County to the south and west border of Morris County to the south boundary of Dickinson County; thence west to the sixth principal meridian; thence north to the Nebraska State line, excepting the Solomon City Circuit lying east of said line.

(33) KENTUCKY CONFERENCE shall include the work among the white people in the State of Kentucky.

(34) LEXINGTON CONFERENCE shall include the colored work in the States of Kentucky, Ohio, Michigan, Indiana, Illinois, Wisconsin and Minnesota, excepting so much of the State of Illinois as is included in the Central Missouri Conference, and excepting Whitley, Knox, Bell, and Harlan Counties in Kentucky.

(35) LINCOLN CONFERENCE shall include all the work among the colored people in the States of Nebraska, Kansas, Oklahoma, and Colorado.

(36) LITTLE ROCK CONFERENCE shall include the colored work in the State of Arkansas.

(37) LOUISIANA CONFERENCE shall include the colored work in the State of Louisiana.

(38) MAINE CONFERENCE shall include the State of Maine and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake, and the towns of Gorham and Berlin.

(39) MICHIGAN CONFERENCE shall include the State of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw.

(40) MINNESOTA CONFERENCE shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County; thence running west to the northwest corner of said county; thence south to the northeast corner of Ramsey County; thence following the line of Ramsey County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings & Dakota Railroad crosses the line of said county; thence following the line of the Hastings & Dakota Railroad to Ortnville; all towns on the Hastings & Dakota Railroad to be in the Northern Minnesota Conference. It shall also include the former Northern German Conference; the charges lying outside the boundaries of the Minnesota Conference

are to be transferred to the respective Conferences within whose boundaries they lie.

(41) MISSISSIPPI CONFERENCE shall include all the colored work in the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

(42) MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

(43) MONTANA STATE CONFERENCE shall include all the State of Montana.

(44) NEBRASKA CONFERENCE shall include all the State of Nebraska.

(45) NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with the Borough of Richmond, City of New York, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis & Monticello Railroad crosses the northern line of Forestburg township, in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans and Coolbaugh Charges.

(46) NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Mountains not included in the New Hampshire and New England Southern Conferences.

(47) NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton, and Quincy.

(48) NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

(49) NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely:

Commencing at Raritan Bay, thence up said bay and river to New Brunswick, at a point opposite the easterly boundary of the Borough of Highland Park, thence along the easterly, northerly, and westerly boundaries of said borough respectively, to the Raritan River, thence along the Raritan River to the westerly limits of the city of New Brunswick, thence southwest in a straight line to Lambertville on the Delaware River, including the city of New Brunswick, the Borough of Highland Park, and Lambertville Station.

(50) NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie, Newburgh, and Kingston Districts, and including Five Points Mission.

(51) NEW YORK EAST CONFERENCE shall include Long Island; those Charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue; west to the Harlem Railroad track; north to Mount Vernon; thence including Mount Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the State of Connecticut; thence following the State line, including Pound Ridge, to Sharon township; east to the Housatonic River; north to Canaan township; east to Winchester, excluding North Goshen; north to State line; east to the Connecticut River, and following the river to the Sound, and also excepting Five Points Mission.

(52) NORTH CAROLINA CONFERENCE shall include the colored work in the State of North Carolina and in that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottoway, Prince Edward, Charlotte, and Halifax, to the northeast corner of Pittsylvania; thence in a southerly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

(53) NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

(54) NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, excluding Lowell Heights and River Park Churches, South Bend, and thence by the Saint Joseph River to the Michigan

State line, including Logansport and all the towns on the National Road east of Indianapolis.

(55) NORTH-EAST OHIO CONFERENCE shall be bounded as follows: Beginning at the north point of the line separating Ohio from Pennsylvania; thence south along said line to the Ohio River, including Orangeville Church; thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta, Zanesville, and Dresden; thence westerly to the main road passing through Delaware and Marion, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and by the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church in the city of Delaware; also excluding the towns of Marion, Fremont and Upper Sandusky; thence east on the northern line of the State of Ohio to the place of beginning.

(56) NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

(57) NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and the counties of Saint Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the county of Madison as lies on and east of the New York, Ontario & Western Railroad, together with Cherry Valley, Springfield, and Richfield Springs in Otsego County, Saint Johnsville in Montgomery County, and Lassellsville, Oppenheim, and Stratford in Fulton County.

(58) NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the State line; on the east by the Saint Joseph River and the Michigan Road, including Lowell Heights and River Park Churches, South Bend, Indiana; on the south by the Indiana Conference, and on the west by Illinois, including all the towns on the Michigan Road except Logansport; and all the towns on the southern boundary, excluding Washington Street Church in Indianapolis.

(59) NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences.

(60) NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but including the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north

to the north line of said Lane County; thence west to the State line.

(61) NORWEGIAN AND DANISH CONFERENCE shall include all the Norwegian and Danish work between the Allegheny and Rocky Mountains except in the city of Buffalo.

(62) OHIO CONFERENCE shall be bounded as follows: Beginning at the northwest corner of the State of Ohio; thence east on the north line of the State of Ohio to a point due north of the mouth of the Sandusky River; thence south to and up said river to Upper Sandusky, excluding Port Clinton and Tiffin, and including Fremont and Upper Sandusky; thence in a southerly direction along the main road from Upper Sandusky through Marion to Delaware, Ohio, including the Wyandotte Church and Marion, Waldo and all of Delaware west of Sandusky Street except Asbury Church; thence in an easterly direction to Dresden, Ohio, excluding the Galena, Sunbury, Homer and Utica Circuits; thence down the Muskingum River to the Ohio River, including Dresden, Zanesville and Marietta, Ohio; thence down the Ohio River to the west line of the State of Ohio; thence north along said line to the place of beginning.

(63) OKLAHOMA CONFERENCE boundary shall begin at the southeast corner of Oklahoma at its intersection with Red River; thence with the meanders of said River to the northeast corner of Wichita County, Texas; thence south to the southeast corner of Wichita County, Texas; thence west to the east boundary line of New Mexico; thence north with the west line of Texas to its northwest corner; thence to its northeast corner; thence north to the boundary line between Oklahoma and Kansas; thence east to the northeast corner of Oklahoma; thence south with the east boundary line of Oklahoma to place of beginning.

(64) OREGON CONFERENCE shall include all of the State of Oregon not included in the Columbia River and the Inter-Mountain Conferences.

(65) PACIFIC GERMAN CONFERENCE shall include the German work of the States of Oregon, Washington, Idaho and Montana.

(66) PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River, on the south by the Pennsylvania State line, on the west by the Susquehanna River, excluding Harrisburg and the adjoining part of Dauphin County, extending east to Paxtonia and Rutherford included in the Central Pennsylvania Conference; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland, and the Beaver Meadows Circuit.

(67) PITTSBURGH CONFERENCE shall be bounded on the north by the Erie Conference; on the east by the Central Pennsylvania

Conference; on the south by the West Virginia Conference; on the west by the North-East Ohio Conference.

(68) PUGET SOUND CONFERENCE shall include all that part of the State of Washington lying west of the summit of the Cascade Mountains; all of Klickitat County except Bickleton and Alderdale, and all the work in the Territory of Alaska.

(69) ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of Central Illinois Conference, except East Dubuque. This Conference shall include the work among the Welsh people of the States of Illinois and Wisconsin.

(70) SAINT JOHNS RIVER CONFERENCE shall include the work among the white people in the State of Florida, excepting that portion lying west of the Apalachicola River.

(71) SAINT LOUIS CONFERENCE shall include that part of the State of Missouri lying south of the Missouri River and the work among the white people in the State of Arkansas.

(72) SAVANNAH CONFERENCE shall include the colored work in that part of the State of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties; that part of the Spalding County embracing Liberty Hill Circuit; all of Pike County except the Church known as Free Liberty; that part of the Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

(73) SOUTH CAROLINA CONFERENCE shall include the colored work in the State of South Carolina.

(74) SOUTHERN CONFERENCE shall include work with the white people in the States of Mississippi, Louisiana, and Texas with the exception of El Paso County, Texas, and that part of Texas north of a line drawn from the southeast corner of Wichita County due west to the east boundary of New Mexico.

(75) SOUTHERN CALIFORNIA CONFERENCE shall include that portion of the State of California lying south of the line beginning at the mouth of the Carmel River on Carmel Bay; thence in a direct line to the northwest corner of Fresno County; thence north to the northwest corner of Merced County; thence east and north along the north boundary of Merced County, including the Newman Circuit, to the point where said boundary intersects the middle fork of Merced River; thence, following the middle fork of Merced River, to the summit of the Sierra Nevada Mountains at the northwest corner of Inyo County; thence along the north line of said county to the California-Nevada State line; also that portion of the State of Nevada lying south of the line beginning at the point where the thirty-seventh parallel of north latitude intersects the California-Nevada State line; thence east along said parallel to the west line of Lincoln County, State of Nevada; thence north and east

along the line of Lincoln County to the Nevada-Utah State line. It shall also include Lower California and the State of Sonora in the Republic of Mexico, the State of Arizona; and Needles in the State of California.

(76) SOUTHERN ILLINOIS CONFERENCE shall include all that part of the State of Illinois south of the following line, namely: Beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said County to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County, leaving Herriek and Holiday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

(77) SOUTH FLORIDA CONFERENCE shall include the colored work in that part of the State of Florida lying south of the parallel twenty-nine, including New Smyrna, Daytona, Ormond, and DeLand.

(78) SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas and the Northwest Kansas Conferences; also Beaver, Cimarron, and Texas Counties in the State of Oklahoma.

(79) TENNESSEE CONFERENCE shall include the colored work in that portion of the State of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Picket in said State.

(80) TEXAS CONFERENCE shall include the colored work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Southern Pacific Railroad at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

(81) TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except Saint Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim,

Charlotteville, Eminence, Gilboa, Livingstonville, Summit and West Fulton); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison (except the towns of Granville and Hancock); Bennington (except the towns of Landgrove and Peru), Rutland (except Mechanicsville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Heraldsville), and in Chittenden County, the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston & Albany Railroad, and north of said line.

(82) UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi River to Davenport, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line, so as to include Iowa Falls; thence east on said line to the place of beginning.

(83) UPPER MISSISSIPPI CONFERENCE shall include the colored work in the State of Mississippi not included in the Mississippi Conference.

(84) VERMONT CONFERENCE shall include the State of Vermont, except that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

(85) WASHINGTON CONFERENCE shall include the colored work in western Maryland, the District of Columbia, the State of West Virginia, except the counties of Raleigh, Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

(86) WEST TEXAS CONFERENCE shall embrace the colored work in that part of the State of Texas which is not included in the Texas Conference.

(87) WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas

Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south by the Kentucky and Holston Conferences, including the counties of Highland, Augusta, Rockbridge, Botetourt, Allegheny, and Craig in the State of Virginia; on the east so as to include Bayard, Blaine, Gorman, Swanton and Grantsville Charges, to the Pennsylvania State line; thence westward along said State line to the place of beginning.

(88) WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

(89) WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

(90) WILMINGTON CONFERENCE shall include the State of Delaware, the eastern shore of Maryland, and all that part of the State of Virginia east of the Baltimore Conference.

(91) WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of township twenty; thence west on the said line to the east of range three; thence north on said line to the Michigan State line, excluding Avon Church, McFarland, Goodman Church, Brooklyn, and the town of Pine Grove in Portage County.

(92) WYOMING CONFERENCE shall include that portion of the southern part of the State of New York which is not included in the New York, New York East, Newark, Central New York and Genesee Conferences; and that part of the State of Pennsylvania which is bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

(93) WYOMING STATE CONFERENCE shall include the State of Wyoming.

§ 2. Mission Conferences and Missions

(1) HAWAII MISSION shall include the Hawaiian Islands.

(2) LATIN AMERICAN MISSION shall include the Mexicans, Spaniards, Italians, Filipinos, Portuguese, French, and other peoples speaking the Romance languages in the territory included in California, Lower California, Nevada, and that part of Ari-

zona lying west of the meridian of longitude 112 degrees west.

(3) PACIFIC CHINESE MISSION shall include all the Chinese work between the Mississippi River and the Pacific Ocean.

(4) PACIFIC JAPANESE MISSION shall include all the Japanese work west of the Mississippi River.

(5) PACIFIC SWEDISH MISSION CONFERENCE shall include the Swedish work in the States of California, Oregon, Washington, Utah, Nevada, Idaho, and Arizona, and that part of Montana west of the Rocky Mountains.

(6) PORTO RICO MISSION CONFERENCE shall include Porto Rico and the adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church or come under its care in any of the islands known as the West Indies.

(7) SOUTHWEST SPANISH MISSION shall include the States of New Mexico, Kansas, the southern portion of Colorado along the Denver and Rio Grande Railroad from Antonito to Durango, that portion of the State of Arizona lying east of Meridian 112 west longitude, and the States of Chihuahua and Sonora in the Republic of Mexico. This refers to the work among the Spanish-speaking people in the above mentioned states.

(8) UTAH MISSION shall include the State of Utah.

§ 3. *Enabling Acts.*

(1) The *Central Missouri, Lincoln, and Little Rock Conferences* may during the quadrennium form two Conferences instead of three, with the consent of the Bishop or Bishops presiding and under the usual Disciplinary conditions.

(2) *Eastern Swedish Conference* may merge with the new Central Northwest Conference with the consent of the Bishop or Bishops presiding and under the usual Disciplinary conditions.

(3) *Detroit and Michigan Conferences* may during the quadrennium organize the Districts with the county as the unit, subject to the approval of the Bishop or Bishops presiding, and the consent of the churches involved, under the usual Disciplinary provisions.

(4) *Georgia Conference* may, during the quadrennium, extend its boundaries so that they shall read: "Georgia Conference shall include work among the white people of the State of Georgia and of that portion of Florida situated between the State of Georgia and the line of the Seaboard Air Line Railway, extending from Fernandina, Fla., to Cedar Keys, Fla." The definition of Saint Johns River Conference boundaries is to be amended in accordance therewith. This action is subject to the usual Disciplinary conditions.

(5) *Latin-American Mission* and the *South-West Spanish Mission* may during this quadrennium unite to form one Mission to be known as the Latin-American Mission, under the usual Disciplinary conditions.

(6) The order for the dissolution of the New Mexico Conference and the organization of the work now constituting said Conference into the New Mexico Mission is hereby given. The Bishop given charge of said Conference in the fall of 1928 shall convene said Conference, attend to all necessary business, declare the Conference dissolved and proceed to organize the New Mexico Mission.

New Mexico Mission shall include the State of New Mexico, excepting Chama; also it shall include the County of El Paso, Texas, in the State of Texas.

(7) *New York and New York East Conferences* may during the quadrennium unite to form one Conference, with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(8) *Norwegian and Danish Conference* may during the quadrennium, should the Norwegian and Danish Mission dissolve, extend its boundaries to the Atlantic Coast; and instead of the wording "between the Allegheny and the Rocky Mountains" it shall read "between the Atlantic Coast and the Rocky Mountains." This action is subject to the usual Disciplinary conditions.

(9) *Pacific German Conference* may during the quadrennium unite with the Oregon Conference with the consent of the Bishop or Bishops presiding and under the usual Disciplinary conditions. It is expressly understood that this does not authorize the creation of a separate District for German work.

(10) *Puget Sound and Columbia River Conferences* may unite to form one Conference during the quadrennium with the consent of the Bishop or Bishops presiding and under the usual Disciplinary conditions.

(11) *Saint Louis and the Missouri Annual Conferences* may, during the quadrennium, merge into one Conference by a majority vote of the members of each Conference present and voting, and the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(12) The boundaries between the *Southwest Kansas and the Oklahoma Conferences* are to be adjusted during the quadrennium so that Dalhart, Texas, shall be included in the Oklahoma Conference. This action is to be with the consent of the Bishop or Bishops presiding, and under the usual Disciplinary conditions.

(13) *Texas Conference* during the quadrennium was given the privilege of adjusting its boundary so that it shall read as follows: The Texas Conference shall include the colored work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Southern Pacific Rail-

road at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns of said road.

¶ 548. NOTATIONS

§ 1. CENTRAL SWEDISH, the NORTHERN SWEDISH and the WESTERN SWEDISH CONFERENCES were merged under the name of the Central Northwest Conference, the said new Conference to meet in the fall for organization.

§ 2. OHIO and WEST OHIO CONFERENCES were merged under the name of the Ohio Conference. (See Ohio Conference for the new boundaries.)

§ 3. The following re-definition of the boundary between the Oklahoma and Southern Conferences was agreed to: "Beginning at the southeast corner of Oklahoma at its intersection with the Red River; thence with the meanders of said river to a point due north of the northeast corner of Wichita County, Texas; thence west to east boundary line of New Mexico; thence east to its northeast corner; thence north to boundary line between Kansas and Oklahoma; thence east to northeast corner of Oklahoma; thence south with east boundary line of Oklahoma to beginning." This agreement was signed by the delegations of the two Conferences.

§ 4. Enabling acts are in force for one quadrennium only and provided that the number of members in any adjoining Conference or Mission Conference shall not be diminished to less than twenty-five.

§ 5. The Chairman and Secretary of the Committee on Boundaries shall be the final authority in any question as to what the action of the Committee on Boundaries has been.

CHAPTER III

CENTRAL CONFERENCES

¶ 549. *Central Conferences in Europe*

(1) Central European Central Conference to consist of the Conferences and Mission Conferences comprising the Zurich Area.

(2) Mediterranean Central Conference to consist of the Conferences and Mission Conferences comprising the Paris Area.

(3) Northern European Central Conference to consist of the Conferences and Mission Conferences comprising the Stockholm Area.

¶ 550, § 1. *Eastern Asia Central Conference*

(1) Central China Annual Conference.

(2) Chengtu West China Annual Conference.

(3) Chungking West China Annual Conference.

- (4) Foochow Annual Conference.
- (5) Hinghua Annual Conference.
- (6) Japan Mission Council.
- (7) Kiangsi Annual Conference.
- (8) Korea Annual Conference.
- (9) North China Annual Conference.
- (10) Shantung Annual Conference.
- (11) South Fukien Annual Conference.
- (12) Yenping Annual Conference.

§ 2. *Southern Asia Central Conference*

- (1) Bengal Annual Conference.
- (2) Bhabua Mission.
- (3) Bombay Annual Conference.
- (4) Burma Annual Conference.
- (5) Central Provinces Annual Conference.
- (6) Gujarat Annual Conference.
- (7) Hyderabad Annual Conference.
- (8) Indus River Annual Conference.
- (9) Lucknow Annual Conference.
- (10) North India Annual Conference.
- (11) Northwest India Annual Conference.
- (12) South India Annual Conference.

§ 3. *Central Conference for Southeastern Asia*

- (1) Malaya Annual Conference.
- (2) Netherlands Indies Mission Conference.
- (3) North Sumatra Mission.
- (4) Philippine Islands Conference.

¶ 551. *South Africa Central Conference*

- (1) Angola Mission Conference.
- (2) Congo Mission Conference.
- (3) Rhodesia Mission Conference.
- (4) Southeast Africa Mission Conference.

¶ 552. *Central Conference for Latin America*

- (1) Bolivia Mission.
- (2) Central American Mission.
- (3) Chile Annual Conference.
- (4) Eastern South America Annual Conference.
- (5) Mexico Annual Conference.
- (6) North Andes Mission Conference.

V. TEMPORAL ECONOMY

REPORT No. 1. MEMBERSHIP REGISTER

Amend Paragraph 48 by the addition of Section 6 to read as follows:

Section 6. Each church shall provide in addition to such

records of membership, a Membership Register having space for home address and date and manner of admission into membership. Each person at the time of admission into membership shall be required to sign this register, which shall be a bound volume.

Adopted, May 9.

REPORT NO. 2. TRUSTEES OF THE METHODIST EPISCOPAL
CHURCH

Amend Paragraph 370 of the Discipline of 1924 to include after the words "United States of America" in the last line the words:

"and to intervene and take all necessary legal steps to safeguard and protect the interests and rights of the Methodist Episcopal Church anywhere in all matters relating to property and rights to property, whether arising by gift, devise or otherwise, or where held in trust or established for the benefit of the Methodist Episcopal Church or its membership; or abandoned church property where Annual Conference Trustees neglect to take necessary steps to protect the interests of the members of the Methodist Episcopal Church in such property."

So that the paragraph as amended shall read:

Paragraph 370. The Trustees of the Methodist Episcopal Church, located at Cincinnati, Ohio, and incorporated under the laws of the State of Ohio, pursuant to the action of the General Conference, should not be confounded with local Boards of Trustees of Church property referred to in Paragraphs 345-352 of the Discipline, which local Boards have the care only of Church property within the several Pastoral Charges to which they are related, and are amenable to their respective Quarterly Conferences. The Trustees of the Methodist Episcopal Church are constituted by the General Conference and made amenable thereto, in order that the Church may have competent representation in legal proceedings and have an authorized body to care for and administer all the property conveyed to it, or committed to it in trust, within the jurisdiction of the Methodist Episcopal Church of the United States of America, and to intervene and take all necessary legal steps to safeguard and protect the interests and rights of the Methodist Episcopal Church anywhere in all matters relating to property and rights to property, whether arising by gift, devise or otherwise, or where held in trust or established for the benefit of the Methodist Episcopal Church or its membership, or abandoned church property where Annual Conference trustees neglect to take necessary steps to protect the interests of the members of the Methodist Episcopal Church in such property.

It is further recommended, that the Articles of Incorpora-

tion be so amended as to give the Trustees of the Methodist Episcopal Church such additional authority.

Adopted, May 14.

REPORT No. 3. MINISTERIAL SUPPORT

Reporting on Memorial No. 469 on Ministerial Support, your committee recommends that Paragraph 90, Section 4, of the Discipline, reading as follows: "The amount raised for 'Ministerial Support' shall include the several sums raised for the support of the pastor, the support of the Conference Claimants, the support of the District Superintendent and the support of the Bishops; also the house rent paid for the pastor; or in case the pastor occupies a parsonage, a sum equal to a fair rental of the parsonage. Missionary appropriations should not be included. If desired, separate columns may be used for House Rent and for Traveling Expenses," be changed to read as follows: Paragraph 90, Section 4: "The amount raised for 'Ministerial Support' shall include the several sums raised by the charge for the support of the Pastor, District Superintendent, Bishops and Conference Claimants, also house rent paid by the charge for the pastor or a fair rental value, if the pastor occupies a parsonage. It shall not include any moneys paid by the Board of Home Missions and Church Extension or City or District or Conference Missionary or Sustentation Societies, or Board of Foreign Missions."

Adopted, May 9.

REPORT No. 4. JASON LEE CENTENNIAL

Answering Memorial 171 signed by Carl G. Doney et al. on subject of Jason Lee Centennial, we report as follows:

Whereas, in 1934 will occur the one hundredth anniversary of the coming of Jason Lee and his co-laborers to the Pacific Northwest, in response to the red men's call for the "Book of Heaven," and

Whereas, this marks the beginning of the Old Oregon Mission from whence proceeded the heroic spirit of consecrated pioneers, which has given Christian quality and character to a vast territory, and

Whereas, the fruits of this enterprise are seen in the churches and colleges, in homes, hospitals and other enterprises of Kingdom building, and

Whereas, history records few if any movements more epochal or more charged with inspiring romance,

Therefore, be it resolved, that the General Conference of the Methodist Episcopal Church of 1928 approve the commemoration of this event by a celebration which shall recall appropri-

ately the mighty heroism of our Missionary fathers, and be a challenge to the followers of Christ to-day.

Adopted, May 10.

REPORT NO. 5. STEWARDSHIP ORGANIZATION IN LOCAL CHURCH

In consideration of Memorial 228 signed by J. M. M. Gray and others, we report as follows:

STEWARDSHIP ORGANIZATION IN LOCAL CHURCH

Whereas, our chief pastors in the Episcopal Address express the growing conviction of the Church that "some form of organized stewardship in the local church is essential if the best results are to be secured," and also express the hope that "the General Conference may discover a plan for the crystallization of the conviction of our people on this vital question," and

Whereas, such organization appears to us to afford enlarged opportunity for leading all our people toward that devotion which utterly and gladly yields to God self and all it holds,

Resolved, that the Benevolence Boards be instructed to make an adequate plan for instruction and promotion of stewardship organization in the local church.

Adopted, May 10.

REPORT NO. 6. SALE OF ABANDONED CHURCH PROPERTY

In consideration of Memorial 377, signed by J. Phelps Hand, of the Baltimore Conference, and others, your Committee reports as follows:

We recommend that Paragraph 362 of the Discipline, which reads as follows: "Whenever a local society in the United States is no longer able to maintain itself without encumbering or making liable its real estate for current expenses, or whenever by reason of the reduction of its membership or the changing character of the community or population which the church is intended to serve, it shall become desirable or necessary to discontinue or abandon such location, it shall be the duty of the trustees and members of such local society, when so authorized and directed by a two-thirds vote of the Annual Conference within the bounds of which it is located, and with the consent of the Resident Bishop and of a majority of the District Superintendents, to sell such property and pay over the proceeds to the said Annual Conference; or at the option of said local society to convey such property to the Annual Conference; subject, however, to return in the same manner and upon the same contingencies as named in Paragraph 360"; be changed as follows:

By inserting in line 7, after the word "serve," the words "or whenever by reason of the overlapping of fields of service in the same territory by Protestant denominations."

By striking out the word "become" in line 7, and substituting the word "seem."

In line 8, after the word "location," strike out "it shall be the duty of the trustees and the members of such local society, when so authorized and directed by a two-thirds vote of the Annual Conference within the bounds of which it is located, and with the consent of the Resident Bishop and of a majority of the District Superintendents," and insert the words "the District Superintendent of the District within whose bounds the society is located shall call together the district Board of Church Location for a thorough study of the situation. If, in the judgment of this Board of Church Location, the discontinuance or abandonment of said location shall seem to be for the best interest of the Methodist Episcopal Church, the district Board of Church Location shall so report to the Annual Conference at its next session. If the Annual Conference, with the consent of the Resident Bishop and of a majority of the District Superintendents, shall authorize and direct, by a two-thirds vote, the discontinuance or abandonment of said location, it shall be the duty of the trustees and members of said local society."

The paragraph, as amended, will then read:

"Whenever a local society in the United States is no longer able to maintain itself without encumbering or making liable its real estate for current expenses, or whenever by reason of the reduction of its membership or the changing character of the community, or whenever by reason of the overlapping of fields of service in the same territory by Protestant denominations, it shall seem desirable or necessary to discontinue or abandon such location, the District Superintendent of the district within whose bounds the society is located shall call together the district Board of Church Location for a thorough study of the situation. If, in the judgment of the Board of Church Location, the discontinuance or abandonment of said location shall seem to be for the best interest of the Methodist Episcopal Church, this Board of Church Location shall so report to the Annual Conference at its next session. If the Annual Conference, with the consent of the presiding or resident Bishop, and of the majority of the District Superintendents shall authorize and direct by a two-thirds vote of the Annual Conference, the discontinuance of said location, it shall be the duty of the Trustees of said local society to sell such property upon such terms as may be determined by the Annual Conference, and if, for any reason, the said local Board of Trustees refuses, or is unable to act in such matter, the Board of Trustees of the Annual Conference is hereby authorized and em-

powered to sell and convey said property in accordance with the directions of the Annual Conference.

"The proceeds of the sale of such property shall be paid to the Annual Conference to be held and used by it in accordance with the provisions of the Discipline.

"Provided, however, that said local society may elect, in the first instance, to convey such property to the Annual Conference and in such event, said Annual Conference shall sell or administer such property in accordance with the provisions of the Discipline."

Adopted, May 12.

REPORT NO. 8. ADMISSION OF LAYMEN TO ANNUAL CONFERENCES

PROPOSED AMENDMENT TO THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH

(As found in the Discipline of 1924)

Amend Division III, Articles of Organization and Government, Chapter I, Pastoral Charges, Quarterly and Annual Conferences, as follows:

In the title of Chapter I, after the word "Quarterly" insert a comma, and strike out the word "and," and after the word "Annual" add the words "and Lay Conferences," so that the title of Chapter I, amended, will read

"Pastoral Charges, Quarterly, Annual and Lay Conferences."

Amend Division III, Chapter I, Article III—Annual Conferences, Paragraph 36, as follows:

Add to the present article the following words: "There shall be reserved to the Annual Conferences the right to vote on Constitutional Amendments, the election of Ministerial delegates to General Conference, all matters relating to the character and Conference relations of its members, and the ordination of ministers," so that the Paragraph as amended shall read as follows:

"Paragraph 36. The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend. There shall be reserved to the Annual Conferences the right to vote on Constitutional Amendments, the election of Ministerial delegates to General Conference, all matters relating to the character and Conference relations of its members, and the ordination of Ministers."

Add a new Article after Paragraph 36 of the Discipline, as follows:

ARTICLE IV. LAY CONFERENCES

"Paragraph 37, Section 1. A Lay Conference shall be organized within the bounds of each Annual Conference to meet at the seat, and during some part of the time of the session of the Annual Conference, for the purpose of considering and acting upon matters relating to Lay Activities and such matters as the General Conference may direct. The Lay Conference shall be composed of lay members, one from each pastoral charge within the bounds of the Annual Conference, elected by the lay members of the charge, over twenty-one years of age, in such manner as the General Conference may direct. Each pastoral charge shall, also, in the same manner, elect one alternate.

"Section 2. The Lay Conference shall meet with the Annual Conference to consider and act upon all business other than those matters reserved to the Annual Conference as specified in Paragraph 36, of Article III, Division III, entitled 'Articles of Organization and Government,' and those matters that relate wholly to lay activities.

"Section 3. The Ministerial and Lay members of the united sessions shall deliberate as one body. They shall also vote as one body, except when requested by one third of either order present and voting; then the vote on any question shall be taken by separate orders, and a majority of each order shall be required to pass a measure.

"Section 4. Qualifications for laymen admitted into any Annual Conference within the boundaries of a Central Conference may be determined by the Central Conference in which the Annual Conference is located."

Renumber the present Paragraphs 37 and 38, Discipline, 1924, so as to be numbered 38 and 39. Substitute for the present Paragraph No. 39, the following:

ARTICLE III. LAY DELEGATES

"Paragraph 40, Section 1. Each Lay Conference shall be entitled to as many Delegates and Reserve Delegates to the General Conference as there are Ministerial Delegates and Reserve Delegates from the Annual Conference.

"Section 2. Such Lay Delegates shall be elected by ballot at the session of the Lay Conference immediately preceding the General Conference. They shall be lay members twenty-five years of age or over, holding membership within the bounds of the Annual Conference, and having been lay members of the Church five years next preceding their election. Delegates-elect, who cease to be members of the Church within the bounds of the Lay Conference by which they were elected, shall not be entitled to seats in the General Conference."

(End of Constitutional Changes)

RESOLUTIONS AND SUPPLEMENTAL LEGISLATION

Be It Resolved: That should these proposed amendments receive the necessary recommendation of the General Conference, they shall be submitted to the several Annual and Lay Electoral Conferences in the calendar year of 1929, for their concurrence, said Electoral Conferences to be called by the Board of Bishops.

If and when the Annual and Lay Electoral Conferences shall have approved these amendments by the necessary majority, the Bishops shall announce this fact through the Church press, and these constitutional enactments shall be thereafter operative under the provisions of Chapter III, Paragraphs 93 and 94, renumbered 94 and 95. Said sections to be amended as follows: Strike out the word "Electoral" wherever found throughout the Discipline and change the divisions of Chapter III, and Sections 1 and 5 to read as follows:

CHAPTER III. LAY CONFERENCES

I. Election of Members to Lay Conferences

"Paragraph 94, Section 1. The first or second or third Quarterly Conference of each Charge shall appoint one Judge of Election and two Tellers, who shall constitute the Election Board of the Charge; provided the said Charge be composed of but one Church. The Election Board shall fix the time and place for holding an election for one Lay Member to the Lay Conference, and one Reserve Lay Member in accordance with the provisions of Division III, Chapter I, Article IV of the Constitution of the Church."

Sections 2, 3, and 4 of the said paragraph remain unchanged.

"Section 5. The Secretary of the Fourth Quarterly Conference shall certify the result of the ballot without delay to the Secretary of the preceding Lay Conference, or to any other person designated by said Conference, to prepare the roll for the ensuing Lay Conference. Said certificate shall contain the name of the Lay Member and of the Reserve Member elected, the post office of each and the name of the Pastoral Charge."

Change the present Paragraph 94 to read as follows:

CHAPTER II. THE LAY CONFERENCE

"Paragraph 95, Section 1. The Lay Conference shall convene Friday and Saturday of the session of the Annual Conference, or at such time as the two bodies may determine. It shall choose its own officers, make its own rules, and hold sessions for the consideration of Lay activities, for voting on constitutional changes, and for the election, quadrennially, of Delegates and Reserve Delegates to the General Conference.

"Section 2. The presiding officers of the Annual and Lay

Conferences shall fix the time for the United Sessions of the two bodies, and the officers of the Annual Conference shall be the officers of the said sessions."

Be It Resolved: That if the proposed amendments and the suggested revisions of the present Paragraphs, 93 and 94, Discipline, 1924, are approved by this General Conference, the said amendments and proposed revisions shall be printed in the Appendix of the Discipline of 1928, and all items in the Discipline contrary to these provisions shall be repealed.

Adopted, May 28.

REPORT NO. 9. TRUSTEES OF JOHN STREET CHURCH

In accordance with the provision of the charter of the John Street Methodist Episcopal Church, and with the Discipline, Section 561, whereby the nine trustees are to be elected by the General Conference, we respectfully present the nominations made for trustees of the John Street Methodist Episcopal Church for the coming quadrennium.

These nominations are presented on behalf of the Board of Trustees in accordance with their action, as contained in the Handbook for 1928, page 590, as follows (alphabetically arranged): S. Parkes Cadman; H. K. Carroll; John W. Crawford; Carl H. Fowler; William H. Kennedy; Joseph B. Morrell; William J. Stitt; Paul Sturtevant, and William H. Van Benschoten.

Adopted, May 17.

REPORT NO. 10. LADIES' AID SOCIETIES

Considering a Memorial from Maine Conference seeking a change in Paragraph 378 of the Discipline, to include the term "spiritual," your Committee reports that:

Whereas, Paragraph 378 of the Discipline reads, "For the promotion of the social and financial interests of the Churches, Ladies' Aid Societies, or Societies of similar designation and purpose, may be organized in the local Charge, which Societies shall be under the control of the Quarterly Conference."

We recommend that it shall be changed to read, "For the promotion of the financial, social and spiritual interests of the Church. . . ."

Adopted, May 17.

REPORT NO. 13. STATISTICAL REPORTS

Considering Memorial No. 463, your Committee recommends that:

Paragraph 88, Section 3, "An Annual Conference may allow a pastor to present a separate report for each Church or Society in his pastoral charge."

Be changed to read as follows:

"Section 3, An Annual Conference may require each pastor to present a separate report for each Church or Society in his pastoral charge, to be used as a supplemental report within the Conference, but the report shall be by charges for the Annual Conference and general minutes."

Adopted, May 23.

REPORT NO. 14. REORGANIZATION OF CHURCH

In recognition of Memorial No. 774, signed by J. Phelps Hand and others, your Committee recommends:

That Paragraph 360, of the Discipline, which reads as follows:

"If the trustees of Church property, or any of them, have advanced any sum or sums of money, or are responsible for any sum or sums of money, on account of said property, and they, the said trustees, are obliged to pay the said sums of money, they or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises, or by selling the said premises, after notice given to the Pastor or Minister of the congregation attending divine service or their successors, within one year after such notice is given. If such mortgaging or sale take place, the said trustees or their successors, after paying the debts and other expenses which are due from the money arising from such mortgaging or sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property, for the use of the Church, to the Annual Conference within whose bounds such property is located; and in case of a reorganization of said society, and the erection of a new Church building within five years after such transfer of funds, then the said Annual Conference shall repay the said new corporation the moneys which it has received from the Church or society," be changed as follows:

In line 22, of the paragraph, after the word "building" insert the words "on a site to be selected in accordance with the provisions of Paragraph 448."

The amended paragraph will then read:

"If the trustees of Church property, or any of them, have advanced any sum or sums of money, or are responsible for any sum or sums of money, on account of said property, and they, the said trustees, are obliged to pay said sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money, by a mortgage on the said premises, or by selling the said premises, after notice given to the superintendent, pastor and, or minister of the congregation attending divine service on the said premises, if the money due be not paid to the said trustees, or their successors, within one year after such notice is given. If such mortgaging or sale take place, the said trustees or their successors, after paying the debts and other

expenses which are due from the money arising from such mortgaging or sale, shall pay the balance to the Annual Conference within whose bounds such property is located, provided that the money be not applied to the purchase or improvement of other property for the use of the Church. In case of reorganization of said society, and the erection of a new Church building, on a site to be selected in accordance with the provisions of Paragraph 448, within five years after such transfer of funds, then the said Annual Conference shall repay the said new corporation the moneys which it has received from the Church or society."

Adopted, May 23.

REPORT No. 15. STATISTICAL REPORTS

Answering Memorial No. 591, signed by J. J. Bushnell, et al., your Committee recommends that Paragraph 88 be amended by inserting after Article 4, the following words:

"Article 5. In making his report to the treasurer of the Annual Conference, the pastor shall indicate the amount paid from his charge to the district superintendent, and shall include cash, or a proper voucher therefor."

Further amend said Paragraph 88, by renumbering the following sections, to wit:

The present Section 5 shall become Section 6.

The present Section 6 shall become Section 7, etc.

Adopted, May 23.

REPORT No. 17. CHURCH UNION IN KOREA

Considering Memorial No. 493 from the Korea Annual Conference, which reads as follows:

"Under the blessing of God the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea, has grown and prospered until in the two Annual Conferences there are now 63,866 adherents, including 28,430 baptized members, 7,193 probationers and 288 employed preachers. For these results, first of all we give thanks to God who has so manifestly guided and empowered His servants who have labored in this field. We also record our deep gratitude to the missionaries and the Boards of Missions that have made possible these great accomplishments.

"In presenting this memorial, we wish it clearly understood that there is no lack of appreciation for the work of the missionaries and the Mission Boards, and no desire to sever the cordial relations which have existed and do now exist between the Church in America and the Church in Korea. It is our belief that for many years to come the service of the missionaries and the financial assistance of the Mission Boards will be needed in Korea.

"However, there is a strong conviction among preachers and members that the two Methodist Conferences in Korea should be organically united. The existence of two Methodist Churches in Korea calls for the constant defense before the non-Christians. It is our conviction that the many new and pressing problems which now confront the kingdom of Christ in Korea can best be met and solved by a united, self-governing Church, and that such a Church would be the most powerful agency for the great work of evangelization yet to be done in this land.

"Therefore, the Korea Annual Conference of the Methodist Episcopal Church respectfully memorialize the General Conference:

"1. To authorize the Korea Annual Conference of the Methodist Episcopal Church to be united with the Korea Annual Conference of the Methodist Episcopal Church, South, and to be organized into the Methodist Church in Korea, provided such authorization is also given by the General Conference of the Methodist Episcopal Church, South, to its Korea Annual Conference.

"2. To request the Bishops to appoint a Commission to meet with a like Commission of the General Conference of the Methodist Episcopal Church, South, and with a similar Commission from the two Annual Conferences in Korea, which Joint Commission shall be authorized to formulate a basis of union, to call an Autonomous Conference in Korea, and to perform such other acts as may be necessary in the organization of the Methodist Church in Korea.

"3. To instruct the Joint Commission in preparing the basis of union and planning the organization of the Methodist Church in Korea to provide for continued organic relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South.

"4. To authorize the Commission to draw on the General Conference Expense Fund for the expenses incurred."

Your Committee recommends concurrence in this memorial.

Adopted, May 18.

REPORT No. 21. WORLD SERVICE COMMISSION CHAPTER II. WORLD SERVICE

Article I. World Service Commission

Paragraph 407, Section 1. Composition and Election. There shall be a World Service Commission composed as follows:

One Layman and one Minister from each Episcopal Area in the United States, nominated by the General Conference delegates of the respective areas and elected by the General Conference; six members at large, three Ministers and three Laymen, nominated by the Bishops and elected by the General

Conference; and three Bishops, elected by the Bishops. The Commission shall be elected for the quadrennium. Vacancies in the Episcopal membership of the Commission shall be filled by the Bishops. Other vacancies shall be filled by the Executive Committee from the respective group or groups in which such vacancies occur. With the exception of the Bishops, no member of the World Service Commission shall have official connection with any of the Constituent Boards, or be employed in an administrative capacity by any Institution or Agency receiving financial support from a Constituent Board.

As advisory members there shall be one representative of the American Bible Society, two members each from the Woman's Home Missionary Society and the Woman's Foreign Missionary Society of the Methodist Episcopal Church; three representatives from the fields outside the United States to be appointed by the Bishops annually from such representatives of these fields as may happen to be in the United States at the time of the meeting of the Commission, and the Executive Secretaries of the constituent Benevolent Boards.

Section 2. Officers. The officers of the World Service Commission shall be a President, a Vice-President, and a Recording Secretary, elected annually by the Commission. Their duties shall be such as are usually connected with these offices.

The Commission shall elect for the Quadrennium a Treasurer who shall be an advisory member of the Commission and of the Co-operating Staff. It shall establish a central receiving treasury which shall receive and disburse to the several Boards according to the ratio of funds established by the Commission.

Section 3. Meetings. The World Service Commission shall meet annually at such time and place as it may determine. Special meetings may be called by the Executive Committee or upon the request of one fourth of the members of the Commission.

Section 4. Executive Committee. There shall be an Executive Committee of fifteen, elected from the membership of the Commission; at least two members of the Executive Committee shall be Bishops. The General Secretaries of the respective Boards shall be advisory members of the Executive Committee.

The Executive Committee shall meet at least Quarterly and shall represent the Commission and exercise its powers in the interim of the meetings of the Commission, but it shall not take action contrary to, or in conflict with any action or policy of the World Service Commission.

Section 5. Authority and Functions

The World Service Commission shall have authority to:

1. Fix total budget for Constituent Boards.
2. Fix plan and ratio of division of funds.

3. Determine all questions of Credit including designated gifts under conditions herinafter provided.

4. Correlate work of Boards in interest of co-operation, economy and efficiency.

5. Aid in standardizing annuity rates.

6. Decide questions of common policy of Boards so as to prevent needless overlapping in presentation to the churches.

7. Aid and encourage formation of World Service Councils in Areas, Districts and local Churches.

8. Set up from the income of the regular funds an Equalization Fund for the relief of any board which might otherwise suffer through shortage of funds.

9. Present to the next General Conference a report of its activities and suggest a program for the quadrennium next succeeding.

Section 6. Gifts and Credits

1. Regular Budget Gifts. (a) Pastors and officials shall constantly emphasize through the Church and in the mind of our membership, that effective and wisely directed administration of our benevolences depends upon their securing the largest possible amount for the funds to be distributed among the Constituent Boards. (b) The ratio of the amount of the approved asking for any Board to the total approved askings for all the Boards shall determine the percentage of the distribution of regular funds to each Board. Total undesignated receipts for World Service, together with funds raised by the Parish Plan for work at home or abroad, shall be distributed among the several Boards in accordance with the ratios fixed by the World Service Commission in agreement with the preceding provisions. It is understood that the term Parish Plan is intended to cover all gifts made by a local Church or any organization within a local Church or other groups which gifts are to be applied to some specific work or project within the regular program and budget of any Constituent Board.

2. Special Gifts. Gifts by individual donors to specific objects under any Constituent Board, if and when accepted by the Board, shall be applied directly to the object specified, and shall not be shared in any proportionate distribution among the several Boards. No Bishop, District Superintendent, District, Church, Pastor, Treasurer, Official Board, or any other person or group shall designate or report as designated money which has been contributed without designation by the donor at time the gift is made.

3. Credit. (a) Regular World Service credit shall be given to the local Church on its apportionment for all payments to World Service, either regular budget gifts or special gifts, if and when accepted by any Constituent Board subject to such

regulations as the World Service Commission may from time to time establish, excepting that such credit shall not be given for moneys received from bequests or estate notes, or for permanent funds, or subject to annuity contract.

(b) Annuities, bequests, the proceeds of estate notes and gifts to permanent funds shall be acknowledged by what shall be known as an "Honor Voucher" and shall be listed in an additional World Service Column in the Conference Minutes headed "Annuities, Bequests, etc."

(c) When a Bishop or any General Officer or any representative of any Constituent Board shall receive money for the support of the work of the Board from the membership or Constituency of any local Church he shall be required to account for the same to the Board or to the Treasurer of the World Service Commission and shall issue a receipt for the amount to the donor or the donor's pastor. When the amount shall have been duly accredited by the Board or the Treasurer of the World Service Commission, a World Service Voucher shall be issued to the local church.

Section 7. Equalization Fund. The World Service Commission shall be authorized to set aside, if needed, out of undesignated moneys, an equalization fund for the relief of any Board which, through shortage of income, is suffering hardship. It is understood that such relief is for the purpose of meeting a bona fide necessity. Such fund shall not at any time exceed two per cent of the annual designated income. Any unused portion of the equalization fund shall be distributed to the Constituent Boards at the end of each World Service fiscal year, in accordance with the established ratio.

Section 8. Expenses. The expenses of the World Service Commission and of the Central Treasury shall be paid out of World Service Receipts.

Article II. Promotional Agencies

Paragraph 408, Section 1. Co-operating Constituent Boards. There shall be the following units of service, otherwise called the Boards:

1. Board of Foreign Missions.
2. Board of Home Missions and Church Extension.
3. Board of Education.
4. Board of Pensions and Relief.
5. Board of Temperance, Prohibition and Public Morals.
6. Board of Hospitals, Homes and Deaconess Work.
7. There shall be included the responsibility of the Methodist Episcopal Church to the American Bible Society.

Section 2. Co-operating Staff. The Corresponding Secretaries of the Constituent Boards shall constitute a co-operating staff, for the education and the cultivation of the field—for

which education and cultivation they shall be responsible. Under this staff shall be such departments as the staff may determine. The Constituent Boards shall operate as they may plan in this staff, through the regularly constituted officials, including Bishops, district superintendents, pastors and local Church councils or Committees.

Section 3. The Co-operating Staff shall elect an executive secretary from outside their own number who shall work under their direction.

Section 4. Expenses. The expenses of the co-operative work of the Constituent Boards shall be borne by the respective Boards on the basis of the total amount received by each from regular and special gifts for which World Service Credit is authorized. The total budget of such expenses shall be determined by the Secretaries of the Constituent Boards subject to the approval of the World Service Commission.

Article III. Local Organization

Paragraph 409, Section 1. World Service Councils.

(a) There shall be a World Service Area Council in each Area of the United States, consisting of the resident Bishop, District Superintendents, members of the World Service Commission resident within the Area, one Minister, and one Layman from each District, and such other Area representatives as may be nominated by the Bishop and District Superintendents and approved by the Council. The Ministers shall be elected annually by the Conference or District which they represent, provided, however, that in the interest of economy in the very extensive Areas a reduced representation may be formed as may be agreed upon by the Bishop and the District Superintendents of the Area. The Laymen shall be elected annually by the Laymen's Association, or in such other manner as may be locally determined.

(b) There shall be a World Service Council in each District and local Church, to be constituted as the World Service Commission may advise or the District or Church may determine. In the District Council, Ministers and Laymen shall be represented in equal numbers. An Annual Conference Council may be organized where desired.

Section 2. When the World Service Commission has fixed the total budget of the askings for the Constituent Boards, it shall inform the Area World Service Council, through the resident Bishop, what the proportionate share of that Area is, listing the askings separately for each Constituent Board. These amounts shall then be considered by the Area Council, and the amounts to be asked of each District determined. The District Council shall then fix the askings to be made of the several

Charges listing the askings separately for each Constituent Board according to the ratios established.

The District Superintendent, at the next Quarterly Conference, following his receipt of the askings of his District, shall request each Quarterly Conference to set a sum for the giving to World Service for the current year, urging each Charge to make its goal a reasonable advance over the giving of the previous year.

Section 3. The Local Church World Service Council, in harmony with other local Church organizations, is urged to arrange for an Annual Every-Member canvass for the World Service budget, after it has conducted a thorough campaign of education covering the needs of the Constituent Boards. The collections shall be remitted monthly to the Central World Service Treasury.

Section 4. It shall be the duty of the Area, District and Local Church Councils to promote the program of World Service in co-operation with the other organized agencies of the Church. These Councils shall represent the needs of the various causes of the Constituent Boards.

Section 5. In fields outside the United States. In territories that have a Central Conference, authorization is given to create a Central World Service Council. Such Council shall consist of the Bishop or Bishops, resident in the territory concerned, and at least five other members chosen in such a manner as the Central Conference shall determine. Such Council shall have such authority and functions as the Central Conference shall prescribe.

Section 6. All expenses of the Area World Service Councils shall be provided for by the respective Areas.

Section 7. Each Area shall determine whether it desires an Area Secretary, and if one is desired he shall be supported by the Area in such manner as it may devise.

Adopted, May 26.

REPORT NO. 22. QUARTERLY CONFERENCE BUSINESS

¶ 104, § 1. The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Class or Unit Leaders, Deaconesses serving the local charge, Trustees, Stewards, and, provided they are members of the Church in the Charge, the Secretaries or Directors who are elected by the Quarterly Conference, and the Presidents or Superintendents of local church organizations who are approved by the Quarterly Conference, for membership therein.

§ 2. In a local charge under the supervision of, or aided by, a City Missionary Society, there may be not more than three additional members of the Quarterly Conference, elected by the

Society, to be approved by the Quarterly Conference. (See ¶¶ 441, 442.)

§ 3. There may also be lay members, designated by the Bishop in charge, who are appointed to serve the Board of Foreign Missions, the Woman's Foreign Missionary Society or in Deaconess Work.

¶ 105, § 1. The District Superintendent shall preside in the Quarterly Conference; or, he may appoint a Traveling Elder to preside. In the absence of the District Superintendent and Traveling Elder so appointed, the Pastor shall preside.

¶ 106. When District Conferences are held in accordance with ¶¶ 97-102, the powers given to the District Conferences shall not be exercised by the Quarterly Conferences. Otherwise the powers of the Quarterly Conference shall remain as hereinafter provided.

¶ 107. The regular business of the Quarterly Conference shall be:

§ 1. To take cognizance of all Local Preachers and Exhorters in the Pastoral Charge as provided in ¶¶ 219-228.

§ 2. To elect, by ballot, provided their election is not subject to State law or to petition of members (see ¶¶ 345-349), the Trustees of Church Property, and to approve for membership in the Quarterly Conference Trustees otherwise elected, and annually to receive a report from the Trustees.

OFFICERS

§ 3. To elect the officers of the church as follows:

1. Recording Steward who shall be the Secretary of the Quarterly Conference, keeping accurate record of its proceedings, issuing certificates required of the Quarterly Conference by the Discipline, and becoming custodian of the records of and reports to the Quarterly Conference.

2. Disbursing Steward who shall be Treasurer of the Local Budget, who shall receive all moneys for ministerial support and local expense and disburse same as ordered by the Quarterly Conference. (See ¶ 111, § 7.)

3. Connectional Steward who shall be Treasurer of the Benevolence Budget, who shall receive all moneys for Benevolences and disburse them as ordered by the General Conference, Annual Conference, and Quarterly Conference, respectively. (See ¶ 111, § 9.)

4. Communion Steward who shall provide the elements for the Lord's Supper and have the care and custody of the Communion service.

5. District Steward, when required and a Reserve District Steward to represent the Pastoral Charge at the District Stewards' Meeting.

6. Director of Religious Education, where desirable, who is nominated by the Pastor, and whose duty it shall be, together with the Pastor, to have general supervision of the entire educational program of the Pastoral Charge and to report as required to the Quarterly Conference.

7. Director of Social and Recreational Life, who is nominated by the Pastor, and who shall, with the concurrence of the Pastor, promote the social and recreational life of the young people; provided that, where the above action is impracticable, the Pastor, the Church School Superintendent, and the Epworth League President may carry out the intent of the above provision.

8. Secretary of Good Literature, where desirable, who is nominated by the Pastor and whose duty it shall be, in cooperation with the Pastor, to promote the circulation of the Christian Advocate, to stimulate interest in publications of The Methodist Book Concern, and to report as required to the Quarterly Conference.

9. When required, one lay member of the City Missionary Society.

10. Trier of Appeals. (§ 301, § 1.)

STANDING COMMITTEES

§ 4. To elect the Standing Committees of the Church as follows:

1. Membership. ¶ 107, § 13.

2. Music. ¶ 107, § 14.

3. Religious Education. ¶ 107, § 15, ¶ 461.

4. Finance. ¶ 111, § 3.

5. Benevolences. ¶ 111, § 4.

6. Social Service and Local Hospitals. ¶ 107, § 18.

7. Auditing Accounts. ¶ 109.

8. Church Records. ¶ 110, § 1.

9. Foreign Language Work. ¶ 571, § 9.

10. Parsonage.

11. Pastoral Relation and Pulpit Supply. ¶ 107, § 19.

12. Nominating Committee. ¶ 107, § 20.

§ 5. To have oversight of the moral and religious education of the children, youth and adults of the Pastoral Charge in Sunday, Vacation and Week-day Church Schools, to confirm or reject Church School Superintendents elected by the Church School Board, and to approve for membership in the Quarterly Conference Superintendents who are members of the Church within the Pastoral Charge; and to remove any Superintendent who may prove unworthy or inefficient.

§ 6. To have general oversight of the Epworth League Chapters and other organizations of young people; to confirm or reject Presidents of the Epworth League elected by the Chap-

ters, and Junior League Superintendents nominated by the Pastor; at its discretion, to approve for membership in the Quarterly Conference Epworth League Presidents and Junior League Superintendents who are members of the Church within the Pastoral Charge; and to remove any Epworth League President or Junior League Superintendent who may prove unworthy or inefficient.

§ 7. To have general oversight of the Ladies' Aid Society and other organizations of similar designation and purpose; to confirm or reject Presidents elected by these Societies; at its discretion, to approve for membership in the Quarterly Conference Presidents who are members of the Church within the Pastoral Charge; and to remove any President who may prove unworthy or inefficient.

§ 8. To have general oversight of the Methodist Brotherhood or kindred organizations of men; to confirm or reject Presidents elected by these societies; at its discretion to approve for membership in the Quarterly Conference Presidents who are members of the Church within the Pastoral Charge; and to remove Presidents who prove unworthy or inefficient.

§ 9. To have general oversight of the Auxiliaries of the Woman's Home and Woman's Foreign Missionary Societies; and at its discretion, to approve for membership in the Quarterly Conference Presidents of Auxiliaries who are members of the Church within the Pastoral Charge.

§ 10. To meet carefully all the obligations laid upon the Quarterly Conference in reference to the support of the Ministry and of the benevolent causes.

§ 11. To hear formulated complaints and to receive and try charges as directed ¶¶ 270-278.

§ 12. To fill vacancies resulting from death or removal of Stewards.

§ 13. To constitute a Membership Committee, which shall assist the Pastor in keeping the complete Membership record of the Pastoral Charge and report to the first Quarterly Conference as provided in ¶ 110, § 2, and shall pay especial attention to conservation of Membership of those persons who remove from the bounds of the Pastoral Charge or absent themselves from means of grace. (See ¶ 58.)

This committee, under the direction of the Pastor, shall be the committee upon lay evangelism.

§ 14. To constitute a Music Committee which may have in charge:

- a. Development of congregational singing.
- b. Encouragement of attention in the Church School to the
- c. Development of an educational program of choir organization using, where possible, junior, intermediate, and adult choirs.

d. Development of professional leadership in Church music, employing, when authorized, a Director, Organist, and Solo Quartet.

§ 15. To constitute a Committee on Religious Education composed of five or seven members having special qualifications for giving general supervision to the program of Religious Education in the local Church. The Pastor and Director of Religious Education shall be ex-officio members. Wherever practicable, representatives of the Woman's Foreign and the Woman's Home Missionary Societies shall be members of this Committee.

§ 16. To constitute a Finance Committee whose duties are set forth in ¶ 111, § 3. The Finance Committee shall be the Estimating Committee.

§ 17. To constitute a Benevolence Committee which shall have special care of the several Benevolences accepted by the Quarterly Conference or Official Board and which may constitute a Local "World Service Council," provided the Council shall promote all Benevolences approved by the Official Board.

§ 18. To constitute the Committee on Social Service and Local Hospitals which shall assist the Pastor to minister to the sick and needy of the Charge, and with the advice of the Pastor authorize disbursement from funds provided for the purpose, to relieve and comfort the distressed.

§ 19. To constitute a Committee on Pastoral Relation and Pulpit Supply, which shall co-operate with the Pastor regarding Supply Preachers and with the District Superintendent and presiding Bishop regarding Pastoral Relations.

§ 20. To constitute a Nominating Committee of which the Pastor shall be Chairman. This committee shall nominate Stewards and such other officers and committees as the Quarterly Conference or the Official Board may direct. Where personal qualifications give promise of usefulness a fair proportion of the offices of the Church should be given to the younger people.

ORDER OF BUSINESS

¶ 108. The order of business in the Quarterly Conference, after the Roll of Members has been called, shall be as follows:

I. DEVOTIONAL EXERCISES.

II. ORGANIZATION.

§ 1. (-4-) What Trustees of Church property are elected or approved as members of this Quarterly Conference? ¶ 107, § 2.

§ 2. (-4-) Who have been elected Stewards for the ensuing year?

§ 3. (-4-) Who shall be now elected: *a.* Recording Steward?

b. Disbursing Steward? *c.* Connectional Steward? *d.* Communion Steward? *e.* District Steward? *f.* Reserve District Steward? *g.* Director of Religious Education? *h.* Director of Social and Recreational Life? *i.* Secretary of Good Literature?

§ 4. Is there any vacancy resulting from death or removal of Stewards or Class or Unit Leaders, which is to be filled at this meeting?

§ 5. Who are approved as members of this Quarterly Conference?

1. As Church School Superintendents.
2. As Presidents of Epworth League.
3. As Superintendents of Junior Epworth League.
4. As Presidents of Ladies' Aid Societies.
5. As Presidents of Auxiliaries of Woman's Foreign Missionary Society.
6. As Presidents of Auxiliaries of Woman's Home Missionary Society.
7. As Deaconesses employed within the Charge.
8. As Class Leaders or Unit Leaders.

III. PASTORAL AND SPIRITUAL ACTIVITIES.

§ 6. Pastor's report. ¶ 183, § 3.

§ 7. Discussion of forward program of the Charge.

§ 8. Have rules respecting instruction of children been observed? ¶¶ 49-54.

§ 9. (-4-) How many of your young people are preparing for college, are in college, are pursuing courses preparatory to entering some definite form of Christian service? ¶ 461.

§ 10. (-4-) Has the Pastor this Conference year specifically directed the attention of the congregation to our General Rules and Special Advices? ¶ 182, § 4; ¶¶ 65-71.

§ 11. (-4-) Has the Pastor prepared for his successor and deposited with the Recording Steward a plan of his Charge together with the order of services and lists of Officials, the Church membership, the constituency roll and the Units as organized? ¶ 182, § 29.

§ 12. Has the Pastor furnished the necessary data to the Committee on Church Records? ¶ 110, § 2.

§ 13. Reports.

1. (-4-) From Retired and Supernumerary Preachers. ¶¶ 188, 187.

2. From Local Preachers. ¶ 223.

3. From Exhorters. ¶ 228.

4. From Unit and Class Leaders, with special reference to intercession and Christian Stewardship. ¶ 61, § 2.

5. From Church School Superintendents. ¶ 474, § 5.

(In absence of a full report from the Sunday School Super-

intendent the District Superintendent shall ask the questions which are specified in this report in ¶ 479.)

6. From Presidents of Epworth Leagues. ¶ 479.

7. From Superintendents of Junior Leagues, Boy or Girl Scouts.

8. From Directors of Social and Recreational Life.

9. From Directors of Religious Education.

10. From Secretary of Good Literature.

11. (-4-) From Presidents of Ladies' Aid Societies or similar organizations. ¶ 378, § 2.

12. From Presidents of Methodist Brotherhoods or Men's Clubs.

13. (-4-) From Presidents of Woman's Foreign Missionary Societies and allied organizations.

14. (-4-) From Presidents of Woman's Home Missionary Societies and allied organizations.

15. From Deaconesses employed within the Charge. ¶ 235.

§ 14. Who have been licensed to preach or recommended to the District Conference for License to preach? ¶ 219.

§ 15. (-4-) Was the character of each Local Preacher, Exhorter and Deaconess examined? ¶¶ 220, 228, 235.

§ 16. *a.* What Local Preachers and Exhorters are recommended to the District Conference for renewal of License? ¶¶ 220, 228.

b. (-4-) What Local Preachers and Exhorters have had their Licenses renewed? ¶¶ 220, 228.

§ 17. (-4-) What Local Preachers are recommended for Orders? ¶ 220, § 3.

§ 18. (-4-) What Local Preachers are recommended for the recognition of Orders? ¶ 165, § 2; ¶ 220, § 3.

§ 19. (-4-) What Local Preachers are recommended for Reception on Trial in the Annual Conference? ¶ 220, § 3.

IV. FINANCIAL QUESTIONS.

A. Local Budget—to be answered by the Treasurer thereof.

§ 20. (-1-) Is the Disciplinary Plan organized and in operation in the Charge? ¶ 111.

§ 21. (-1-) What amounts have been estimated for, and apportioned to, this Charge this year for the support of the Ministry?

§ 22. What amounts have been received this Conference year for the support of the Ministry and how applied? Has the *pro rata* division been made for Pastor, District Superintendent, for Conference Claimants, and for the Episcopal Fund? (¶ 317.)

§ 23. (-4-) What amounts have been estimated for and apportioned to this charge for the support of the ministry for the ensuing year? (See ¶ 324, §§ 1 and 2.)

§ 24. (-4-) Has the apportionment for the expenses of the General Conference been received and paid?

B. Benevolence Budget—to be answered by the Treasurer thereof.

§ 25. What amounts have been received this Conference year for Benevolences and how have they been applied?

§ 26. (-4-) What amounts are officially asked of this Charge for benevolent causes for next year?

C. Trustees and Auditors.

§ 27. (-1-) Reports of Boards of Trustees. ¶ 350.

§ 28. (-1-) Reports of Auditing Committee. ¶ 109.

V. MISCELLANEOUS BUSINESS.

§ 29. (-1-) Report on Church membership by Membership Committee and Church records by Committee on Church Records. ¶ 110.

§ 30. Reports of other Committees.

§ 31. (-4-) What Committees are appointed for the ensuing Conference year? ¶ 107, § 4.

§ 32. (1-2 or 4) Who constitute the Committee on Pastoral Relations and Pulpit Supply?

§ 33. (-4-) Approval of record of Official Boards.

§ 34. (-4-) Who is appointed Trier of Appeals?

§ 35. Where shall the next session of the Quarterly Conference be held?

§ 36. Is there any other Business?

¶ 109. [No change.]

¶ 110, § 1. [No change.]

§ 2. Strike out the words "Committee on Church Records," and insert in its place "Membership Committee."

¶ 111, § 7. (1) Of the last line, strike out the words "or Board of Trustees," so the duties of the Treasurer of Local Budget shall read: To disburse moneys from the Local Expense Bank Account as ordered by the Official Board or Quarterly Conference.

OFFICIAL BOARD

¶ 112, § 1. The Quarterly Conference of a Pastoral Charge may organize and continue during its pleasure, an Official Board to have supervision of the several activities of the Charge. The Official Board shall be composed of the Pastor, who shall preside over its deliberations, Assistant Pastors, if regularly appointed to the Charge, the Trustees, the Stewards, and such members of the Quarterly Conference as have been elected or approved by that Body for membership in the Quarterly Conference.

§ 2. The Official Board shall elect a Vice-Chairman, Secretary, and Financial Secretary. The Vice-Chairman shall preside in the absence of the Pastor, the Secretary shall make record of the proceedings of the Official Board and, after exami-

nation by the Committee on Church Boards, shall annually send same to the Quarterly Conference for approval. The duties of the Financial Secretary are set forth in ¶ 111, § 5. The Treasurer of the Local Budget and the Treasurer of the Benevolence Budget, elected by the Quarterly Conference, shall have duties prescribed in ¶ 111, §§ 7 and 9, respectively.

§ 3. The Committees of the Official Board shall be the Committee appointed by the Quarterly Conference (¶ 106, § 4) together with such other standing or special committees as the Official Board may require to facilitate its work.

§ 4. In the case of Circuits: *a.* the Official Board shall consist of the Pastor together with the Trustees, the Stewards, and such other elected or approved members of the Quarterly Conference as are attached to the respective appointments. *b.* The provisions of §§ 2 and 3 of this Paragraph, with consent of the Pastor, may be modified by the Quarterly Conference to facilitate orderly supervision of the activities of each Church or Society in the Pastoral Charge.

CHAPTER IX. LEADERS' AND STEWARDS' MEETING

¶ 113, § 1. The Pastor, as often as practicable, shall hold a meeting of Leaders and Stewards of each Church in his Pastoral Charge to inquire: 1. Are there any persons desiring a personal interview with the Pastor? 2. Are there any children or adults to be baptized? 3. Are there any persons to be recommended for membership in the Church? 4. Are there any persons to be recommended for License to exhort or to preach? 5. Who of your young people are or should be preparing for college? 6. Are there any sick or needy? 7. Have any removed from the bounds of this to those of another Pastoral Charge? 8. What amount has been received for ministerial support? 9. What amount has been received for Benevolence? 10. What further items of business need to be considered?

§ 2. When the Quarterly Conference has organized an Official Board of a church in a Pastoral Charge, that Official Board shall discharge the duties of the Leaders' and Stewards' Meeting.

PART VI

CHAPTER I. MINISTERIAL SUPPORT

Annual Meeting

¶ 314, § 1. There may be held annually in connection with the Quarterly Conference next preceding the Annual Conference a meeting of the members of the church. The District Superintendent, or in his absence the Pastor, shall preside at this Annual Meeting.

§ 2. The regular business of the Annual Meeting shall be:

1. To hear the annual reports of organizations and activities of the church.
2. To elect, upon nomination of the Nominating Committee, the Stewards for the ensuing year.

QUARTERLY CONFERENCE STEWARDS

¶ 315, § 1. There shall be elected in each Pastoral Charge by the Annual Meeting, members over twenty-one years of age only voting, not less than five nor more than thirty-five Stewards, except that in charges of over five hundred members there may be added one Steward for each additional one hundred members.

§ 2. In case two or more Pastoral Charges shall be united, the Stewards of the several charges shall hold office until the first Annual Meeting of the new Pastoral Charge.

§ 3. Quarterly Conference Stewards, commonly designated as "Stewards" of a local charge, shall be members of the Methodist Episcopal Church, at least twenty-one years of age, competent to transact the temporal business of the charge. In the case of institutional Churches, foreign-speaking Churches, or Mission Churches, it shall be required simply that the Stewards be member-affiliated members of the Pastoral Charge.

§ 4. The duties of Stewards, whether in Leaders' and Stewards' Meeting, ¶ 113, the Official Board ¶ 112, the Quarterly Conference ¶¶ 104-110, are such as these several organizations require.

MINISTERIAL SUPPORT

¶ 316. The claim for ministerial support from each Pastoral Charge shall include provision for support of Bishops, District Superintendents, Pastors, and Conference Claimants.

¶ 317. The specific amounts for the several forms of ministerial support shall be determined as hereinafter provided. These amounts shall be pro rata claims and no one claim may be paid in greater proportion than the other claims are paid.

SUPPORT OF BISHOPS

¶ 318, § 1. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support for each effective Bishop.

§ 2. It shall be the duty of the Book Committee, in fixing the allowance of Retired Bishops and of the widows of Bishops and minor or helpless children of deceased Bishops, to inquire carefully into the financial condition of each and to fix the allowance in every case at such a sum as may be required for a comfortable support; provided, that the amount so fixed for a Retired Bishop shall not exceed one half the amount allowed for

the support of Effective Bishops, excluding house rent and clerical assistance.

¶ 319. The Bishops are authorized to draw on the Treasurer of the Episcopal Fund for the amounts allowed to them, inclusive of properly authorized amounts for official travel, clerical assistance, and house rent, or maintenance, as provided by the Book Committee.

¶ 320. The Book Committee shall apportion the aggregate sum required to be raised for these purposes among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for Pastoral Support, including rental value of the parsonages, but exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts.

¶ 321. The Treasurer of the Episcopal Fund shall be elected quadrennially by the Book Committee; he shall charge the sums paid to the Bishops, and to the widows and minor or helpless children of deceased Bishops, to the Episcopal Fund; and all collections received from the different Charges for the support of the Bishops shall be credited to said fund. The Treasurer shall report annually to the Book Committee and Annual Conferences the amount received from the several Annual Conferences on account of said fund, and also the expenditures made; and shall also make to the General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years.

SUPPORT OF DISTRICT SUPERINTENDENTS

The support of District Superintendents shall be provided by either of two plans:

PLAN NO. 1—DISTRICT STEWARDS' MEETING

¶ 322, § 1. There shall be held annually a meeting of District Stewards:

(1) To estimate amount necessary to provide comfortable and equitable support for the District Superintendent, and suitable provision for expenses.

(2) To receive the claims for support of Bishops as apportioned to the District by the Annual Conference.

(3) To apportion the support of Bishops and Superintendents among the Pastoral Charges of the District.

§ 2. The District Stewards shall elect a District Treasurer, and shall determine when payments shall be due, provided at least quarterly, there shall be a Settlement Day on which date pro-rate payments shall be made by the Treasurer of the Local Budget of each Pastoral Charge for all claims for ministerial support. The support of District Superintendents and Bishops shall be forwarded to the District Treasurer. The District

Treasurer shall remit to the District Superintendent and to the Treasurer of the Episcopacy Fund.

PLAN 2—COMMISSION ON FINANCE

¶ 323, § 1. An Annual Conference may establish a "Commission on Finance" to consist of the several District Superintendents, together with one Minister and two Laymen from each District.

§ 2. The Ministerial Member, and, after the first year, one lay member, shall be elected annually by the Annual Conference, each to serve until his successor is chosen.

§ 3. The Commission shall organize by electing its own officers. These shall be a President, Secretary and Treasurer. The Treasurer shall be bonded in an approved surety company, in an amount fixed by and at expense of the Commission. There may be a Financial Secretary in each district to collect the funds of that district.

§ 4. It shall be the duty of the Commission on Finance to make an estimate of the amount necessary to furnish a sufficient and equitable support for the District Superintendent of each District in the Conference, including suitable provision for expenses.

§ 5. The "Commission on Finance" shall make provision that the Treasurer may be able to and shall remit monthly to the several District Superintendents.

§ 6. The Commission on Finance shall apportion the sum required to be raised for this purpose among the Pastoral Charges on such basis as the Annual Conference may direct. On the same basis the Commission shall apportion to the Pastoral Charge the amount apportioned to the District by the Annual Conference for the support of the Bishops.

§ 7. The Commission on Finance shall when directed by the Annual Conference, include in its duties the apportionment to Pastoral charges of General Conference Expenses (¶ 384, § 1) and make provision for collection of same.

§ 8. The Commission on Finance shall, when directed by the Annual Conference, apportion to the several Pastoral Charges the Annual Conference Expenses and make provision for collection of same.

§ 9. The Commission on Finance, when ordered by an Annual Conference, shall provide for a Sustentation Fund to assist in support of Pastors serving charges where the salary is inadequate, apportioning, collecting and disbursing same as the Annual Conference may direct.

SUPPORT OF PASTOR

¶ 324, § 1. It shall be the duty of the Quarterly Conference of each Pastoral Charge at the session immediately preceding

the Annual Conference, to determine the minimum amount the charge shall pay for Pastoral Support for the ensuing year.

§ 2. In case it may seem desirable to increase this amount, the Finance Committee, after conferring with the Pastor, shall report the amount of support agreed upon for that year to the First Quarterly Conference, to the action of which the report shall be subject.

§ 3. The Traveling and Moving Expenses of a new appointee to a Pastoral Charge shall be a separate additional claim upon that Pastoral Charge.

¶ 325. Should a Pastoral Charge served by a member of an Annual Conference fail to pay amount agreed upon for Pastoral Support, the member may present a claim for the same to the Annual Conference.

The Conference may authorize the Conference Stewards to pay a part, or all, of said claim out of funds at its disposal for such purpose, and shall include in its report the name of the Pastoral Charge with the amount paid. In no case, however, shall the Church or the Conference be held accountable for a final deficiency.

¶ 326. It shall be the duty of each Annual Conference, whenever practicable, to organize Conference Sustentation Fund Societies to supplement the inadequate ministerial support in those pastoral Charges which are unable to furnish a sufficient support.

(Note—For apportionment for Conference Claimants, see ¶ 337.)

¶ 58. First line. Strike out "Committee on Church Records" and insert in its place "Membership Committee."

¶ 97. Insert in the fifth line from the end of the paragraph after the words, Ladies' Aid Society, the words "one President of the Methodist Brotherhood or kindred organization."

¶ 101. Insert § 7 and renumber succeeding sections.

§ 7. To inquire into the condition of the organized manpower of the local churches, the existence of Brotherhood, Men's Clubs or Classes and to adopt suitable measures for their promotion.

¶ 102, § 3. Insert new § 11, renumbering succeeding sections.

§ 11. From each President of a Methodist Brotherhood or kindred organization regarding Men's Work done in the Charge he represents.

Adopted, May 29.

REPORT NO. 23. HOLDING GENERAL CONFERENCES OUTSIDE THE UNITED STATES

There have been referred to your sub-committee No. 8, Memorials Nos. 174, 202 and 256 from Korea and China, asking

that steps be taken to make it possible that a session of the General Conference be held in China at some time in the future, and to that end requesting that the provision making it necessary for the General Conference to meet "in the United States of America" be removed from the Discipline.

We appreciate the invitation, and hope it may be possible for such an invitation to be accepted, at some time in the future, but in view of the fact that any action on these memorials would necessitate the sending down to the Annual Conferences of another proposal to change the constitution, we think it best at this time to vote non-concurrence.

Adopted, May 25.

REPORT NO. 24. METHODIST FEDERATION IN MEXICO

Considering Memorial No. 1208 from the delegates of the Mexico Annual Conference amended and reading in part as follows: "The Methodist Episcopal Church and the Methodist Episcopal Church, South, are represented in Mexico by one Annual Conference each, under the comity agreements of 1919, occupying separate territories but carrying on educational, evangelistic and social work identical in spirit and purpose.

"It has long been the desire of the people of the two Methodisms in Mexico to enter upon closer organic relations, as was evidenced by the strong vote in favor of unification. The existence of a division into two separate camps of our common Methodism is a distinct disadvantage to the entire work. The constitution of Mexico and conditions there make a change advisable, not to say imperative."

In view of these and other related facts, we respectfully memorialize the General Conference:

1. To authorize the Mexico Annual Conference of the Methodist Episcopal Church to be united with the Mexico Annual Conference of the Methodist Episcopal Church, South, and to be organized into the Methodist Church of Mexico, provided such authorization is also given by the General Conference of the Methodist Episcopal Church, South, to its Mexico Annual Conference.

2. To request the Bishops to appoint a commission to meet with a like commission of the General Conference of the Methodist Episcopal Church, South, and with a similar commission from the two Annual Conferences in Mexico, which Joint Commission shall be authorized to formulate a basis of union, to call an Autonomous Conference in Mexico and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico. It is recommended that all possible preliminary steps be taken in this direction prior to the next session of the General Conference of the Methodist Episcopal Church, South.

3. To instruct the Joint Commission in preparing the basis of union and planning the organization of the Methodist Church of Mexico, to provide for continued organic relationship of the present Conferences with the Methodist Episcopal Church and the Methodist Episcopal Church, South, respectively.

4. To authorize the Commission to draw on the General Conference Expense Fund for the expenses incurred.

Your committee recommends concurrence in this memorial.
Adopted, May 25.

REPORT NO. 28. TRANSFER OF PROPERTY OF MERGING CHARGES

Whereas our Foreign Language Conferences are among the weaker Conferences, usually having insufficient funds for Conference Claimants, and

Whereas the money for their church property has usually been collected by their pastors from the foreign language people, and

Whereas, we believe that property disposed of according to the paragraph recommended below is handled according to the wishes of the contributors, and

Whereas, the following paragraph safeguards an eventual transfer by requiring the consent of a majority of all the members of a Quarterly Conference.

Therefore, we, the members of the District Meeting of the Pacific German Conference in session at Portland, Oregon, do hereby memorialize the General Conference of the Methodist Episcopal Church at Kansas City that the following section be added to the Discipline:

That Paragraph 364 of the Discipline be entitled "Transfer of Property of Merging Charges" and that said paragraph read:

When a foreign language charge merges with one or more English-speaking charge or charges, thereby abandoning their church and parsonage property, such property may, by vote of the Quarterly Conference, a majority of all the members of such Quarterly Conference concurring, be prior to such merger, conveyed to the Trustees of the Annual Conference, within whose geographical territory the property is located, at the time of the merger, in trust for the benefit of the Conference Claimants of said Annual Conference.

And, further, that the succeeding paragraphs of the Discipline be renumbered.

Adopted, May 29.

REPORT NO. 29. CHURCH SCHOOL STATISTICS

Amend Paragraph 90, Sections 2 and 3, as follows:

In Section 2, insert after the word "Conferences" in the first line, the words "and Missions"; strike out the word "both" in

the second line; insert after the word "the" in the second line the word "complete"; and strike out the parenthetical clause which reads "(except the Church School Statistics, which are prepared for the use of the Department of Church Schools of the Board of Education)."

In Section 3, strike out, after the word "the" in the third line, the words "Publishing Agent" and insert in their stead the words "Editor of the General Minutes"; in line four, strike out the word "practicable" and insert in its stead the word "possible"; strike out the remainder of the section, and substitute the following: "After verification and correction the Church School Statistics shall be forwarded to the Corresponding Secretary of the Board of Education at Chicago. The Disciplinary Questions, Appointments, and the reports of the Statistician and Treasurer, after verification and correction, shall be printed in the General Minutes, which shall be the official record of the Church."

So that the sections, as amended, shall read:

Paragraph 90, Section 2. The several Annual Conferences and Missions shall publish the complete Statistical Report and the Conference Treasurer's Report.

Section 3. The Statisticians and Treasurers of the Conferences and Missions shall forward their reports to the Editor of the General Minutes at New York as soon after adjournment as possible. After verification and correction, the Church School Statistics shall be forwarded to the Corresponding Secretary of the Board of Education at Chicago. The Disciplinary Questions, Appointments, and the reports of the Statistician and Treasurer, after verification and correction, shall be printed in the General Minutes, which shall be the official record of the Church.

Adopted, May 29.

REPORT NO. 30. UNION OF MISSIONS IN BALKAN PENINSULA

Whereas, there is a feeling among a group of evangelical leaders in Bulgaria that the interests of the kingdom of God in that land and the rest of the Balkan Peninsula would be best promoted if the Mission of the Methodist Episcopal Church and that of the American Board of Commissioners for Foreign Missions (Congregationalists) should be united under either of the two Boards and thus become one evangelical church for the whole of Bulgaria, be it therefore

Resolved, that whenever two-thirds of the members of the Bulgaria Mission Conference, together with the missionaries of the Woman's Foreign Missionary Society of our Church in Bulgaria and likewise two-thirds of the workers of the Mission of the American Board in Bulgaria, shall express their desires

by registered vote for such a union, because of the reason given in the above preamble, the Board of Foreign Missions and the Woman's Foreign Missionary Society of our Church shall be authorized to carry on negotiations with the American Board of Commissioners for Foreign Missions in Boston, if said organization be likewise minded. Whenever the two Boards deem it wise so to do, the Board of our Church shall be empowered to consummate such union, so far as said Board is concerned, and the Board may feel that its responsibilities before our Church as promoters of the kingdom of God and custodians of the property interests of our Church in the Balkan Peninsula are discharged and the Board is convinced that such transfer is desired by two-thirds of the Methodist membership concerned.

Adopted, May 29.

REPORT NO. 33. STATISTICAL FORMS

In response to Memorials numbered 468 and 470, your Committee reports as follows:

Amend Paragraph 89, Section 1, by inserting after the word "shall" in the first line the words "prepared and"; and by striking out all of the section after the word "Treasurer" in the fourth line, and inserting the following: "(3) Suitable envelopes for mailing the blank reports to the Pastors; (4) 'Disciplinary Question' Blanks for the Conference Secretary; (5) 'Appointment' sheets for the use of the Cabinet; and shall prepare and have for sale blanks and forms for District Superintendents and Quarterly Conferences. All blanks and forms for record shall be as simple as possible and still include all necessary items."

Amend Paragraph 89, Sections 2 and 3 by striking out the present provisions altogether, and adding the following as Section 2:

"Section 2. The Publishing Agents shall send to Conference Officials the blanks necessary for the preparation of the various reports."

So that the Paragraph, as amended, shall read:

Paragraph 89, Section 1. The Publishing Agents shall prepare and provide: (1) Statistical Blanks for the Pastor and Statistician; (2) Treasurer's Blanks in co-operation with the Secretary of the World Service Commission for the Pastor and Conference Treasurer; (3) Suitable envelopes for mailing the blank reports to the Pastors; (4) Disciplinary Question Blanks for the Conference Secretary; (5) "Appointment" sheets for the use of the Cabinet; and shall prepare and have for sale blanks and forms for District Superintendents and Quarterly Conferences. All blanks and forms for record shall be as simple as possible and still include all necessary items.

Section 2. The Publishing Agents shall send to Conference officials the blanks necessary for the preparation of the various reports.

Adopted, May 29.

REPORT NO. 34. TRUSTEES, METHODIST EPISCOPAL CHURCH

We recommend the election of the Trustees of the Methodist Episcopal Church, an Ohio Corporation, as follows:

Rev. Corral Lewis to succeed Doctor Murdick, resigned.

Ministers: Frank G. Mitchell, A. M. Courtenay, L. C. Bentley, and

Laymen: James N. Gamble, J. R. Edwards, Leonard Garver, Jr., whose terms expire in 1928.

We also recommend the adoption of the following resolution:

Resolved, That the Articles of Incorporation of the Trustees of the Methodist Episcopal Church, as recorded in Volume 100, page 567, of the Records of Incorporations in the office of the Secretary of State, Columbus, Ohio, be amended by adding at the end of the present second section the following, to wit: and to intervene and take all necessary legal steps to safeguard and protect the interests and rights of the Methodist Episcopal Church anywhere in all matters relating to property and right to property, whether arising by gift, devise or otherwise, or where held in trust or established for the benefit of the Methodist Episcopal Church or its membership; or abandoned church property where Annual Conference Trustees neglect to take necessary steps to protect the interests of the members of the Methodist Episcopal Church in such property.

And the proper officers are authorized and instructed to file a certificate of amendment to said Articles of Incorporation with a Secretary of State of Ohio.

Adopted, May 22.

REPORT NO. 35. BUREAU OF STATISTICS

Concurred in by a Committee of Conference from the Committee on Book Concern, J. L. Hillman, Valorous F. Brown and John H. Race.

In order to secure economy and uniformity in the general statistics of the Church and the various Boards and Societies, the General Conference of 1928 directs that the General Minutes and the Year Book, under the control of the Publishing Agents and the Book Committee, shall be the authorized agency to which all figures relating to the various activities of the Church, its Boards and Societies, shall be sent for verification, correction and compilation.

Adopted, May 29.

REPORT NO. 36. EQUALIZATION OF SALARIES

In consideration of Memorial No. 345 and some fifteen other memorials seeking equalization of salaries, minimum salaries, adequate ministerial support and equitable apportionment, we report the following resolution:

Whereas, there is general recognition of the need of adjustment of the apportionment of the claim for ministerial support to the respective abilities of the several pastoral charges to pay the same.

Whereas, every member of an Annual Conference and every Supply Pastor appointed by the Bishop in charge of labor in a Pastoral Charge is clearly entitled to a comfortable support.

Be It Resolved:

First: That we recommend that each Annual Conference seek to establish for its members, who are regularly appointed Preachers in Charge, a minimum salary, with such conditions pertaining thereto as the Annual Conference may determine.

Second: That each Annual Conference provide a sustentation fund to be used to supplement ministerial support where it seems impossible otherwise to provide an adequate support.

Third: That each Annual Conference create a commission of seven, three of whom shall be laymen, to study the problem of adequate support and equitable apportionment, which commission shall report for publication in the Minutes of said Annual Conference.

Fourth: That this General Conference appoint a Commission of seven, three of whom shall be laymen, to study the problem of adequate support and equitable apportionment, to review the reports of similar commissions appointed by the Annual Conferences and report its findings and recommendations to the General Conference of 1932, all without expense to the General Conference.

Adopted, May 29.

REPORT NO. 38. BOARD OF CHURCH LOCATION

We, the undersigned, members of the Methodist Episcopal Church, memorialize the General Conference to amend § 448, as follows:

In line 9 of the Discipline insert the words "and parsonage" after the word "Church"; in line 17 insert the words "or the purchase or erection of a parsonage" after the word "one," so that the paragraph shall read:

¶ 448. There shall be, in each District of an Annual Conference, a Board of Church Location, consisting of the District Superintendent and three Ministers and three Laymen, nominated by the District Superintendent and approved by the Conference. It shall be the duty of the Board to prevent the

selection of improper sites, and consider and determine all questions relating to the selection of new Church and parsonage locations which may be referred to it by the District Superintendent or by the vote of any Quarterly Conference. The decision of said Board shall be final, unless overruled by the Annual Conference. It also shall be the duty of this Board, when requested by the District Superintendent or the Quarterly Conference of a Church contemplating the erection of a new edifice, or the extensive remodeling of an existing one, or the purchase or erection of a parsonage, to consider carefully the entire situation, and report to the District Superintendent and the Quarterly Conference its opinion as to the feasibility of the enterprise.

Adopted, May 29.

VI. STATE OF THE CHURCH

REPORT NO. 1. OBSERVANCE OF WESLEY ANNIVERSARIES

On June 17, 1928, it will be 225 years since John Wesley, the father of Methodism, was born.

The great work which God started through John Wesley was from the beginning a revival movement, emphasizing a personal experience of salvation in Jesus Christ, the duty of saving sinners and spreading scriptural holiness over the world.

This General Conference of the Methodist Episcopal Church, meeting in Kansas City in the year 1928, composed of 864 Delegates from nearly all parts of the world, represents the largest body of Methodism. Millions of members and friends of the Methodist Episcopal Church, and other communions, are looking to this General Conference with the expectation that it may awaken a new spiritual impulse.

There is a deep feeling in the Church that the manifold problems which we face—the problems of leadership, finance, foreign and home missions, education, social reform and all other activities of the kingdom of God—can be solved only if the Lord shall send us a new revival of the spiritual life.

Therefore, we recommend:

I. That the following address to the Church be adopted and copies sent at once by the secretary of this General Conference to the Methodist editors of the world, to the College of Bishops of the Methodist Episcopal Church, South, to any other Methodist General Conferences now in session and to the general secretaries of the other denominations bearing the name Methodist:

To the People Called Methodists:

The 225th Birthday of John Wesley, June 17, 1928.

The General Conference of the Methodist Episcopal Church now in session in Kansas City, Mo., United States of America,

with its 864 Delegates from all parts of the world, deeply impressed by the problems facing the Church, appeals to the people called Methodists to celebrate Sunday, June 17, 1928, the 225th birthday of John Wesley, as a day of thanksgiving, repentance and prayer—thanksgiving for our glorious heritage, repentance wherein we have failed to live and labor in the power of our fathers, and prayer that our Heavenly Father may cleanse us from our sins and give us a new outpouring of His Holy Spirit—a renewal of the spiritual life as in the days when Wesley and Whitefield preached the old gospel with new tongues.

In the language of the recently uttered Episcopal Address, "May our Church never outgrow the passion of Wesley and Asbury, nor be led by our philosophy or program to accept any merely intellectual readjustments as a substitute for conversion. To-day, as yesterday, the aim of Methodism is and must be that of our Master, that the world shall be saved. We cannot really as a Church outlive that passion, for if it should cease, Methodism would be dead."

II. That a special program be arranged for a devotional service of this General Conference at 11 A. M. on May 24, 1928, the 190th anniversary of that notable day when John Wesley felt his heart strangely warmed, such observance to be arranged by a committee of three persons appointed by the Bishops.

Adopted, May 9.

REPORT NO. 2. RESOLUTION BY H. E. WOOLEVER, REFERRED TO THE COMMITTEE ON STATE OF THE CHURCH, MAY 2

In accord with the desire for world peace by understanding as often expressed by the Methodist Episcopal Church, be it

Resolved, That we as a General Conference request the Congress and the President of the United States to withhold their support of the naval bill now before the Senate looking to the laying down of more cruisers beyond the fiscal year ending June, 1929, and to any clause in such a bill which would restrict the President in his power to suspend construction of cruisers authorized in the event of the calling of an international conference for further reduction of naval armaments.

The secretary is instructed to wire this petition to the President and to the Senate of the United States.

Adopted, May 9.

REPORT NO. 3. COMMISSION ON CHURCH UNION

In reply to Memorials Numbers 149, 607, 687, and 787, the Committee on State of the Church makes the following recommendations:

a. We recommend that all existing commissions dealing with the subject of Church union, unification or federation, be super-

seded by a new Commission consisting of seven Bishops, fifteen other Ministers and fifteen Laymen, to which all matters relating to these subjects shall be referred, and that such Commission shall be appointed by the Board of Bishops.

b. We recommend that this Commission be authorized to make a careful study of the communication from the World Conference on Faith and Order at Lausanne, 1927, and to make a suitable response thereto to co-operate with that body, with the World Conference on Life and Work of Stockholm, 1925, the Federal Council of Churches of Christ in America, and other organizations seeking to promote understanding and co-operation between the various branches of the Christian Church. To this end we urge the heartiest support of State, Regional and National Conferences. (See address of General Superintendents.)

c. We recommend that this Commission be authorized to act for the Methodist Episcopal Church in all questions of comity, in the United States of America, and we earnestly recommend prompt and effective measures for dealing with over-churched and underchurched communities, except in the matters especially committed to the Boards, Annual Conferences and local churches.

d. We recommend that this Commission be authorized to make overtures to and receive overtures from like-minded churches, looking toward closer co-operation and union.

e. We recommend that the personnel of this Commission be announced by the Board of Bishops not later than Monday, May 21.

f. We recommend that the Treasurer of the General Conference be instructed to pay the necessary expenses of this Commission.

Adopted, May 11.

REPORT NO. 4. RECOGNITION OF THE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES

In disposing of Memorials Nos. 214, 249, 312, and others, asking for recognition of the Association of Methodist Historical Societies this committee recommends non-concurrence and calls attention to the fact that there is already an authorized "General Conference Historical Society of the Methodist Episcopal Church" whose duties include those suggested. (See 1924 Discipline, ¶ 596.)

Adopted, May 25.

REPORT NO. 5. REVISION OF ARTICLES OF RELIGION

In disposing of Memorial No. 465, asking a commission ordered to revise our Articles of Religion, this committee recommends non-concurrence.

Adopted, May 25.

**REPORT NO. 6. METHODIST COMMISSION ON WORSHIP
AND MUSIC**

Referring to Memorials 136, 336, 358, 359, 499, 594, 664, on subject of Church Music and others, on the same subject, and to the report of the Commission on Music and that portion of the Episcopal Address dealing with worship and music this committee reports:

1. We heartily commend the work which has been done during the past quadrennium by the Methodist Commission on Music. We recommend in accordance with a request from said Commission that the name be changed to The Methodist Commission on Worship and Music, and that the General Superintendents be authorized and instructed to appoint, for the ensuing quadrennium, such a commission of fifteen members, to consist of five General Superintendents, five other Ministers, and five Laymen.

2. We recommend that \$2,500.00 a year be provided by the Book Committee to cover the expenses of this Commission's work.

3. We recommend that this Commission be instructed to prepare, in accordance with the recommendation of the Episcopal Address, at least two Orders of Public Worship, which shall be printed in the Discipline in place of ¶ 72 for the use of our churches.

4. We recommend that in each Annual Conference there be appointed a Commission on Worship and Music to co-operate with this general Commission within the several Conferences.

Adopted, May 14.

REPORT NO. 7. COMMITTEE ON NEAR EAST RELIEF

The Committee on State of the Church approves the Report of the General Conference Committee on Near East Relief, including endorsement of the over-seas work and the campaign to insure its orderly completion.

We recommend and request the General Conference that a committee named by the General Superintendents be continued to advise with other similar church and inter-church committees concerning the remaining service of Near East Relief, the conservation of its work, and the international observance of Golden Rule Sunday.

Adopted, May 21.

**REPORT NO. 8. COMPULSORY MILITARY TRAINING AND USE OF
GOVERNMENT POSTMARKS TO ADVERTISE TRAINING CAMPS**

The Committee on State of the Church recommends that the General Conference adopt the following resolution:

We record our appreciation of the efforts being made by the

Government of the United States of America looking toward world peace. There are, however, certain policies now in vogue which tend to weaken these efforts, and against which we protest.

We are opposed to all military training in high schools, and to all compulsory military training in colleges and universities.

We are opposed to the advertising of military training camps by government postmarks on mail matter, the distribution of which, in this and foreign countries, tends to create a wrong impression regarding the attitude of the United States toward universal peace.

Adopted, May 21.

REPORT NO. 9. PROHIBITION AND UNION LABOR

The Committee on State of the Church has considered Memorial No. 1153 and recommends the following resolution:

WHEREAS, Certain high officials of the American Federation of Labor have been active in an endeavor to modify the Volstead Act so as to permit the sale of light wines and beer; and

WHEREAS, The American Federation of Labor has from time to time officially gone on record as opposing prohibition; and

WHEREAS, There are many churchmen who are members of various unions of the Federation who both regret and oppose this activity upon the part of the American Federation of Labor; and

WHEREAS, Certain labor organizations have gone on record as favoring the honest enforcement of the Eighteenth Amendment and the maintenance of prohibition in this land;

Therefore, Be It Resolved, That we record our appreciation of the work of men within the ranks of organized labor who are opposing the activities of certain leaders who seek to modify the Volstead Act and the official actions of the American Federation of Labor on prohibition. While we recognize the right of any group to seek to repeal laws in the constituted way, we believe that these actions of certain officials of the American Federation of Labor do not represent the rank and file of the men who toil, nor the sentiment of the American people.

Adopted, May 22.

REPORT NO. 10. DECLARATION ON SPIRITUAL LIFE AND STANDARDS OF FAITH

In response to numerous memorials and resolutions from various parts of the Church, the General Conference of 1928 desires to go on record in reaffirmation of our faith as set forth in the Articles of Religion and our other doctrinal standards. We respectfully call attention to the Episcopal Address de-

livered to this General Conference and affirm our agreement therewith, especially that portion entitled "The Preacher," from which we quote, as printed in *The Daily Christian Advocate* of May 3, 1928, pages 62 and 63:

"The Pastor is the immediate interpreter of our message. It is necessary that he be loyal to the basic principles of our faith. . . . At a time when so many forces are with hostile intent moving in upon our faith, the Pastor, who is the expounder of our creed, is to present the vital beliefs in the language of the day . . . This man of the pulpit is to make clear and convincing the great appeal of the gospel, affirming without apology belief in the supernatural. With his beliefs vitalized by personal Christian experience, he will strive to bring men to grips with God, setting in compelling impressiveness sin and salvation. He will turn the faces of men toward Jesus Christ, God's only begotten Son, whose name is above every name, the virgin-born, the manger-cradled, the crucified, the risen, the ascended Lord and Saviour of men, able to save unto the uttermost all who come unto God by Him, the same yesterday, to-day and forever. We steadfastly maintain our unshaken loyalty to the great basic doctrines, but we would not be silent as to the widely discussed conflict of science and religion . . . If we are afraid to go into the laboratory with the scientist or into the geological field with true and reverent investigators, then we are doubting God. This preacher may go with the scholar wherever reverent and honest scholarship can go. His very loyalty to God will free him from the fear of finding anywhere the footprints of another creator or of discovering another cross in which to glory. If this man is able to confess, 'I know whom I have believed,' he will be prepared the more boldly to affirm his determination not 'to know anything among men save Jesus Christ and Him Crucified.' His very faith at once unfetters him and holds him. He is free indeed . . . It is inescapable that there shall be landmarks indicating the boundaries of denominational belief, but within these landmarks of our denominational heritage we will stand for the liberty of the sons of God, and if in anything it appears that the hedges have been broken through or the fair limits transgressed, the Church has prescribed the procedure in the case and all the proprieties demand recourse to the method so provided . . . In the Church, as in the State, the formulated law is at once the guarantee of immunity from unwarranted aspersion and extra-judiciary penalties, as it is also the surest deterrent of offense."

Besides the Apostles' Creed and those Articles of Religion whose truths we hold in common with the Universal Church of Christ, the Methodist Episcopal Church has added as principles of doctrine sermons by John Wesley and his Notes on the New Testament. Therefore, the central strength of Methodism is not

only in those teachings found in the historical standards of faith, but also in her emphasis on the dispensation of the Holy Spirit, by which we possess not only the historical Jesus, but a present Living Christ who is the object of saving faith and the source of personal Christian experience, revealed by the Witness of the Spirit, furnishing a spiritual fruitage in life and realizing Holiness to the Lord which is perfect love.

More attention should be given to the teachings of our Master with regard to individual salvation as realized in the New Birth by the Holy Spirit, the practice of spiritual ethics as expressed in His teachings and revealed in His character, and the outcome of both in social salvation. The Kingdom of God, a term used most frequently by our Divine Lord, has unfortunately been largely omitted from creeds and confessions. It is the duty of the Church of Christ both to save souls from eternal death and to transform this world of ours into a new earth wherein dwelleth righteousness.

We call upon all in official positions in our Church—Bishops, editors, teachers, and Preachers—to observe diligently these standards of doctrine and practice, to the end that the flock of Christ committed to our care shall be vitalized and invigorated through faith.

Adopted, May 21.

REPORT NO. 11. THE IMPORTANCE OF PREACHING

Recognizing, as we do, the value of the educational method in meeting the Church's responsibility to disciple all nations, we would, at the same time, emphasize the importance of preaching. Religious education, and evangelism through religious education, are co-operative agencies with preaching and worship, not substitutes for them. We therefore urge our Pastors, and all those who have to do with our courses of religious education, to magnify preaching and worship. This will involve for the Pastor the fullest preparation of mind and heart for the proper conduct of public worship and for the exposition of the word of God. It will also involve, on the part of the people, a release of the Pastor from those numerous cares and responsibilities which fruitlessly consume his time, and strength, and a recognition of their own duty and privilege in reverent and regular attendance at God's house.

Adopted, May 22.

REPORT NO. 12. DECLARATION ON WAR

We rejoice in the efforts now being made by the United States and other governments to enter into compacts with other nations for the outlawry of war. We are convinced that war has become the supreme enemy of mankind. Its continuance is the suicide

of civilization. We would utterly repudiate our professed faith in our Lord Jesus Christ, the Prince of Peace, if we held that war is inevitable. War is not inevitable. Disputes between nations, like disputes between individuals, may be settled by judicial processes. We believe, therefore, that war should be made a public crime under the law of nations.

We recognize the need of an army and navy sufficient to serve as a police power for the protection of life and property on land and sea. But, as a Christian body, we "renounce war as an instrument of national policy," and set ourselves to create the will to peace. The agencies of our Church shall not be used in preparation for war. They shall be used in preparation for peace. We must do our full share to mould the present youth of all races into a peace loving generation. To this end we recommend that the Board of Bishops appoint a Commission on Peace and World Fellowship, consisting of seven Ministers and eight Laymen, and that this commission be empowered to employ an executive secretary and to secure from the General Conference Expense Fund a sufficient sum to finance its operations.

Preparation for war leads to war. We therefore urge the President of the United States to prepare for another Conference of Nations to secure a more drastic reduction of armaments of every kind. We adhere to the principle that diplomacy should be used instead of military intervention in our relations with other nations. The rights of the weakest nation must be held as sacred as those of the strongest.

We call upon our members as citizens to exert themselves to the utmost to secure the participation of their respective governments in a World Court which shall have affirmative jurisdiction over all international disputes, and shall develop and administer international law upon the basic principle that war is a crime. We urge upon our members their duty as citizens to secure the participation of their respective governments in an Effective Association of Nations which shall undertake to remove the causes of war and to lead the world into the ways of peace.

Adopted, May 22.

REPORT NO. 13. GENERAL CONFERENCE COMMISSION ON SOCIAL SERVICE ACTIVITIES

The Committee on State of the Church has considered memorials numbered 153, 185, 315, 378, 562, 1136, 1137, together with the Report of the General Conference Commission on Social Service Activities referred to the Committee on State of the Church under memorial numbered 1107.

We recommend that the General Conference Commission on

Social Service Activities, appointed by the General Conference of 1924, be continued for another quadrennium in order that it may go forward with its investigation, complete its survey, and report its findings to the General Conference of 1932.

Adopted, May 25.

REPORT NO. 14. THE SOCIAL CREED OF THE CHURCHES

Your Committee has considered memorials numbered 496, 498, 619, 831, 876, 898, 970, 971 and 1027, and recommends as follows:

First, that that section of ¶ 585 known as the Social Creed of the Churches, to-wit:

The Methodist Episcopal Church stands for equal rights and complete justice for all men in all stations of life; for the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing; for such regulation of the conditions of toil for women as shall safeguard the physical and moral habits of the community; and for the fullest possible development of every child, especially by the provision of proper education and recreation, and by the abolition of child labor.

It stands for the abatement and prevention of poverty, by the protection of the individual and of society from the social, economic and moral waste of the liquor traffic, by the conservation of health and by the protection of the worker from dangerous machinery, occupational diseases and injuries.

It stands for the right of all men to the opportunity for self-maintenance, safe-guarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment. It stands for suitable provision for the workers in old age and for those incapacitated by injury; for the principle of conciliation and arbitration in industrial disputes, and for a release from employment one day in seven.

It stands for the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life; for a living wage as a minimum in every industry and for the highest wage that each industry can afford, and for the most equitable division of the product of industry that can ultimately be devised.

It stands for the right of employees and employers alike to organize.

It stands for a new emphasis upon the application of Christian principles to the acquisition and use of property.

We recommend that the sections above be printed in the Discipline as a separate paragraph, and that said Social Creed

of the Churches be read to our congregations annually on the Sunday preceding Labor Day.

Second: That in addition to statements adopted by former General Conferences we adopt the following statement and order this statement to be printed in the Discipline in place of the remaining portion of ¶ 585 and for ¶ 586:

We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: Love thy God and love thy neighbor. Translating this ideal

I. Into education means:

(1) The building of a social order in which every child has the best opportunity for development.

(2) Adequate and equal educational opportunity for all, with the possibility of extended training for those competent.

(3) A thorough and scientific program of religious and secular education designed to Christianize everyday life and conduct.

(4) Conservation of health, including careful instruction in sex hygiene and home building, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.

(5) Insistence on constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.

(6) Constructive education and Christian care of dependents, defectives and delinquents, in order to restore them to normal life whenever possible, with kindly segregation for those who are hopelessly feeble-minded.

(7) A scientifically planned program of international education promoting peace and good-will and exposing the evils of war, intoxicants, illiteracy, and other social sins.

II. Into industry and economic relationships means:

(1) A reciprocity of service—that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

(2) A frank recognition that all ownership is a social trust involving Christian administration for the good of all.

(3) Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.

(4) Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.

(5) Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

(6) An effective national system of public employment bureaus to make possible the proper distribution of labor forces,

(7) That the first charge upon industry should be a minimum comfort wage, and that all labor should give an honest day's work for an honest day's pay.

(8) Economy in the home—such an arrangement of the home budget during the years of productive earning that there may be an increasing reserve for later years.

(9) Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.

(10) The right of labor to organize with representatives of their own choosing, and where able, to share in the management.

(11) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and most equitable division of the product of industry that can be devised.

III. Into agriculture means:

(1) That the tiller of the soil shall be encouraged in his efforts to own the land he farms, and society be protected by efficient production and conservation of fertility.

(2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

(3) That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.

(4) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

(5) That special efforts shall be made to insure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

(6) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely co-operative, and possessed with the spirit of the common welfare.

(7) That there shall be the fullest measure of friendly reciprocal co-operation between the rural and city workers.

IV. Into racial relations means:

(1) The practice of the Christian principle of the same protection and rights for all races who share our common life.

(2) The elimination of racial discrimination, and substitution of full brotherly treatment for all races.

(3) The fullest co-operation between the churches of various races, even though of different denominations.

(4) Educational and social equipment for the special needs of immigrants.

V. Into international relations means:

(1) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.

(2) The administration of the property and privileges within each country so that they will be of the greatest benefit, not only to that nation, but to all the world.

(3) Discouragement of all propaganda tending to mislead peoples in their international relations or to create prejudice.

(4) The replacement of selfish imperialism by such disinterested treatment of backward nations as to contribute the maximum to the welfare of each nation and of all the world.

(5) The abolition of military armaments by all nations except for an internal police force.

(6) That the Church of Christ as an institution shall be used for the prevention and abolition of war.

(7) A permanent association of the nations for world peace and goodwill, the outlawry of war, and the settling of all differences between nations by conference, arbitration, or by an international court.

We believe it is the duty of every church to investigate local moral and economic conditions as well as to know world needs. We believe that it is only as our churches themselves follow the example and spirit of Jesus in the fullest sense—translating these social ideals into the daily life of the church and the community—that we can ever hope to build the Kingdom of God on earth.

These affirmations we make as Christians and loyal citizens. We present them as an expression of our faith and patriotism. We believe that in applying these principles, we, as a church, can make a great contribution to the realization of Christian ideals throughout the world.

Adopted, May 29.

REPORT NO. 15. AMENDMENTS IN THE APOSTLES' CREED

The Committee on State of the Church, after considering Memorials 183, 233, 413, and 1082, recommends the following amendments in the Apostles' Creed as now used in our Order of Public Worship, and in the Baptismal Covenant, as follows:

First, in the Order of Public Worship:

In ¶ 72, § 1, page 69, second and third divisions of Item III, Discipline of 1924, make the following changes:

Substitute the word "Spirit" for the word "Ghost," and change the words "the holy catholic Church," so as to make them read, "Christ's Holy Church." Also omit the footnote, "The one universal Church of Christ."

The portions as amended will then read: "Conceived by the Holy Spirit" and "I believe in the Holy Spirit; Christ's holy Church, the communion of saints," etc.

Second, in the Baptismal Covenant:

In ¶ 525, in the seventh and fourteenth lines on page 450, Discipline of 1924, make the following changes:

Substitute the word "Spirit" for the word "Ghost"; and change the words "the holy catholic Church," so as to read, "Christ's holy Church." Also omit the footnote, "The one universal Church of Christ."

The part as amended will then read, "Conceived by the Holy Spirit" and "And dost thou believe in the Holy Spirit; Christ's holy Church, the communion of saints," etc.

MINORITY REPORT

As to the report changing in the Apostles' Creed the phrase "the holy catholic Church" to "Christ's holy Church," the undersigned members of the Committee recommend that no change be made in the Apostles' Creed.

GEORGE ELLIOTT,	EDWARD E. WELLS,
ERNEST F. TITTLE,	HERBERT T. AMES,
FRANK McDONOUGH,	MRS. O. N. TOWNSEND,
E. R. STAFFORD,	GRACE PRENTIS BITGOOD,
C. L. WALLACE,	W. A. ELLIOTT,
S. WAKEFIELD BIERER,	LEVI P. GOODWIN,
MARK REYNOLDS,	RALPH S. CUSHMAN,
HAROLD PAUL SLOAN,	ROBERT C. WELLS.

Minority report substituted for the majority report, May 28. (This action retains the phrase "the holy catholic Church.")

Report, as thus substituted, adopted, May 28. (This action changes the phrase "Holy Ghost" to "Holy Spirit.")

REPORT No. 16. SIXTH ECUMENICAL METHODIST CONFERENCE, 1931

Reporting concurrence in Memorial No. 1041:

The Sixth Ecumenical Methodist Conference will meet in the United States in the year 1931. It is desirable that this General Conference make provision for the proper participation of the Methodist Episcopal Church therein. Therefore, this Committee recommends: (1) that the Bishops of our Church be authorized to appoint the Delegates to represent our body, including five Bishops; (2) that the Bishops be authorized to fill all vacancies in the Ecumenical Commission from our Church,

and (3) that an amount not exceeding \$500 annually be allowed from the General Conference Expense Fund for the expense of the Commission in preparing for said Ecumenical Conference and that the Treasurer of the fund be authorized to pay such sums on presentation of proper vouchers.

Adopted, May 25.

REPORT NO. 17. REVISION OF THE HYMNAL AND
RESPONSIVE READING

Reporting on Memorials numbers 166, 526, 386, 216, 349, 548, 594, 597, 608, 634, 653, 673, 556, 138, 168, 333, 511, 512, 948, 1122, 872.

Your committee recommends that a commission of fifteen be appointed by the Board of Bishops to revise the Hymnal and the Psalter, said commission to consist of five Bishops, five other ministers and five laymen. The General Conference is asked, through its Secretary, respectfully to invite the Methodist Episcopal Church, South, to co-operate by the appointment of a similar commission. But should they in their next General Conference deem it inadvisable to co-operate, our commission is authorized to proceed with the work of revision. The commission is requested to consider printing the words between the bars. We understand that the Methodist Episcopal Church, South, now uses a different Responsive Reading from our own; this commission is, therefore, authorized to proceed at once to the revision of the Responsive Reading. The commission is requested to complete its work by January 1, 1934, if possible.

The expense of said commission is to be provided for by the Book Committee.

Adopted, May 25.

REPORT NO. 18. REVISION OF THE RITUAL

Your Committee to which have been referred numerous Memorials, numbers 1016, 563, 767, 798, 565, 167, 730, 622, 635, 624, and 655, asking for a revision of the Ritual:

Recommends that a commission of five (5) be constituted, consisting of the Book Editor and four others—Ministers appointed by the Bishops—to revise the Ritual of the Methodist Episcopal Church, and report the results to the General Conference of 1932 for consideration and action, the necessary expense to be provided for by the Book Committee.

Adopted, May 28.

REPORT NO. 19. LABOR CONDITIONS IN THE METHODIST
BOOK CONCERN

Your Committee has considered Memorials numbered 375, 404, 497, 651, and 1067, relative to labor conditions in the Methodist Book Concern, and begs leave to report as follows:

The main establishment located at New York was unionized some years ago and only union labor is employed there.

The other main establishments have what is commonly spoken of as "open shop" conditions. In these establishments the principle of collective bargaining is maintained, and the workers are given a voice in all matters affecting their welfare. The employees work forty-four hours per week, and are given time and one-half for over time. Allowances are made for sickness, emergencies and retirement, and group insurance is carried on all employees and paid for by The Methodist Book Concern. Both union and non-union workers are employed, and so far as your Committee, after careful investigation, could discover, it is optional with the employees as to whether or not they become members of a union.

Your Committee is of the opinion that the executives of the Book Concern have power to enter in agreements with organized labor or to refuse to do so, and that the responsibility in these matters rests with them.

Adopted, May 29.

REPORT NO. 21. THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The Quadrennial Report of the Federal Council of the Churches of Christ in America has been received by the General Conference of the Methodist Episcopal Church, and read with deep interest.

The Federal Council of the Churches of Christ in America was formally organized in Philadelphia in December in 1906, and includes over thirty denominations. The Methodist Episcopal Church was one of the original constituent bodies creating the Federal Council, its action having been taken in May, 1908, in Baltimore. The Council has been a significant factor for stimulation and conservation throughout the period of deepening interest in co-operative movements among the Churches.

Resolved, 1. That the Bishops be authorized to appoint the number of representatives and alternates allowed by the Constitution of the Federal Council, to represent the Methodist Episcopal Church as members of the said Council during the coming quadrennium, and request the attendance of the appointees at the quadrennial meeting to be held in December, 1928.

2. That the Methodist Episcopal Church share in the expenses of the Federal Council of Churches of Christ in America to the amount of \$15,000 annually, for both the general work and the Washington office, the same to be provided for as hitherto in the same manner as for other commissions appointed by the General Conference. If it should be discovered by any Board or Boards of Benevolence that certain types of work may be

carried forward to better advantage or more economically by co-operation with the Federal Council of Churches, such Board or Boards may share in the expenses of such a definite program of co-operation from funds within its or their own budget.

Adopted, May 28.

REPORT NO. 22. FOR GREATER EMPHASIS ON PENTECOST

Having before us Memorial number 424, and others, asking for the annual observance of Pentecost in our Churches with suitable ritual provision, and for the appropriate celebration of the Anniversary of Pentecost in 1930, and also having before us the recommendations of the Episcopal Address upon this subject, we recommend the following:

In the early days of Methodism there was little emphasis on the festival of Pentecost, because Pentecost seemed ever with the Church. The presence of the Spirit of God, in amazing intimacy and fullness, sent a stream of cleansing through individuals and societies and nations. The Church had power to convert bad men into good men, weak men into strong men, men uncertain of God into a radiant God-consciousness, men living selfishly into men losing themselves in utter self-giving for their fellows. This power to convert saved nations from moral decay and gave impulse to reform in every realm of human living.

If the Church loses this power to convert it loses its right to be called a Church of the living Christ; at Pentecost the Christian Church was really born. It is our native air. Out of it we gasp for life; in it we are ready for anything in Christ's name.

We believe that Pentecost is not merely an event in time but an ever recurring fact in the present. Our fathers held that the coming of the Holy Spirit into immediate impact with the individual brought the outstanding facts of regeneration and sanctification of heart and life and an empowering for effective witnessing for Jesus Christ. We, their children, share that faith. And further, we realize that our lack of emphasis upon the essential work of the Spirit has often resulted in our people turning to spurious pentecostalism which has ended in disruption and disappointment. Their cravings for a fuller and more victorious life were right. Often we have not given it to them, so they have turned to those outside. They should have been fed within.

Deeply conscious that we crave for ourselves and for our people the renewal that comes with the coming of the Holy Spirit, therefore, be it

Resolved, (1) That we call upon our people to observe the annual festival of Pentecost by special services and ritual, and by special preaching in which the person and work of the Spirit are carefully and courageously pressed.

(2) We believe that one result of such a revived emphasis upon Pentecost will be an empowering for a new movement of evangelism and stewardship. To this end we endorse the recommendation of the Episcopal Address, "that the Bishops, together with the departments of Evangelism of the constituted agencies of the Church, be instructed to suggest to an expectant Methodism such a spiritual procedure as will lead up to the celebration of Pentecost in 1930." And we further recommend that the Bishops take such steps as may be necessary to carry out these provisions.

(3) We further recommend that the suggestion of the Episcopal Address, that Pentecost Sunday, May 27, the closing Sunday of this session of General Conference, be fittingly observed. Let it be a day in which we will give ourselves to thinking about and seeking for the unused resources of Pentecost. If a spiritual awakening is to go through our Church so that we can match our message with the needs of this critical hour, that spiritual awakening should begin at this General Conference.

Concurred in by Committee of Conference with Board of Home Missions.

Adopted, May 25.

REPORT NO. 23. CONCERNING COMMISSION ON LAY VISITATION EVANGELISM

Having before us Memorial No. 689 from the Methodist Men's Committee of 100 of the United States, asking for the appointment of a General Conference Commission on Lay Visitation Evangelism, with "full authority to initiate, organize and conduct campaigns of lay visitation evangelism at least once each year in every Methodist Church in the United States," and asking support from this Commission to the amount of \$500,000, to be taken from the budget of the Board of Home Missions and Church Extension; and the election of three special Bishops to superintend this movement, we reply that, while extending our approval of the proposition to reach every church in Methodism with the program of visitation evangelism through our regularly constituted agencies, we do not concur in the proposals of the memorial.

This report is concurred in by a Committee of Conference from the Board of Home Missions and Church Extension.

Adopted, May 25.

REPORT NO. 24. RACE RELATIONSHIPS

The Methodist Episcopal Church reaffirms its historic position on the oneness of our humanity, based upon the practice and the precept of Jesus, of the Fatherhood of God and the

brotherhood of man. It follows that all should have equal opportunity in religion, education, citizenship and industry.

The prejudice of the assumption that some races are born to inherent superiority while others are inherently and fixedly inferior, deprives our common civilization of the characteristic enrichments that God has created each race to contribute.

It is to the credit of our developing Christian conscience that these fundamental principles are increasingly accepted. Yet much remains to be achieved before the standards of Jesus shall prevail in our racial relationships.

We record our deep shame in the continued perpetration in our country of the crime of lynching. Sixteen persons were lynched last year and seventy-nine during the past four years. This barbarism excites anxiety among millions of our most loyal citizens and exposes our government to the criticism of other civilized countries. We commend the more stringent laws recently passed by several State legislatures, and the better efficiency of officers of the law in the prevention of lynchings. By as much as local governments have proved to be insufficiently strong to stop this hideous lawlessness, we promise our support to worthy federal legislation which is designed to extirpate this evil. We set ourselves to develop a Christianized public sentiment which will sustain the enforcement of existing laws against this outrage upon humanity.

While we appreciate the necessity for upholding the intelligent use of the ballot and we sympathize with the desire to elevate the standards of the franchise, we insist that these standards shall apply alike to citizens of every racial extraction.

We heartily commend the constructive efforts of such organizations as the Commission on Race Relations of the Federal Council of the Churches of Christ in America, the Southern Interracial Commission and similar organizations. The accomplishments of these agencies in a difficult field point the way to much larger achievements in happier race relationships in the near future.

Adopted, May 29.

REPORT NO. 26. MARRIAGE AND DIVORCE

In consideration of Memorials 314, 449, 771, 853, and 950, your Committee recommends that for ¶¶ 67 and 68 of the Discipline, together with the appended footnote, the following be substituted:

III. *Marriage*

¶ 67. That Christian standards of marriage may prevail and that divorce be prevented:

We instruct our Board of Education to prepare courses of study setting forth the practical and spiritual values of marriage;

such courses to be designed for use among young people in all our church schools, colleges, and universities;

We urge our young people to seek parental, medical and pastoral advice before entering upon a relationship so vital to the maintenance of the home, the State and the Church;

We urge legislation in all the States requiring that licenses to marry shall be issued only after public notice and the lapse of a reasonable period of time to be fixed by law.

IV. *Divorce*

¶ 68, § 1. We hold that true marriage is an institution both human and divine. It is the function of the State to determine the grounds upon which a valid divorce may be granted. We recognize as lawful a divorce granted by the State.

§ 2. It is the function of the Church to determine the regulations that shall govern Ministers in the solemnizing of marriage of divorced persons and in the reception of divorced persons into Church membership.

§ 3. No Minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living and married, but this rule shall not apply (1) to the innocent person when it is clearly established in the mind of the Minister that the true cause for divorce is adultery, or its full moral equivalent, nor (2) to divorced persons seeking to be reunited in marriage.

§ 4. A divorced person seeking admission into membership in our Church, who manifests a proper spirit and satisfactorily answers the usual inquiries, may be received.

Adopted, May 29.

REPORT NO. 28. LORD'S DAY ALLIANCE

WHEREAS, The Lord's Day Alliance of the United States was initiated by the General Conference of the Methodist Episcopal Church at its session in 1888; and

WHEREAS, Because of its service and efficiency, it has been made the representative of nineteen other denominations and is now the accredited agency of the Evangelical Church in America for the protection and preservation of the Christian Sabbath; and

WHEREAS, The attacks upon this day have never been more persistently vigorous and the need for such an organization has never been so imperative; therefore, be it

Resolved, That we commend the Lord's Day Alliance of the United States, a child of the Church and its official representative in this important work, and rejoice in the large measure of success that has attended its activities in every State of the Union.

Resolved, That we elect the following Permanent Committee on Sabbath observance and nominate them to represent the

Methodist Episcopal Church on the Board of Managers of the Lord's Day Alliance of the United States, in which they have rendered so effective service: John H. Willey, Chairman; W. W. T. Duncan, Wallace MacMullen and A. B. Sanford, and Otto F. Bartholow to succeed F. Clare Baldwin, and that we commend this committee to our Pastors and churches and ask their co-operation in the work of the Alliance. We also nominate Bishop Luther B. Wilson and Bishop William F. McDowell as honorary vice-presidents.

We commend the effort of the Lord's Day Alliance to secure the passage of a Sunday observance law for the District of Columbia.

Adopted, May 25.

REPORT NO. 30. HARMONIZING PARAGRAPHS 69 AND 280
OF THE DISCIPLINE

In reference to Memorial 272, asking that ¶ 69 of the Discipline be revised so as to bring it into harmony with ¶ 280, your Committee reports that, inasmuch as ¶ 280 applies to the trial of a Church Member and ¶ 69 comes under the head of Special Advices, there is no need of harmonizing them, and therefore recommends non-concurrence.

Adopted, May 25.

REPORT NO. 31. FOR A BOOK OF PUBLIC AND PRIVATE
WORSHIP AND RITUAL

In reference to Memorial No. 329, asking for a manual of public and private worship to be bound with the Hymnal, the Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 32. NON-CONCURRENCE IN VARIOUS MEMORIALS

The Committee has given consideration to Memorial No. 502, asking for organization of Confirmation Classes, Memorials Nos. 158 and 1025, asking that funeral services be held in the church rather than in private houses or funeral chapels, Memorial No. 1047, regarding prayer for the country as a regular part of Sunday morning service. The Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 33. NON-CONCURRENCE IN VARIOUS MEMORIALS

The Committee has considered

Memorial 555, asking that steps be taken to have Good Friday made a legal holiday;

Memorial 994, requiring that each local church procure and use on all baptismal certificates a Church Seal;

Memorial 1032, calling for the use of the Christian flag;

Memorial 900, on the responsibilities of Laymen;
and recommends non-concurrence.

Adopted, May 25.

VII. BOOK CONCERN

REPORT NO. 1. GENERAL CONFERENCE EXPENSE FUND

Amend ¶ 384, § 1, by striking out the word "and" in the fourth line, and insert in the fifth line, after the words "General Conference Commission," the words, "and the Committee of Investigation in the case of charges against a Bishop or a Missionary Bishop," which now reads: "At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expense of the next General Conference, and of the Judicial Conferences, General Conference Commission, and such other expenses," so that as amended it shall read:

¶ 384, § 1. At the beginning of each quadrennium the Book Committee shall estimate the amount of money necessary to meet the expenses of the next General Conference, Judicial Conferences, General Conference Commissions and the Committee of Investigation in the event of charges against a Bishop or a Missionary Bishop, and like expenses."

Adopted, May 9.

REPORT NO. 2. CHICAGO PUBLISHING HOUSE

Amend ¶ 379, Article 1, of the Discipline, by striking out in the sixth line the words "publishing houses" and substituting the words "main establishments." Also amend in line 7, by inserting after the words "Cincinnati, Ohio," the words, "Chicago, Illinois," so that this part of the paragraph as amended shall read: "The Methodist Book Concern comprises the publishing interests of the Methodist Episcopal Church as set forth in the Discipline and in its articles of incorporation under the corporate name The Methodist Book Concern, and consists of the main establishments in New York City, in Cincinnati, Ohio, and in Chicago, Illinois, respectively."

Amend ¶ 394, § 1, by striking out in the fifth line, the words, "Chicago, Illinois," which now reads: "There shall be depositories for the sale and distribution of the books and publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; Detroit, Michigan; Chicago, Illinois; Kansas City, Missouri," etc., so that as amended the paragraph shall read:

"There shall be depositories for the sale and distribution of books and other publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; Detroit, Michigan; Kansas City, Missouri," etc.

Adopted, May 9.

REPORT NO. 3. SUBSIDY TO PHILIPPINE OBSERVER CONTINUED

That the grant of fifteen hundred dollars per year as subsidy for the publication of a student paper, *The Philippine Observer*, be continued for another quadrennium.

Adopted, May 8.

REPORT NO. 4. EPWORTH LEAGUE AND SUNDAY SCHOOL

Amend ¶ 396, by striking out the words, "The Epworth Herald" and substituting therefor "an Editor for the Epworth Herald, who shall also edit other Epworth League publications under the provisions as hereinafter defined," striking out the word "also" after the word "and" in the sixth line, changing the words "Sunday School Literature" of the same line to "Church School Publications," the words, "under the provisions as hereinafter defined." So that the paragraph shall read:

¶ 396. The General Conference shall elect quadrennially by ballot an Editor for each of the following periodicals: The Methodist Review, The Christian Advocate, The Southwestern Christian Advocate, Der Christliche Apologete, an Editor for the Epworth Herald, who shall edit other Epworth League publications under the provisions hereinafter defined, and an Editor of Church School publications under the provisions hereinafter defined. Nominations of Editors for the foregoing publications shall be sent to the Secretary's desk in writing.

Adopted, May 10.

REPORT NO. 5. REAL ESTATE

Having examined the Real Estate Section of the Report of the Book Committee, referred by the action of the General Conference to the Committee on Book Concern, and the report on Real Estate, especially prepared for the Book Committee, we find the accounts carefully kept in detail and showing valuation, earnings, expenses, net produce and percentage on value of net produce for each parcel of Real Estate held by The Methodist Book Concern.

The buildings are well covered by insurance and the accounts show a modest amount for improvements and repairs each year. An appreciation reserve of Real Estate has been set up which will adequately take care of any changes which may appear from the quadrennial revaluation required by ¶ 390, § 2 of the Discipline.

By the above documents and a detailed questioning of several members of the Executive Committee, it appears that the Real Estate owned by The Methodist Book Concern is in a satisfactory condition and that the accounts of the same are carefully kept. We note the large increase in Real Estate in the last quadrennium which has been required to provide proper facilities for the present and future growth of the business of the Book Concern, and heartily approve and commend the action of the Book Committee in purchasing the site at Dobbs Ferry, New York, and the improvement thereof, and of the Chicago property.

The accounts in the Hand Book show the audit of Lybrand, Ross Bros. and Montgomery; and we find by verbal report of members of the Book Committee that the titles were very carefully reviewed by counsel before purchases and that these titles are further guaranteed by reputable title companies.

Adopted, May 14.

REPORT No. 6. SPANISH DISCIPLINE

Inasmuch as a Discipline in Spanish was published in 1921, and there are on hand 954 copies of that edition, it is recommended that a Supplement in Spanish, covering the necessary corrections and additions to date, be bound, to meet present needs.

Adopted, May 14.

REPORT No. 7. ADVOCATE BOUNDARIES

(1) ¶ 399, § 1. Methodist Advocate Journal. Change to Western Christian Advocate, Southern Edition.

(2) ¶ 399, § 2. Western Christian Advocate. Harmonize West Ohio and Ohio to Ohio, in view of proposed merger; add Southern Illinois, since that is now a part of the Indianapolis Area.

(3) ¶ 399, § 3. Northwestern Christian Advocate. Omit Michigan and Detroit, since these Conferences maintain the Michigan Christian Advocate and do not contribute to the Northwestern; change Illinois and Central Illinois to Illinois, in view of the merger.

(4) ¶ 399, § 4. Central Christian Advocate. Omit Southern Illinois, since it is transferred to the Western; omit Northwest Nebraska, since it is merged with Nebraska; omit Arkansas, since it is merged with St. Louis; add Wyoming State and New Mexico, since these for years have been in patronizing territory to the Central and are nowhere mentioned in ¶ 399; add Southern, since that is the new Conference composed of the Gulf and two other Conferences of the South.

(5) ¶ 399, § 5. Pacific Christian Advocate. Omit North Montana, since that is now merged with the Montana Confer-

ence. Idaho is now called Inter-Mountain, but they are now petitioning that it be re-named Idaho. Watch legislation for proposed merger of Puget Sound and Columbia River Conferences.

(6) ¶ 399, § 7. Methodist Advocate Journal. Change to Western Christian Advocate, Southern Edition; omit Gulf, since that Conference is now merged into Southern, which territory is really a part of the Central.

(7) ¶ 398. It seems that the last word of this paragraph should be "Conferences" in place of "Conference."

Inasmuch as it is impossible to perfect the diction of the amended paragraphs until the final action of the Conference on Boundaries, we agree that the Editor of the Discipline shall perfect the above paragraphs.

Adopted, May 14.

REPORT NO. 8. ELECTION OF EDITORS

Your Committee having carefully considered Memorial No. 430 respecting the Election of Editors of Church papers, unanimously recommends non-concurrence.

Adopted, May 25.

REPORT NO. 9. COLLECTING ADVOCATE SUBSCRIPTIONS

Your Committee, having given careful consideration to Memorial No. 391, on Collecting Advocate Subscriptions, unanimously recommends non-concurrence.

Adopted, May 25.

REPORT NO. 10. CHRISTIAN NEWSPAPER

WHEREAS, In American life the influence of the daily newspaper, from childhood to age and from the humblest family circle to the most exalted council room, is well nigh universal, and

WHEREAS, Because of that influence the daily newspaper serves not only as a mirror for the world's events, but as an agency for shaping those events for good or ill, and

WHEREAS, Christian people, increasingly, are rightfully indignant when the thought-directing and history-making power of the press is permitted to conduce to evil and to comfort evil-doers; and rightfully gratified when that power is made an agency of righteousness and truth, and

WHEREAS, There is a plan now developing to launch, in the United States, a great Christian daily newspaper, run by Christian journalists and definitely committed to the handling of news with regard for right thinking and righteous relationships, therefore be it

Resolved, That this General Conference express its hearty interest in such a proposal and commend the proposal to the support of the membership of the Methodist Episcopal Church.

Adopted, May 24.

REPORT NO. 11. CONTRIBUTING EDITOR

Referring to Memorials Nos. 241, 340, 414, 763, 857, and 1154, we recommend as follows:

Amend ¶ 397 of the Discipline, which now reads as follows: "There shall be elected by the General Conference, on nomination of the Book Committee, a Contributing Editor, who shall be responsible for the uniform matter to be published in all the Official Advocates, The Epworth Herald, The Methodist Review, and Der Christliche Apologete not included," by inserting the words, "after consultation with the Editorial Council," between "Committee" and "a," and omit the last twelve words of the paragraph, so that ¶ 397 will then read:

"There shall be elected by the General Conference, on nomination of the Book Committee, after consultation with the Editorial Council, a Contributing Editor, who shall be responsible for the uniform matter to be published in all the official Advocates."

Amend ¶ 399, § 10, which now reads as follows:

"There shall be published in all the Official Advocates from six to ten pages of uniform matter exclusive of advertising. The Epworth Herald, Methodist Review, and Der Christliche Apologete are not included in this requirement. The present names of all the Advocates shall be continued, with authority in the Book Committee, upon approval of a majority of the editors of the Official Advocates, to change the name so as to secure, as soon as possible, a uniform name for all the editions, with a distinctive sub-title for each of the several editions. The composition of uniform material and the publishing of the several editions of the Advocates shall be determined by the Book Committee and the Publishing Agents," by adding the following new sentence after the word "requirement,"

"The Book Committee shall determine the number of pages of uniform matter to be published in the Southwestern Christian Advocate," so that ¶ 399, § 10 will read as follows:

"There shall be published in all the official Advocates from six to ten pages of uniform matter exclusive of advertising. The Epworth Herald, Methodist Review and Der Christliche Apologete are not included in this requirement. The Book Committee shall determine the number of pages of uniform matter to be published in the Southwestern Christian Advocate. The present names of all the Advocates shall be continued, with authority in the Book Committee upon approval of a majority of the Editors of the Official Advocates, to change the names so

as to secure, as soon as possible, a uniform name for all editions with a distinctive sub-title for each of the several editions. The composition of uniform material and the publishing of the several editions of the Advocates shall be determined by the Book Committee and the Publishing Agents."

Adopted, May 24.

REPORT NO. 12. ADVOCATE MERGER

Memorials Nos. 290, 390, 959, 1028, and 1124 concern the general subject of the merging of Advocates. Two of these specifically request the merging of the Central, the Western and the Northwestern Advocates. Two request the continuance of the Christliche Apologete as a separate paper. One requests the merging of all existing Advocates into one Advocate with Area Supplements. We recommend as follows:

We commend the policy of the Publishing Agents, approved by the Book Committee as announced in their report to the General Conference, that "economies be encouraged by the merging of Advocates wherever the best interests of the constituency should be thus efficiently served."

Adopted, May 28.

MINORITY REPORT

Having considered memorials on consolidation of the Advocates, which favor consolidation in some form, the following report is submitted:

(1) That the official English language Advocates be consolidated into four weekly Methodist religious papers.

JOHN H. LICKERT,	H. J. BANE,
HORACE LINCOLN JACOBS,	G. W. LEWIS,
H. C. CULVER,	E. G. SANDMEYER,
W. E. HARTUNG,	L. W. MUNHALL,
ALFRED B. SMITH,	C. C. HALL.

Minority report tabled, May 28.

REPORT NO. 13. MEMORIAL FROM UNITED TYPOTHETAE OF AMERICA AND THE FRANKLIN TYPOTHETAE OF CINCINNATI

With reference to the memorial of the United Typothetae of America and the Franklin Typothetae of Cincinnati, Ohio, protesting against the practice of the Book Concern engaging in certain branches of commercial printing, and requesting General Conference to require the elimination of said practice, this Committee has carefully considered the matter from all angles. (Hearings have been granted to officials from the Franklin Typothetae of Cincinnati, Ohio, and their attorney; also to representatives of the printing industry in Kansas City.)

The committee finds that it has always been the practice of the Book Concern to engage in commercial printing; that it has never engaged in any price-cutting in seeking outside work, but on the other hand has always made a substantial profit on such work; that this commercial printing is needed to fill in slack periods of other work, thereby giving steady employment to its workers; and, above all, this commercial printing has contributed to the produce of the Book Concern which is used for the support therefore of the retired Ministers, their widows and orphans, be it

Resolved, That this Committee finds no cause for complaint against the Book Concern for engaging in the practice of commercial printing, and that it votes non-concurrence, on the request embodied in the memorial.

Adopted, May 29.

REPORT No. 14. PORTLAND DEPOSITORY

After very careful consideration of Memorials 102, 127, 170, 242, 362, 363, 481, 579, 892, 894, and 901, praying that ¶ 394, § 1, be changed by adding in the fifth line after the word "Missouri," the words "Portland, Oregon," so that § 1 of said paragraph shall read as follows:

¶ 391, § 1. There shall be Depositories for the sale and distribution of the books and publications of The Methodist Book Concern at Pittsburgh, Pennsylvania; Boston, Massachusetts; Detroit, Michigan; Kansas City, Missouri; Portland, Oregon, and San Francisco, California. The Book Committee shall establish other Depositories as the General Conference may, from time to time, direct. All Depositories, subject to the direction of the Book Committee, shall be under the supervision of the Executive Committee. Each Depository shall be supplied with a full stock of the Books of the General Catalogue, Sunday School books, Sunday School supplies, and tracts, to be sold for the Publishing House supplying such stock.

Adopted, May 29.

REPORT No. 15. MEMORIAL 1163

In response to Memorial 1163, your Committee recommends that in ¶ 330 the word "audited" in the third line be changed to "authorized," so that the paragraph shall read:

¶ 330. The Bishops are authorized to draw on the Treasurer of the Episcopal Fund for the amounts allowed to them, inclusive of properly authorized accounts for official travel, clerical assistance and house rent or maintenance, as provided by the Book Committee.

Adopted, May 29.

**REPORT NO. 16. CLAIM OF A SUSPENDED BISHOP, ALSO
OF A MISSIONARY BISHOP**

In response to Memorial No. 1038, your Committee recommends that there be added to the Discipline two new paragraphs, to be known as ¶ 241-A and ¶ 247-A, to read as follows:

¶ 241-A. A Bishop suspended from all ministerial functions in accordance with the provisions of ¶ 241 shall have no claim upon the Episcopal Fund for salary, house rent or any other expenses from the date of such suspension; but in case he is thereafter found by the General Conference not guilty of the charge or charges for which he was suspended, his claim upon the Episcopal Fund for the suspended period shall be paid to him.

¶ 247-A. A Missionary Bishop, suspended in accordance with the provisions of ¶ 247, shall have no claim upon the Episcopal Fund for salary, house rent or any other expenses from the date of such suspension; but in case he is thereafter found by the General Conference not guilty of the charge or charges for which he was suspended, his claim upon the Episcopal Fund for the suspended period shall be paid to him.

Adopted, May 29.

REPORT NO. 17. EDITOR OF THE NATIONAL METHODIST PRESS

On Memorial No. 1167, regarding the Election of the Editor of the National Methodist Press, your Committee recommends that a new section, to be known as § 2, be added to ¶ 397 of Discipline of 1924, which shall read as follows:

§ 2. There shall be elected by the General Conference, on nomination of the Book Committee, in consultation with the Editorial Council, an Editor of the National Methodist Press.

Adopted, May 25.

REPORT NO. 18. NATIONAL METHODIST PRESS

Respecting Memorials Nos. 134, 310, 314, 554, 613, 674, and 836, your Committee recommends the approval of the establishment, commends the work of, and requests the continuance and enlargement of the National Methodist Press. We further recommend:

1. That we endorse the work of the Book Committee in their effort to give to the Christian public unbiased news concerning issues of great public importance.

2. That the Book Committee be authorized to make such appropriations as they deem wise for the development of the National Methodist Press.

3. That each of the Official Advocates of the Church give space for the weekly articles from the National Methodist Press and that it be not less than has heretofore been given.

4. That the present Editor, Harry E. Woolever, be unqualifiedly commended for his courageous utterances in the National Methodist Press.

5. That the Book Committee make further study of the National Methodist Press and its possibilities and seek the expansion of this splendid endeavor.

Adopted, May 29.

REPORT NO. 19. DIALECT PAPERS

Your Committee, after careful consideration of Memorial No. 1010, respectfully recommend that the matter be referred to the Publishing Agents and Book Committee for their consideration.

Adopted, May 29.

REPORT NO. 20. METHODIST MAGAZINE

Your Committee, having given careful consideration to Memorial No. 1032, praying for the establishment and publication of a certain defined magazine unanimously reports non-concurrence.

Adopted, May 25.

REPORT NO. 21. SUBSIDIES FOR DIALECT PAPERS

Your Committee, having considered Memorials Nos. 189, 210, and 1128, recommends their consideration to the Book Committee.

Adopted, May 29.

REPORT NO. 22. BUYING AND SELLING REAL ESTATE

Amend ¶ 382, § 2, in the fourth, tenth and eleventh lines by striking out the words "three-fourths" and substituting therefor the words "two-thirds," so that the section as amended shall read:

"The Methodist Book Concern shall not buy, sell, nor exchange any real estate except by order of the General Conference, or between the sessions of the General Conference, except by a two-thirds vote of all the members of the Book Committee; nor shall the Book Committee authorize any new buildings or make any improvements, alterations, or repairs to existing buildings, to cost in excess of \$50,000, except by order of the General Conference or between the sessions of the General Conference, except by a two-thirds vote of all the members of the Book Committee. In either case, such vote is to be taken by a regular or called meeting of the Committee, and if at a called meeting the purpose of this meeting having been stated in the call."

Adopted, May 29.

**REPORT NO. 23. SALESROOMS AT NASHVILLE, TENNESSEE,
AND LOS ANGELES, CALIFORNIA**

In response to Memorial No. 639, asking that there be established a salesroom at Nashville, Tennessee, and Memorial No. 550, as amended, asking that there be established a salesroom at Los Angeles, California, your committee, after careful consideration of these memorials, recommends, in view of the fact that the matter of establishing salesrooms is within the province of the Book Committee without the necessity of action by the General Conference, that these requests be referred to the Book Committee for its consideration, in accordance with the disciplinary provisions.

Adopted, May 29.

REPORT NO. 24. PRO RATA CLAIM

Your Committee has given careful consideration to Memorial 910, praying that there be removed from the Discipline all rules, references and questions that have to do with "a pro rata claim," and recommends non-concurrence.

Adopted, May 25.

REPORT NO. 25. SUPPORT OF BISHOPS

In response to Memorial 472, asking that there be added to ¶ 329, § 2, of the Discipline a provision that the Bishops elected in 1928 and thereafter elected, be required to remain members of the Annual Conferences from which they were elected, and when superannuated they and their families to be dependent upon the Conferences in which their membership might be held for pension and support, such support to be the same as for the other members of the said Conference, the provisions of § 2, ¶ 329 were retained as at present existing.

Adopted, May 29.

VIII. FOREIGN MISSIONS**REPORT NO. 1. MEMBERS OF THE BOARD OF FOREIGN
MISSIONS**

Change ¶ 414, Article III, § 2, which reads: "The Board of Managers shall consist of thirty-two Traveling Ministers of the Methodist Episcopal Church, etc.," by omitting the words "without vote" after the first word "Board" in line 7 of said section and all that portion of § 2 which appears in italics in the Discipline of 1924, commencing: "The said Board of Managers shall be elected to serve until the Board of Foreign Missions shall have accomplished the amendment of its charter as herein directed, etc.," so that the Section shall read:

"The Board of Managers shall consist of thirty-two Traveling

Ministers of the Methodist Episcopal Church and thirty-two Laymen of the Methodist Episcopal Church elected by the General Conference upon nomination of the Bishops. All the Effective Bishops shall be *ex-officio* members of said Board. In constituting this Board of Managers, the Bishops shall nominate one representative from each Area in the United States, preserving as nearly as possible an equality in the number of Ministers and Laymen."

Adopted, May 10.

REPORT NO. 2. CHANGE TERM "CORRESPONDING SECRETARIES" TO "EXECUTIVE SECRETARIES"

Wherever the term "Executive Secretary" or "Executive Secretaries" appears in the Discipline in connection with the Board of Foreign Missions, it shall be changed to read "Secretary," or "Secretaries."

For example, change "¶ 415, Article IV, Corresponding Secretaries. § 1. There may be two Executive Secretaries, having co-ordinate power, who shall be the executive officers of the Board of Foreign Missions; the Secretary or Secretaries shall be elected by the General Conference quadrennially," so as to read, "¶ 415, Article IV. Secretaries. § 1. There may be two Secretaries, having co-ordinate power, who shall be the executive officers of the Board of Foreign Missions, etc."

Adopted, May 10.

REPORT NO. 3. WOMAN'S FOREIGN MISSIONARY SOCIETY

Amend ¶ 429 of the Discipline by striking out §§ 1 and 2, leaving unchanged the wording of present §§ 3 and 4 and changing their numbers to 5 and 6, inserting new §§ 1, 2, 3, 4. Strike out ¶ 430 and substitute for it a new § 7 of ¶ 429, as follows:

¶ 429, § 1. For the development and maintenance of Christian work among women in foreign lands, there shall be an organization known as the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

§ 2. It shall be governed by its constitution, which may be altered or amended by the General Conference as the necessities of the work may require.

§ 3. In respect to fields of labor, policies, and standards and qualifications of missionary candidates, the Society shall work in harmony with the Board of Foreign Missions of the Methodist Episcopal Church. Its appropriations shall be reported to the Board of Foreign Missions at its annual meeting. The Society shall have a standing committee which shall meet at stated intervals with a similar committee from the Board of Foreign Missions for consultation on all matters of mutual interest.

§ 4. The acceptance, assignment, remuneration and recall of missionaries of the Society shall be determined by the General Executive Committee of the Society.

§ 7. The funds of the Woman's Foreign Missionary Society shall be provided by annual, life, honorary, memorial and extension memberships; by constituting life managers and life patrons; by gifts, annuities, bequests and devises; by collections from audiences convened in the interests of the Society, and by such other methods as the constitution of the Society shall provide, none of which shall interfere with the contributions of the Church, Sunday Schools and Epworth Leagues to the Board of Foreign Missions of the Methodist Episcopal Church. The amounts so collected shall be reported to the Annual Conference through the Preachers in Charge in order that they may be entered among the benevolence collections and published in the Annual and General Minutes.

So that the entire Chapter IV, as amended, shall read as follows:

¶ 429, § 1. For the development and maintenance of Christian work among women in foreign lands, there shall be an organization known as the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

§ 2. It shall be governed and regulated by its constitution, which may be altered or amended by the General Conference as the necessities of the work may require.

§ 3. In respect to fields of labor, policies, standards and qualifications of missionary candidates, the Society shall work in harmony with the Board of Foreign Missions of the Methodist Episcopal Church. Its appropriations shall be reported to the Board of Foreign Missions at its annual meeting. The Society shall have a standing committee which shall meet with a similar committee from the Board of Foreign Missions for consultation on all matters of mutual interest.

§ 4. The acceptance, assignment, remuneration and recall of missionaries of the Society shall be determined by the General Executive Committee of the Society.

§ 5. All missionaries sent out by this Society shall labor under the direction of the particular Conferences or Missions of the Church in which they may be employed. They shall be appointed annually by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern other missionaries, and they shall be members of the Church and Quarterly Conference and the District Conferences where they reside.

§ 6. All the work of the Woman's Foreign Missionary Society in foreign lands shall be under the direction of the Conferences or Missions and their committees in exactly the same manner as the work of the Missionaries of the Board of For-

eign Missions of the Methodist Episcopal Church. The Superintendent or District Superintendent shall have the same relation to the work and the person in charge of it as he would have were it a work in the Pastoral Charge of any member of the Conference or Mission.

§ 7. The funds of the Woman's Foreign Missionary Society shall be provided by annual, life, honorary, memorial and extension memberships, by constituting life managers and life patrons; by gifts, annuities, bequests and devises; by collections from audiences convened in the interests of the Society, and by such other methods as the Constitution of the Society shall provide. None of these shall interfere with the contributions of the Church, Sunday Schools and Epworth Leagues to the Board of Foreign Missions of the Methodist Episcopal Church. The amounts so collected shall be reported to the Annual Conference through the Preachers in Charge, entered among the benevolence collections and published in the Annual and General Minutes.

Adopted, May 10.

REPORT NO. 4. QUADRENNIAL REPORT OF WOMAN'S FOREIGN MISSIONARY SOCIETY

We have examined the quadrennial report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church as published in the Hand Book of the General Conference, and join most heartily with the Society in thanksgiving to God for the great success with which he has crowned their efforts. We respectfully commend careful reading of this report by all the members of the General Conference.

Adopted, May 10.

REPORT NO. 5. TRANSFER OF PROPERTY ON THE FOREIGN FIELD

Your Committee recommends for consideration by the General Conference the following:

First, the General Conference recognizes with gratitude the desire of the members of the Methodist Episcopal Church in foreign lands for a larger measure of self guidance, self support, and self control. It deems that this desire should be granted wherever organization has become effective and a substantial basis has been secured for a community of strength and for development.

Second, the General Conference accepts as a general principle that the local responsibility for property and program is not only desired but essential and it is its true policy to make that responsibility effective whenever and wherever practical. It deems this in harmony with the spirit of Methodism from

the beginning. In its genius the Methodist Episcopal Church is not national, but is adapted to a world-wide ministry. Its organization is distinctively connectional.

Third, it is quite clear that the General Conference, meeting only every four years, cannot study the situation, investigate the facts and attend to the various details necessarily related to the transfer of any Board property in foreign fields.

Therefore, Be It Resolved, That the General Conference advises that the Board of Foreign Missions and the Woman's Foreign Missionary Society transfer their properties to local property-holding bodies in countries where the Board and Society have property, at such time as the Board and Society determine, that such transfer will facilitate the development of the work of the Church in the country concerned, and when there shall have been created within that country a body or bodies which can duly and legally hold such properties and conserve and use them for the purposes for which they were given to the Church through the Board or the Society.

Adopted, May 14.

REPORT NO. 6. STATEMENT OF THE AIMS OF FOREIGN MISSIONS ENDEAVOR

We approve the following statement of the aim of Foreign Missions: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting and self-governing; to co-operate as long as necessary with these churches in the evangelizing of their respective countries, and to bring to bear on all human life the spirit and principles of Christ."

Adopted, May 14.

REPORT NO. 7. LAYMEN IN THE FIELD FINANCE COMMITTEES

Amends ¶ 418, Article VII, Field Finance Committees, by omitting "and the presiding" and the last letter "s" of the word Bishops in line 7, and by inserting after the word "elect" in the second line from bottom of page 301, "part of whom may be laymen" so that the paragraph as amended shall read:

¶ 418, Article VII, Field Finance Committees. § 1. In a mission field of the Board of Foreign Missions in which there may be an Annual Conference, Mission Conference, or an organized Mission, there shall be a Committee on Finance, consisting of the following members *ex-officio*: the resident Bishop, the Mission Treasurer and the Mission Superintendents. The Committee shall also include such other persons as the Annual or

Mission Conference or Mission may elect, part of whom may be Laymen, subject to the approval of the Board of Foreign Missions. The Committee shall elect its own Chairman. This Committee shall be responsible to the Board of Foreign Missions for the administration of the funds provided by the Board.

Adopted, May 14.

REPORT NO. 8. SUPPORT OF THE CHINESE CHURCH
BY THE MOTHER CHURCH

For many long months China has held the interest of the world. People of the Occident have looked towards the struggles of that distracted country with profound interest but with a consciousness of inadequate understanding.

The world has known that China was in the throes of educational, industrial, political, social and religious unrest if not revolution; and there has been a deep sympathy with the uprising of the spirit of independence in that great country. Of special interest to the Churches of America has been the question of the future of Christian work. They have read of the sufferings and danger of the missionaries in China, have learned of the measures taken by the United States Government to remove Americans, including missionaries, from the scenes of cruelty and banditry. They have read that missionaries were no longer welcome in China and they have seen missionaries, in large numbers, returning to this country.

Many have wondered whether the time has not come when our missionaries should be withdrawn from China, leaving the work entirely in the hands of the Christians of that country.

It is refreshing, in view of these conditions, to receive from the Eastern Asia Central Conferences the following appeal:

"1. We record our earnest conviction and our request that the older sections of our world Church continue, and, if possible, materially increase their assistance to their younger China Church which, while vigorous and vital, is in that early stage when it needs the uninterrupted and hearty help of older brothers and sisters. We believe that present difficulties due to political revolution and that present opportunities growing out of vast social changes and out of decades of Christian evangelism in China call for sustained co-operation from the General Conference at this time, even more than in other periods.

"2. Self-supporting churches should maintain their self-support, and all others should increase each year ten per cent of their present amount for self-support; however, this does not apply to churches under unusual circumstances.

"3. If Eastern Asia is to be won for Christ, it is all-important to emphasize evangelism. We therefore urge that the funds for this type of work be increased."

We assure our members in Eastern Asia of our deep sympathy in the present emergency, and note, with special approval their spirit of optimism, their vision of the opportunities growing out of the vast social changes, their self-sacrifice as shown in the purpose to increase self-support and their realization that the supreme need is evangelism.

We pledge to these our brothers and sisters in China the earnest and enthusiastic efforts of the home Church to help them in their endeavors to realize their high ideals.

We rejoice in the evidence from various sources that the Church in China desires to become autonomous and welcomes every movement to bring about that result. In the meantime, we are eager to help with workers, as well as with funds, to the limit of our ability.

Adopted, May 18.

REPORT NO. 10. MILITARY PROTECTION OF MISSIONARIES

Inasmuch as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and

Inasmuch as missionaries have generally relied upon the good will of the people among whom they live and the protection of the Government of the locality for the protection of their lives and property; and

Inasmuch as missionaries, both as individuals and in groups, have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and

Inasmuch as the use or the threat of armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message;

Therefore, Be It Resolved, That the General Conference of the Methodist Episcopal Church places on record its conviction:

1. That the protection of missionaries should only be by such methods as will promote good will, in personal and official relations, and urge upon the Board of Foreign Missions and the Woman's Foreign Missionary Society to continue their policy, that they should make no claim on our government for the armed defense of their missionaries and their property, and

2. Further instructs the Board of Foreign Missions to petition the President of the United States, and the Department of State, to take any steps that may be necessary, to provide that hereafter when conditions arise leading the Department of State to consider it unwise or unsafe for American citizens to

remain in a certain territory, those who temporarily desire to renounce the protection of the United States, while remaining in that territory, may do so without forfeiting their citizenship, and without involving the State Department or the United States Government in case such citizens receive personal injury, and

3. The General Conference desires to record its conviction that the foreign missionary enterprise is a spiritual and moral and not a political enterprise, and its work should be carried on within two great rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds.

4. But we who dwell in safety and comfort must decline even to seem to thrust our missionaries into a heroic offer that we do not ourselves make with them.

Nor would we even seem to question the courage or the loyalty of those missionaries in any fields who may choose to claim their own country's protection in a crisis.

Those who make the sacrifice must be perfectly free to make the choice, and this request to our Government is never to be interpreted as pressure upon any missionary to relinquish his claim to protection.

Adopted, May 28.

REPORT NO. 15. PENSIONS FOR FOREIGN MISSIONARIES

A paragraph from the report of the secretaries of the Board of Foreign Missions reads as follows:

"The question of pensions for missionaries of the Board of Foreign Missions has been given consideration during the quadrennium. Pending the disposal of the proposed Pension Plan, which is now being discussed and acted upon by the Annual Conferences and which, presumably, will come before this General Conference, we have desired to avoid complications by bringing the mission field into intimate consideration of this plan, until the General Conference has acted upon it.

If the plan is adopted, we request the privilege of considering it in its application to the missionaries of this Board."

The Committee voted concurrence as recorded above.

Adopted, May 29.

REPORT NO. 16. CORRESPONDING SECRETARIES' REPORT IN HANDBOOK

We have examined the quadrennial report of the Board of Foreign Missions of the Methodist Episcopal Church as printed in the Handbook of the General Conference.

We wish to record our judgment of it as a notable contribution in the field of Christian ecclesiastical knowledge and under-

standing. It contains information indispensable to any student of Methodist policy and purpose. Nor is its contribution less notable in the field of missionary methods and technic. We are confident that the work of the Commission of Ten, authorized by the Board at its Annual Meeting in 1925, and the visitation to the various missionary fields by Secretary Diffendorfer in 1927, and of Secretary Edwards to Europe and North Africa, have contributed values in understanding and appreciation that would not have been possible without this intimate study and first-hand information.

We recognize with gratitude that the plan for a monthly preferential payment of \$50,000 toward the liquidation of the debt of the Board as of October 31, 1924, of \$3,101,330 has reduced that debt to \$1,251,355, as of May 31, 1928. We trust this certain method of meeting the debt may continue until the desired freedom from all indebtedness may be reached.

We commend the Board for the clarity of the charts they have submitted, showing clearly all the figures that are needed for an intelligent grasp of the statistical situation of our Missionary work.

Important to the report are the assurances given in unmistakable terms in connection with the action of the All-China Conference in Shanghai in January, 1928, that where the new spirit of Nationalism is most clearly awake, the sense of need for Missionary help and co-operation is most keenly felt.

The report is thrilling, not as a story of notable achievements, though these are not lacking, but as a narrative of the new understanding and fresh appraisal with which our Church is addressing itself to its world task.

We record our deliberate judgment that the Church at home would be served and the Church abroad would be helped if this report could be put in the hands of every Pastor and every District Superintendent in Methodism.

Adopted, May 29.

REPORT NO. 17. SELF-SUPPORT ON FIELDS OUTSIDE THE UNITED STATES OF AMERICA

WHEREAS, The Methodist Episcopal Church unites with all other Christian communions in the hope of a coming day when "the earth shall be filled with the knowledge of God as the waters cover the sea"; and

WHEREAS, such a glorious consummation can be realized only when individual Christians and organized churches everywhere are sharing in the great task of carrying the message of salvation to the unevangelized peoples of the world through personal witness and through the stewardship of wealth.

Resolved, That the General Conference express its profound gratification for the fact that in spite of relative poverty and

political and economic difficulties, the Methodist Episcopal Churches outside the boundaries of the United States of America, according to the latest available report, have attained to a standard of giving and of self-support worthy of our highest commendation.

The following table reveals the facts so far as the five main divisions of our foreign work are concerned:

Field	Disbursements	Raised	Per
	1926	Locally, 1926	Cent
Eastern Asia.....	\$944,518	\$338,149	35%
Southeastern Asia.....	138,950	120,455	87%
Southern Asia.....	754,680	260,823	35%
Africa.....	200,612	50,232	25%
Latin America.....	426,896	182,782	43%
Europe and North Africa.	339,579	1,336,486	393%

These results have not been secured without sacrifice which should stir the hearts of our people in this land of unequalled riches.

Practically all our preachers, on many of our fields, are giving a tithe of their little support to the work; some are giving double tithes, while others have given up half of their salaries rather than have the work of their people unshepherded.

One preacher recently came to his District Superintendent and said, "From next month I will go on full self-support and will ask no more salary from the Board."

Time does not permit the mention of many fields in which notable advances are being made, but we rejoice to learn that at the last meeting of the Board of Foreign Missions a communication was received from the Central Germany Conference expressing its gratitude for assistance in the past and declaring its purpose in the future to accept the responsibility for the financial support of the work within its bounds, thus becoming the first Annual Conference outside of the United States to attain full self-support.

The Switzerland Conference expects to be fully self-supporting in three more years and to be the first country to reach this goal. Notable advances in Sweden, Norway and other Conferences in Northern and Central Europe lead to the expectation that they also will attain to complete self-support in from five to ten years.

There are other fields which raise locally amounts far in excess of the annual appropriations received from the Board, notably:

Korea raised \$112,671; received \$90,000.

Eastern South America raised \$121,758; received \$56,240.

Malaya raised \$63,838; received \$32,250.

Philippine Islands raised \$46,409; received \$38,178.

There are others which now raise approximately as much as, or more than, the amounts received for the work, apart from missionary support, as e. g.:

Bombay raised \$25,641; received \$12,730.

Rhodesia raised \$16,567; received \$10,950.

Foochow raised \$20,400; received \$25,500.

Rejoicing in these and many other evidences of progress toward self-support, we suggest that the Conferences in the fields outside the United States of America think in terms not only of larger support for their own local congregations but also of an enlarging program of missionary evangelism in the unreached communities surrounding them, realizing that along with the growing idea of self-control there must also be the growing idea of responsibility. The ambition of these churches should be to grow into strength that they can release funds now received to be used in new fields and thus emerge from "the group of receiving churches into the group of giving churches."

At the same time we must remember that the young Church in many of these fields is surrounded by vast numbers of non-Christian people and will not be able for many years to face the full task of evangelizing them without the aid of the Mother Church.

The modern missionary movement is without parallel in history. The younger churches are growing into the consciousness of their ability and responsibility to carry forward the work of Christ in their respective countries. Exceedingly important influences of missions escape enumeration and classification.

Nevertheless, the young churches are as yet only points of light in an immensity of darkness. What has been accomplished is so small a part of the vast task yet to be done, that the older churches should use every endeavor to carry forward the great enterprise. Released at one point by the development of the newer churches, their task is ever to move into the unoccupied regions beyond.

It Is Further Resolved, That we commend the Board of Foreign Missions for having undertaken a study of the whole problem of self-support in the several fields of our own church as well as the methods and progress of self-support in the mission fields of other churches. We recommend that as rapidly as possible the data so obtained be placed at the disposal of our Annual and Central Conferences for their information and guidance in formulating a program of self-support suitable for the several fields.

Adopted, May 29.

REPORT NO. 18. INCOME

The Committee on Foreign Missions welcomes the recommendation of the Episcopal Address that the separate Benevolent

Boards be made more responsible for educating our people with reference to their particular work.

The Committee feels that the financial ability and the Missionary devotion of our people are such as to render unnecessary the deficit of 36% in Foreign Missionary income reported by the Bishops for the last quadrennium. Such unwarranted decline in Missionary contributions may be prevented during the ensuing quadrennium by adequate education and cultivation.

It is therefore recommended that a thoroughgoing program of education be projected at once. We are convinced that the vital units in such programs are the Annual Conference Districts and the local Churches, and that chief responsibility rests upon Bishops, district superintendents, and pastors.

Therefore, we recommend annual programs of Missionary education and promotion in every district and in every local church.

We would emphasize the importance of universal development of the monthly remittance plan. In addition to this, we are convinced that a special campaign of inspiration and deepened sense of responsibility should characterize the program of every district near the middle of the Conference year, to bring up back payments and stimulate interest for the remainder of the year.

We believe that District Superintendents may greatly help the benevolent causes by associating programs of instruction and inspiration with the Quarterly Conference occasions. These occasions may be made to attract wider than strictly local official attendance.

Wherever requested, by District Superintendents or Pastors, we recommend that the Board of Foreign Missions furnish speakers to the utmost of their ability to comply with such requests.

In local churches we recommend strong programs of Missionary education and promotion, with the use of sermons and addresses, pageants, life-plays, exhibits, charts, graphs, pictures, etc.

Mission study classes should be conducted in Church Schools, Epworth Leagues and other appropriate departments of church work.

In behalf of more effective representation of our benevolent causes in the annual every-member canvass, we suggest preparatory meeting of the canvassing teams for instruction and inspiration.

We also request the Board of Foreign Missions to extend its program of assigning definite foreign missionary projects to individual churches.

Adopted, May 29.

REPORT No. 20. SERVICE ON MISSION FIELDS

WHEREAS, The Methodist Episcopal Church is now a world Church, operating under the direction of her Foreign Missionary Societies in many foreign lands, notably Mexico, Central and South America, Porto Rico, India, China, Japan, Hawaii, the Philippine Islands, and Africa, in many of which the majority of the population are Negroes, and people of mixed blood; and,

WHEREAS, Notwithstanding this population as herein described, as yet there are to be found no missionaries of African descent, members of the Methodist Episcopal Church among the missionaries sent to any of these foreign lands, under the direction of the Boards, with the single exception of Liberia, and,

WHEREAS, The continent of Africa is the Negro's original home, with an immense population of Negro people; nevertheless, only in the Republic of Liberia on the West Coast, and Angola in Portuguese West Africa, have the foreign Boards employed Negroes to participate in missionary activities.

Therefore, Be It Resolved, That we respectfully memorialize the Board of Foreign Missions and the Woman's Foreign Missionary Society to make it possible for educated and consecrated Negro Methodist young men and women to participate in missionary activities on the foreign field, especially in Africa, outside of the Republic of Liberia.

Adopted, May 29.

REPORT No. 23. JERUSALEM CONFERENCE

WHEREAS, the General Conference has had interpreted to it by that great Christian Statesman, Dr. John R. Mott, the spirit and purpose of the Enlarged Meeting of the International Missionary Council held at Jerusalem, March 24, to April 8, 1928, and,

WHEREAS, the Jerusalem Meeting embraced a company of acknowledged leaders of the Christian forces in some fifty countries, whose minds and purposes found expression in the "Messages and Recommendations of the enlarged meeting of the International Missionary Council," distributed to the members of this General Conference, therefore, be it

Resolved, That we record our appreciation of the far-reaching significance of this Enlarged Meeting of the International Missionary Council, and be it,

Resolved, That we commend the findings and recommendations of that body to the sympathetic study of the members of the Methodist Episcopal Church and also to the Woman's Foreign Missionary Society and the Board of Foreign Missions of the Methodist Episcopal Church for such consideration and action as may be necessary.

Adopted, May 29.

IX. HOME MISSIONS AND CHURCH EXTENSION

REPORT NO. 1. SURVEY OF RURAL CHARGES

Memorials Nos. 302 and 858 requested the General Conference to adopt the following:

We memorialize the General Conference to authorize the Annual Conferences to make a survey of the rural charges within the bounds of the Conferences, form churches into groups, and to create sustentation funds for trained supervision within these groups.

Upon these memorials the Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 2. RESTUDY OF HOME MISSION FIELDS

Your Committee, having considered Memorial No. 522, presents for your adoption the following resolution:

WHEREAS, Former surveys of the home mission field do not adequately indicate the present need of that field;

THEREFORE, *Be It Resolved*, That the Board of Home Missions and Church Extension be, and it hereby is, empowered and directed to re-study its field, in conference and co-operation with Area, Conference, and District leadership, upon which re-study, so far as possible, the appropriation and distribution of funds to the various Conferences shall be based.

Be It Resolved Further, That such re-study shall be made quadrennially, keeping in mind always the strictly missionary needs of the field.

Adopted, May 18.

REPORT NO. 3. REPORT OF WOMAN'S HOME MISSIONARY SOCIETY

Your Committee, to which was referred by the General Conference the report of the Woman's Home Missionary Society, presents for adoption the following resolution:

The quadrennial report of the Woman's Home Missionary Society of the Methodist Episcopal Church, as published in the Hand Book of the General Conference, has been carefully examined. We wish to voice our high appreciation of the report and to call attention to the splendid financial condition of this organization, and the advance which has been made in the enrollment of the women and children of our Church in this field of missionary endeavor.

Our appreciation of the denominational and interdenominational co-operation which characterizes the work of this society is hereby gladly recorded.

Adopted, May 18.

REPORT NO. 4. LOANS AND DONATIONS UNDER
PARAGRAPH 438 OF THE DISCIPLINE

After considering Memorial No. 1104, recommending that the Department of Church Extension study the proposed building and financial program of each project applying for aid by loan or donation; it appearing that said practice is now in vogue in the Department, your Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 5. LARGER AUTONOMY IN ANNUAL
CONFERENCES

Upon consideration of Memorials Nos. 617, 966, and 1149, indicating that there is an urgent desire for the readjustment of the policies of the Board of Home Missions and Church Extension, we recommend the following:

WHEREAS, Request has been made that the Board be instructed to prepare new surveys of its work throughout the country;

Therefore Be It Resolved, That the Executive Committee of the Board of Home Missions and Church Extension be, and hereby is instructed to study and investigate matters of policy in the receiving and distributing of funds, having in view the possibility of larger autonomy by Annual Conferences; and to report its findings thereon to the Board of Home Missions and Church Extension for its consideration at the next annual meeting of said Board.

Adopted, May 18.

REPORT NO. 6. POWER AND DUTIES OF CITY SOCIETIES

Upon thorough consideration of Memorial No. 861 of Hough Houston and nine others from New York and New York East Conferences, seeking changes in §§ 1, 2, and 3, ¶ 441 of the Discipline, relative to the powers and duties of the City Societies, your Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 7. ANNUAL CONFERENCE COMITY COMMISSIONS

Your Committee recommends the adoption of the following resolution based upon Memorial No. 907:

WHEREAS, The findings of the National Church Comity Conference assembled in Cleveland, Ohio, January 21, 1928, adopted a report declaring "that a co-operating Protestantism can not be a fact, without new organizational structure, we declare our loyalty to such organizations as The Home Missions Council, The Federation of Churches, City and State, and the Federal Council of Churches of Christ in America; furthermore, we declare for the erection of a system of Comity Commissions."

THEREFORE, *Be It Resolved*, That The General Conference of the Methodist Episcopal Church, now in session in Kansas City, authorize the Bishops of the Methodist Episcopal Church to appoint Commissions on Comity with the Conferences, Missions and Mission Conferences of their respective Areas; these commissions, when appointed, to have power to meet with and work toward equitable adjustments with like Commissions appointed or elected by the Methodist Episcopal Church, South, and by other Protestant denominations; the Commissions to be composed of an equal number of ministers and lay-members; the total number composing said Commissions to be determined by the Conferences, Missions, or Mission Conferences concerned.

Adopted, May 29.

REPORT NO. 8. THE WESLEY FOUNDATION JOINT COMMITTEE

Your Committee having considered Memorial No. 975, presented by James C. Baker and thirteen others, relative to Wesley Foundation Work, recommends the adoption of the following resolution involving a change in the Discipline, as hereinafter more specifically set forth:

WHEREAS, The progress of the Wesley Foundation Movement and the growing importance of its program indicate the desirability of strengthening the general supervision of this work, we respectfully request the General Conference to enlarge the present disciplinary Joint Committee by providing that each of the co-operating boards shall name five members instead of three, and further that the supervising committee shall be officially known as the Wesley Foundation Joint Committee.

To this end we recommend that ¶ 446, § 3, in the Board of Home Missions and Church Extension Chapter of the Discipline be amended as follows:

In line 6 change the word "three" to read "five."

In line 10 after the word "funds," strike out the word "or" and insert the word "and."

In the following unnumbered paragraph of said § 3, after the words "Board of Home Missions and Church Extension shall be" omit the words "members *ex officio* of said Joint Committee" and add the words "Additional *ex officio* members of said Joint Committee which shall be officially known as The Wesley Foundation Joint Committee."

So that the said ¶ 446, § 3, as amended shall read: "The Board of Home Missions and Church Extension shall co-operate with the Board of Education in providing for the religious training of Methodist students at tax-supported, independent and other educational institutions not under the control of the Methodist Episcopal Church, by naming five of its members to serve with a like committee of the Board of Education to

have general supervision over all such work and to make grants of money from available funds and to assist in campaigns for raising funds for the support of such work.

"The Corresponding Secretaries respectively of the Board of Education and the Board of Home Missions and Church Extension shall be additional *ex officio* members of said Joint Committee, which shall be officially known as The Wesley Foundation Joint Committee."

We recommend further that ¶ 455, § 10, in the Board of Education Chapter of the Discipline be amended as follows:

In line 6, after the words "by naming," strike out the word "three" and substitute the word "five," and in line 13, after the words "Joint Committee," add the words "which shall be officially known as The Wesley Foundation Joint Committee."

So that the said ¶ 455, § 10, shall read as follows:

"The Board of Education shall co-operate with the Board of Home Missions and Church Extension in the care and religious training of Methodist students at tax-supported, independent and other educational institutions not under the patronage of the Methodist Episcopal Church, by naming five of its members to serve with a like Committee of the Board of Home Missions and Church Extension to have general supervision over all such work. The Corresponding Secretary of the Board of Education and the Corresponding Secretary of the Board of Home Missions and Church Extension shall be additional *ex officio* members of this Joint Committee, which shall be officially known as The Wesley Foundation Joint Committee."

Adopted, May 28.

REPORT NO. 9. GOODWILL INDUSTRIES

Your Committee having given consideration to Memorials numbers 306, 312, 863, and 897, relative to Goodwill Industries, recommends the following change in the Discipline:

Strike out ¶ 439, § 7, of the Discipline and substitute the following:

¶ 439, § 7. The Department of City Work shall maintain a Bureau of Goodwill Industries, which shall consist of the Superintendent of the Department of City Work and 16 other persons.

The object of the Bureau shall be to provide for the religious, educational, social and industrial welfare of the unfortunate.

The Bureau may make such changes in the rules and regulations for the conduct of the Bureau and the Auxiliary Goodwill Industries as shall first be approved by the Department of City Work. The Bureau shall review all askings for Goodwill Industries and administer all appropriations. The Bureau shall support and indorse only those local Industries which are

organized and conducted according to its established rules and regulations, and these local Industries shall be administered, as far as practicable, in co-operation with local City Societies.

The Bureau shall provide for Institutes of Goodwill Industries, composed of the members of the Bureau and two delegates from each duly organized Auxiliary or co-operating Goodwill Industries. These Institutes shall, if practicable, meet once a year in regional or union meetings in the interest of training, promotion, co-ordination, and co-operation, provided no expense shall be incurred by the Bureau in connection therewith which cannot be paid out of the income received by the Bureau from local Goodwill Industries.

A Council of Goodwill Industries of the World may be held quadrennially to consist of such representatives and with such power as the Bureau of Goodwill Industries of the Board of Home Missions and Church Extension and the Bureau of Goodwill Industries of the Board of Foreign Missions shall determine.

Adopted, May 28.

REPORT NO. 10. WORK AMONG JEWISH PEOPLE

On examination of the report of the Woman's Home Missionary Society referred by the General Conference to this Committee, your Committee wishes to bring to your attention for adoption the following resolution, relating to work among Jewish people:

In the face of a new situation in the world of Jewry the official delegates of Societies in Protestant Christianity met at Budapest in Hungary, and Warsaw in Poland, in April, 1927, where the general subject of discussion was "The Christian Message to the Jews."

The Woman's Home Missionary Society was honored in being represented by Miss Anna Heistad, Superintendent of Elizabeth E. Marcy Center, the most successful Jewish work in the United States.

After listening to Miss Heistad's report of this Conference, the Board of Managers of the Woman's Home Missionary Society, in convention at Baltimore, October, 1927, authorized the Committee for the Central Bureau of City Missions to prepare these resolutions to be presented to the General Conference to be convened in Kansas City in May, 1928.

As a result of these conferences in Budapest and Warsaw, many facts stand out:

(1) There is being broken down the old wall of hatred between Jew and Christian, due partly to the passing away of the Ghettoes of Europe to which the Jews were formerly restricted. This means that the Jews are mixing on equal terms with the Christians.

(2) Millions of Jewish people are forsaking their own religion and are untouched by any Christian agency. This drift from the Synagogue is a drift toward atheism, agnosticism and materialism rather than toward Christianity.

(3) Jews who have become Christians testify that they find in Jesus Christ a personal experience of God which they did not find in Judaism.

(4) That the most evident stumbling block to Jews in their acceptance of the Way is the lack of Christlike living on the part of those who profess to follow the teachings of Jesus.

(5) The note was sounded again and again in these Conferences that this is a time of unprecedented opportunity and that all Protestantism should awake to the present need and make definite plans to meet it.

According to the latest authentic reports there are 162 cities in the United States with a Jewish population of over 1,000. New York leads with the greatest Jewry in the world. Chicago has 350,000 Jews. Marcy Center in the Ghetto of Chicago is the only Methodist Mission devoted entirely to Jewish evangelism in the United States. In the above mentioned cities there are 1,711 Methodist churches and many Methodist missions among other nationalities, but little, if any, distinctly Jewish work.

We recall the words of Rabbi Stephen S. Wise, "The ignorance of the Jew of Christ condemns not the Jew but the Christian." We can remove the burden of this condemnation by taking advantage of these opportunities of the present Jewish situation.

The Church is asked to face and help master the old hate and prejudice between Jew and Gentile. The links between Jew and Gentile are so real and so beautiful, the points of contact are so spiritually deep, the affinities are so pure, and the debts are so mutual, that this ancient enmity is a source of continual wonderment to the inquiring mind.

We, therefore, highly resolve that the Methodist Episcopal Church give to the nation of which Jesus the Christ was a member as much prayerful and thoughtful consideration as it gives to the problems of other nationalities, and we recommend that the General Superintendents give to this subject special study during the next quadrennium.

Adopted, May 29.

REPORT NO. 11. DEPARTMENT OF FRONTIER WORK

Having had under consideration Memorial No. 758 from the Board of Home Missions and Church Extension, signed by William H. G. Gould, your Committee recommends to amend the Discipline by striking out the whole of ¶ 445 and such part

of ¶ 437, § 1, as refers to the Department of Frontier Work, and by adding a new section to ¶ 437 which shall be known as § 4, the said section to read as follows:

¶ 437, § 4. The Board shall make proper provisions for a representative who shall reside within the territory formerly covered by the Department of Frontier, and who shall supervise the work of the Board under the direction of the Executive Secretary, and with whom the Department Superintendents shall co-operate in said territory.

Adopted, May 29.

REPORT NO. 12. DUTIES OF EXECUTIVE SECRETARIES OF CITY SOCIETIES

After consideration of Memorial No. 1108, from John H. Stooddy:

1. To define the duties of Executive Secretaries of City Missionary and Church Extension Societies.

2. That such definition invest Executive Secretaries, where such are appointed by the Bishops, with the duties and authority usually exercised by District Superintendents in the matter of the organization and development of new churches, the employment of and supervision of workers supported by the funds appropriated by the Board of Home Missions and by the City Missionary Societies.

3. That it also define the relations of the City Missionary Societies to the Board of Home Missions and to local Missionary work.

Your Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 13. THE RURAL CHURCH

Your Committee having considered Memorials Nos. 523, 746, 954, 1078, and 1092, subject Rural Church, presents for your adoption the following resolution:

WHEREAS, The Rural Church and the rural home have been Methodism's greatest sources of leadership, both in the ministry and in the laity, but due to methods of farming, better means of communication, the consolidation of schools, the rural church is facing a crisis. We believe one great challenge confronting us is to strengthen the rural and village churches. Therefore we recommend:

1. That our church publications and educational institutions give special consideration to the social, educational, economic and religious needs of the rural people.

2. That careful consideration be given to the larger parish plan with the hope of securing a more adequately trained leadership.

3. That the Church co-operate in a larger way with the Fed-

eral, State and County Agricultural Extension Agencies in helping country communities to attain higher standards of life.

4. That attention be called to the statement on agriculture in the Social Creed of the Church, the declaration concerning the findings of the Comity Council held in Cleveland, Ohio, and the provision made for the appointment of Pastors to community and federated churches under denominational control.

5. That in making the quadrennial survey to determine a new division of home mission funds, the Board of Home Missions and Church Extension, the District Superintendents, and all other persons involved, be requested to make more adequate provision for the rural and village churches.

Adopted, May 29.

REPORT NO. 14. FOREIGN LANGUAGE WORK IN THE UNITED STATES

Your Committee on Home Missions, concerning Memorial No. 761, from the Board of Home Missions and Church Extension of the Methodist Episcopal Church, memorializes General Conference to take action upon the following matters relating to the foreign-language work of the Methodist Episcopal Church:

That ¶ 449 be amended by inserting as § 2, the following:

"The Bishop in charge of a mission may appoint a Superintendent of the mission, or as many superintendents as, in the judgment of the Bishop, may appear necessary or wise, and for whom support has been provided. The Bishop shall determine the groups or charges over which the respective superintendent or superintendents shall have supervision."

That another section to said ¶ 449 shall be inserted:

"In case of a mission using more than one foreign language, and extending over a wide geographical territory, the Bishop may assemble in annual sessions the members of the mission on a racial or geographical basis. The mission may delegate to such sub-groups the work of examining and recommending candidates for Admission on Trial to an Annual Conference under such limitations as the Discipline provides."

That the present § 2 shall be numbered "4."

"That the Committee of Six on Foreign Language Literature be continued, with a change in name and a clearer definition of functions."

It is further recommended that ¶ 91 of the Discipline (Miscellaneous) be changed so that the term "Advocate" used in that paragraph be interpreted to include regularly paid subscriptions to the authorized foreign-language publications, such as *La Voce*, *Sandebudet*, *Evangelisk Tidende*, etc. This may be done by adding in parentheses, or in a foot-note, the words "including authorized foreign language publications."

That the number of Ministers on the Bureau be increased from 3 to 5.

It is respectfully recommended that the following additional provisions shall be inserted in the Discipline: "That the statistical reports from the charges in the Bilingual Mission be printed in the official journal of the mission, which should be published annually."

Insert in Conference Adjustments and amend by adding to ¶ 571, § 11 as follows:

"Where Foreign-Language work spreads over the territory for more than one Annual Conference such work may be organically connected with one of these Conferences and may at the discretion of the presiding Bishop be constituted as a District or Mission of such Annual Conference."

We further recommend that there shall be added to § 11, ¶ 571, of the Discipline, the following:

"and that all foreign language work, with the exception of organized Annual Conferences, be set apart in a separate area."

We recommend to the Board of Bishops that the Bilingual Mission, as heretofore, be related to one of the regular Areas of the Church, with the proviso that the number of regular Annual Conferences allocated to that Area be reduced sufficiently so as not to constitute an overload for the Bishop of that Area.

We further recommend that the following portion of the Discipline of 1924, ¶ 571, as it shall then be amended, shall be inserted in the Discipline for 1928, to-wit: beginning with the words "We recommend that" in the twelfth line from the bottom, page 584, omitting the portions contained in other parts of the Discipline:

1. We recommend that, for the purposes of united administration and the appointment of Ministers and Missionaries, a Mission be organized to be known as the Bilingual Mission, to comprise all foreign language work being carried on in connection with English-speaking Conferences in the United States, including also those Churches whose chief activities are among foreign language groups. It is further provided, that, in the merging of a foreign-language Conference, Mission Conference, or Mission, such Churches or Mission Centers not yet ready to merge on account of language conditions shall be placed in the Bilingual Mission. Whenever five or more such Churches or Mission Centers desire it, a group may be formed and such leadership assigned as may be deemed wise by the Bishop in charge of the Bilingual Mission and the Bishops of the Conferences involved.

In order to maintain mutual sympathy and interest between the English speaking and foreign language work, we recommend that the Quarterly Conferences in this Bilingual Mission

be held by the District Superintendent of the white English speaking Conferences in whose geographical territory the various Churches and Mission Centers are located; and that Ministers of the Bilingual Mission be members of the English speaking Annual Conferences in which their various Charges are located, and that they assemble for such meetings, either as a whole, or in such national groups, as may be deemed wise by the Bishop in whose Area the Mission is placed, for the purpose of fellowship, the discussion of common tasks and such other activities as may be assigned them by the Bishop.

The Local Approach. To insure a nation-wide sense of responsibility on the part of Methodist Episcopal leadership everywhere, we recommend that it be the duty of the District Superintendent and Pastor to place before the Quarterly Conference of each English-speaking Church in America the fact of its relationship and responsibility to any foreign-language peoples resident in the parish.

We further recommend that a Foreign Language Committee be created in each Quarterly Conference to give attention to the needs of any group or groups of foreign language people found in the community not already included in our foreign-language Conferences, Mission Conferences, or Missions; such Committee to communicate with the District Superintendent and the Bishop or Superintendent of the Bilingual Mission for developing a program to meet the needs of the situation. In view of the varying conditions in different communities, one of three methods of approach is suggested:

First: Where the numbers are not sufficiently large to constitute a grave problem of assimilation, it is recommended that evening classes be organized for the instruction of foreign born, living in the community, in the principles of Christianity and good citizenship; also that the Superintendent and other leaders of the Sunday School organize classes in the Sunday School for the instruction of adult immigrants and children of foreign parentage, and that provision be made for the reception of these people into the regularly organized activities and membership of the local Church.

Second: Where the numbers and conditions are such as to warrant a more intensive program and where a neighboring Church is conveniently located, it is recommended that a foreign-language department be organized in such local Church under the direction of the Foreign-Language Committee of the Quarterly Conference.

Third: Where racial or polyglot colonies are of such size, or where there is no neighboring Church to foster a departmental program, it is recommended that the District Superintendent report such need to the Bishop or Superintendent of the Bilingual Mission and give co-operation in the development

of the field through an organized language Church or Mission Center.

The Bureau of Foreign Language Work. Your Commission is convinced that it is of the utmost importance that our foreign-language work be united and correlated, and believes that if the Bishops having supervision of our foreign-language work can be brought together, with representatives of the Board of Home Missions and Church Extension for conference and study of the needs and formulation of policies, much more effective work can be done among these foreign language groups.

We therefore recommend that the Bureau of Foreign Language Work of the Board of Home Missions and Church Extension be constituted as follows: the Bishops having jurisdiction over foreign-language Conferences, Mission Conferences, or Missions, five Ministers and five Laymen selected by the Board of Home Missions and Church Extension, and the Corresponding Secretary of the Board of Home Missions and Church Extension; also that the Superintendents of Departments of the Board of Home Missions and Church Extension be made advisory members of the Bureau.

The Bureau thus constituted shall have the following powers and duties:

First: To formulate general policies and principles for work among foreign-language peoples.

Second: To recruit and make provision for the necessary training of leaders to be employed in work among foreign-language peoples.

Third: To review the askings from the field, and recommend appropriations for foreign-language work.

Fourth: To conserve and place upon a missionary basis foreign-language churches and Mission Centers which should continue in their specialized task.

Fifth: To co-operate with other organizations and agencies which are working among foreign-language peoples.

Area Adjustments. Our foreign language work is now distributed over eleven Areas, in many cases only one Conference or Mission to the Area, and believing that the unifying of the work, the carrying out of an aggressive program, and the conservation of the largest results would be facilitated if Conferences were grouped in fewer Areas, we therefore recommend that our foreign language Conferences, Mission Conferences and Missions be grouped in not more than five Episcopal Areas, and that all foreign-language work, with the exception of organized Annual Conferences, be set apart in a separate Area, and placed under the supervision of a Bishop.

We recommend to the Board of Bishops that the Bilingual Mission as heretofore be related to one of the regular areas of the Church with the proviso that the number of regular Annual

Conferences allocated to that Area be reduced sufficiently so as not to constitute an overload for the Bishop of that Area.

Administration of Home Missions and Church Extension Funds. We recommend that all Home Missions and Church Extension funds appropriated for use in the promotion of foreign language work in the United States be administered through the regularly constituted channels of the Church.

Footnote: For further statement of principles relating to the Bureau of Foreign Work, see Discipline for 1924, ¶ 571.

Adopted, May 28.

REPORT NO. 16. RELATION OF RETIRED MINISTERS OF DIFFERENT RACE WITHIN QUARTERLY CONFERENCE
AMONG FOREIGN-SPEAKING PEOPLE

In response to requests, regarding the status of Retired Ministers among foreign-speaking people, your Committee recommends the following action:

That in ¶ 188, § 3, to the sentence reading "Every retired Minister who is not employed as the Pastor of a Charge shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he resides," there shall be added "except as set forth in § 4," and that there shall be added § 4 as follows: "In the case of a Quarterly Conference in a Mission among foreign-speaking people, Retired Ministers of different race shall have a vote in the Official Board, or within the Quarterly Conference, only when they shall have been duly elected to the same," so that the amended paragraph shall read as follows:

¶ 188, § 3. Every Retired Minister, who is not employed as Pastor of a Charge shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he resides, except as set forth in § 4. He shall report to the Fourth Quarterly Conference and to the Pastor all marriages solemnized and all baptisms administered. If he resides without the bounds of the Conference of which he is a member, he shall forward annually to his Conference a certificate of his Christian and ministerial conduct, together with an account of the number and circumstances of his family, signed by the District Superintendent of the District or the Pastor of the Charge within whose bounds he resides, without which certificate the Conference shall not be required to allow his claim, and may, after due notice and due form and record of trial, locate him without his consent.

§ 4. In case of a Quarterly Conference in a Mission among foreign-speaking people, Retired Ministers of different race shall have a vote in the Official Board, or within the Quarterly Conference, only when they shall have been duly elected to the same.

Adopted, May 29.

REPORT No. 17. CHANGE IN NAME OF ANNUAL MEETING

In response to Memorials, your Committee on Home Missions recommends that in the fourth sentence in ¶ 449 of the Discipline, which reads, "This Annual Meeting shall possess the functions and powers of a District Conference, etc.," the word "Session" shall be substituted for the word "Meeting," so that the amended paragraph shall read as follows:

¶ 449, § 1. "A Mission shall meet annually, at the time and place appointed by the Bishop in charge, who shall preside, if present. In the absence of the Bishop, the Superintendent of the Mission shall preside. The presiding officer shall bring forward the regular business of the meeting, and arrange the work. This Annual Session shall possess the functions and powers of a District Conference, although the authority to license Local Preachers, and to renew the licenses of Local Preachers, and Exhorters, shall remain with the Quarterly Conference.

Adopted, May 29.

REPORT No. 18. EVANGELISM

We record our appreciation and approval of the work done during this quadrennium by the Department of Evangelism of the Board of Home Missions and Church Extension. In sending out District Evangelists; in providing Pastors for foreign-speaking peoples, Negroes, and Indians; in carrying the gospel of Christ to congested centers and sparsely settled rural sections it has rendered a service of far-reaching importance. We urge upon the Church to continue to follow its leadership, and to assist in carrying out its constructive program.

Evangelism must be kept alive, if our Church is to live. We forfeit our mission when we fail to preach a redemptive gospel through Jesus Christ, our Lord. The evangelistic flame must burn in the hearts of our Bishops, our Pastors, and our Laymen, if sinners are made to feel the awful consequences of sin here and hereafter. Only Spirit-filled men can be expected to lead in a spiritual awakening commensurate with the needs of the world to-day. The sin of our great and rapidly growing cities, the urgent call of the mission fields and the depleted and discouraged rural churches, call for a genuine and world-wide revival. What the great spiritual awakening, led by Mr. Wesley, did for England in the eighteenth century, a world-wide revival, led by a united Methodism, can do for the world in this twentieth century. Such a revival is imperative and past due.

In revival work the Church will succeed best by employing every available method of evangelism. We believe in educational evangelism, and call upon all who are dealing with the youth of the Church to teach our young people not only about God, but also how to know and experience Him in their lives.

Visitation evangelism Jesus practiced and approved when He sent forth the seventy by twos, to go from house to house with His appealing and redemptive message. This method is adapted to present-day conditions. Too many have neglected mass evangelism because it is difficult in these modern times. It mobilizes the Church upon her primary task, and produces a solvent atmosphere in which God's Holy Spirit can do His work for those within and for those without the Church. We see no reason why the pre-Easter season should not be devoted to this type of evangelism. Wise and definite use of all church festivals and the suggestive use of Decision Day in our Church Schools should bring the youth to Christ and to membership in His Church. Decision Day affords us our best opportunity to gather into the Church those whom educational evangelism has brought to readiness for this important decision.

In the Episcopal Address the attention of the Church was called to the fact that the nineteen hundredth anniversary of Pentecost comes at the very center of the next quadrennium. In view of this fact our Bishops have called upon Methodism to prepare for proper observance of this historic occasion and to share in its unused resources. We approve of this call because the vital experience that came to the disciples on that notable day is for the Church of to-day. The promise was to "as many as the Lord our God shall call." It is our conviction that we can do nothing greater for our beloved Church, and that our Church can do nothing greater for the Kingdom of God throughout the world, than for this General Conference to decide and declare that during the next quadrennium major emphasis shall be placed upon evangelism. To this end, therefore, we call upon all our District Superintendents, all our Pastors, all our college presidents, professors and teachers, all our editors, all our Church officials, and all our Church members to accept the ringing call of the Bishops and unitedly experience and wholeheartedly express the pentecostal power in evangelistic endeavor throughout the new quadrennium and so long as we are intrusted with the Gospel of Christ. This is our immediate challenge. It is our major task. This is our impelling duty.

Adopted, May 29.

X. EDUCATION

REPORT NO. 2. TRAINING OF NON-SEMINARY PASTORS

"Since one of the gravest problems of our itineracy is that of an adequate supply of properly trained men for our ministry and since this shortage of well-trained men has resulted in the admission to our Conference of a large number with no professional training, therefore, we memorialize the General Conference to provide for the establishment of one or more high-grade

schools, especially adapted to the literary, religious and professional training of part of our ministry and other Christian workers who, for various reasons, find it impossible to take the usual courses in college and theological seminary; that the General Conference appoint a commission with power for that purpose, with a view, either to the creation of new institutions, or the conversion of one or more of our smaller colleges or secondary schools into such a training school."

The Committee recommends non-concurrence.

Adopted, May 12.

REPORT NO. 3. TEACHERS OF RELIGION IN CHURCH SCHOOLS

"A Quarterly Conference may commission and publicly set apart to be teachers of religion in the Church schools persons who, by Christian experience, natural ability and training, are properly qualified to be teachers of religion in the local Church Schools. This recognition shall be given especially to such persons as have met the educational requirements set forth in the standards established by the Board of Education. Appropriate forms for public recognition and commission shall be provided by the Board of Education."

The Committee recommends concurrence.

Adopted, May 12.

REPORT NO. 4. COURSE OF STUDY

Amend ¶ 210, § 1, by striking out in the third line the words "three Bishops" and in the same line the word "and" and the word "other," so that the paragraph, as amended, shall read:

"There shall be a Permanent Commission on Courses of Study to be appointed as follows: three Ministers, to be appointed by the Board of Bishops, three members from the faculties of the educational institutions of the Church, nominated by the Board of Education, and appointed by the Board of Bishops, and the Book Editor, *ex officio*."

The Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 5. COURSES OF STUDY

"To amend ¶ 210, § 2, by adding, after line 20, the following words: 'All books to be included in the courses of study shall be approved by at least two-thirds of the members of the Board of Bishops present and voting,' so that the entire section shall read as follows:

"The Commission shall prescribe the Courses of Study upon which those applying for License to Preach, for Orders as Local Preachers, and for Reception on Trial, respectively, shall be examined; also a Course of Study for Local Preachers extending

through four years; and a Conference Course of Study extending through four years to be pursued by those who have been received on Trial in the Annual Conference; it being understood that only such books shall be prescribed as are in full and hearty accord with those doctrines and that outline of faith established in the constitution of the Church; and that the Discipline, with some special emphasis upon the Articles of Religion, and the standard sermons of John Wesley, recognized as standards in American Methodism, shall be included in the Conference Course. It shall bring its recommendations as to the constitution of these courses and the texts to be used to the Board of Bishops for final approval. All books to be included in the Courses of Study shall be approved by at least two-thirds of the members of the Board of Bishops present and voting. It shall at the same time communicate them to any member of the Church who may make such request. It may provide means for carrying on the work of the Conference Courses of Study by correspondence, and may also provide a Post-Graduate Course of Study for use in the Annual Conferences."

The Committee recommends non-concurrence.

Adopted, May 25.

REPORT NO. 6. SUPPORT OF THEOLOGICAL SCHOOLS

WHEREAS, the Theological Schools of the Methodist Episcopal Church serve the whole Church; and,

WHEREAS, Their support, therefore, ought to come from the entire Church; be it

Resolved, First, that the Board of Education, in consultation with the administrative officers of the Theological Schools, be authorized and directed to establish budget askings for the adequate support of said schools. Be it

Resolved, Second, that said amount necessary for the adequate support of the Theological Schools be added as a separate item to the annual askings of the Board of Education and when approved by the World Service Commission, the World Service appropriations to the Board of Education shall be proportionately increased by the amount so approved.

Adopted, May 17.

REPORT NO. 7. ENDOWMENT OF COLLEGES

Our Educational Institutions are a major interest of our Church. The Quadrennial Report of the Board of Education reminds the Church of the fact that they are rendering an invaluable service under rapidly changing conditions with inadequate financial support.

Your Committee on Education recommends that the Board of Education be directed to appoint one or more commissions

to study, during the next quadrennium, by the best approved methods, all the educational institutions under the auspices of the Methodist Episcopal Church.

The findings of the Commissions are:

First: To furnish the bases to determine the nature and quality of the service rendered the cause of Christian Education by our Educational Institutions, to appraise their work and suggest improvements in it, to co-operate in formulating a constructive, statesmanlike policy for them, to inform the Church so that it may be inspired to increased confidence and more generous support.

Second: The findings of the Commissions are to be taken into consideration by the Board of Education in making its annual appropriations, and utilized by the institutions as they solicit support.

Adopted, May 17.

REPORT NO. 8. CO-OPERATION IN RELIGIOUS EDUCATION

The International Council of Religious Education is recognized as the accredited agency through which the Methodist Episcopal Church co-operates with other evangelical churches in the field of Religious Education.

Adopted, May 17.

REPORT NO. 9. THE USE OF CIGARETTES AND OTHER FORMS OF TOBACCO BY TEACHERS AND STUDENTS IN OUR EDUCATIONAL INSTITUTIONS

Concerning the many memorials that have come to this Committee on the subject of "The Use of Cigarettes and Other Forms of Tobacco by Teachers and Students in Our Educational Institutions," we respectfully refer to ¶ 70, § 2, of the Discipline of 1924, as covering the subject.

Adopted, May 29.

REPORT NO. 10. REBUILDING CENTRAL ALABAMA INSTITUTE

In answer to Memorial 271, petitioning the General Conference to request the Board of Education to rebuild the Central Alabama Institute as soon as funds are available, we recommend that the matter be referred to the Board of Education for such disposition as the Board deems meet and proper.

Adopted, May 29.

REPORT NO. 11. ESTABLISHING AN "A" GRADE UNIVERSITY FOR NEGROES

In response to the Memorial No. 557, requesting that

We direct that the Board of Education shall establish for Negroes at least one university of "A" grade, as recognized by

the national standardizing educational agencies of this country, at the earliest possible time.

Your Committee recommends that we refer the request to the Board of Education for sympathetic consideration.

Adopted, May 29.

REPORT NO. 12. ESTABLISHING AN "A" GRADE COLLEGE
FOR NEGROES IN THE NORTH

The Board of Education is requested to plan and establish one "A" grade college, as soon as funds are available, well located in the territory of the Negroes who have moved to the North, that they may have the benefit of higher education in an "A" grade college for their race, and thus relieve a growing race problem.

Adopted, May 29.

REPORT NO. 13. ADDITIONAL TEXT BOOKS AND COURSES

In answer to numerous requests touching upon the number and need of additional text books and courses of study, and one request for the more frequent printing of the Ten Commandments in the Church School periodicals, your Committee finds that these matters, in part, are already under consideration by the Committee on Curriculum, representing the Board of Education and its Departments of Church Schools and the Epworth League, The Methodist Book Concern, the Board of Foreign Missions, the Board of Home Missions, the Woman's Foreign Missionary Society, and the Woman's Home Missionary Society, and recommends that these requests be referred to said Committee on Curriculum of the Board of Education for its consideration and action.

Adopted, May 29.

REPORT NO. 14. CRITICISM AND COMMENDATION OF
CHURCH SCHOOL LITERATURE

Your Committee on Education has received three memorials of caution or criticism, and five memorials of commendation of our Church School publications, and has examined the quadrennial report of the Church School publications.

Your Committee recommends:

1. That these memorials be referred to the Committee on Curriculum and to the editor of Church School publications for their consideration and action.

2. While recognizing the necessity for expressing the fact and mind of Christ in a changing world, we urge that this interpretation of the mind of Christ and the application of his teachings to life to-day be made with reverent regard for, and loyalty to, the historic standards of Methodism.

3. That the editorial policy in interpreting the Bible according to the very best knowledge we have, and the consistent application of the teachings of Jesus to all human relationships, be approved.

Adopted, May 24.

REPORT No. 15. LEGISLATION FOR BOARD OF EDUCATION

The following report is submitted by the Committee on Education as embodying the proposed legislation for the Board of Education of the Methodist Episcopal Church.

The Board of Education

¶ 451, § 1. The Board of Education shall serve as the authorized agency of the Methodist Episcopal Church for the promotion of religious and general education in the United States and shall co-operate with other Boards of the Church in educational work under their care, seeking to diffuse the blessings of Christian learning and culture. (cf. Discipline, ¶ 451-1.)

§ 2. This Board shall have an advisory relation to the business and educational management of all the schools, colleges, theological schools and other educational institutions of the Methodist Episcopal Church in the United States. It shall devise ways and means for the aid of such educational institutions; shall receive and disburse funds which from time to time may be committed to it for their aid; may serve as a board of reference or arbitration; and when necessary it may take measures to protect the property interests of our educational institutions. It may establish and conduct schools in the United States in communities in which facilities for education are not adequately provided. It shall seek to promote the religious training of students at institutions of the Methodist Episcopal Church and of Methodist students at tax supported and other institutions not under the patronage of the Methodist Episcopal Church. It shall promote the cause of education throughout the Church by collecting and distributing statistics and other information, by furnishing plans for educational buildings, and by giving counsel with regard to the location and organization of educational institutions. It may also serve as a general medium of communication between teachers desiring employment and institutions needing their services. (cf. ¶ 451-2.)

§ 3. In furthering ministerial education the Board shall co-operate with the Board of Bishops in the work of the Commission on Courses of Study and shall nominate to the Board of Bishops three members from the faculties of the educational institutions of the Church to represent the Board of Education on said Commission (210, § 1). The work of the Commission shall be reported to the annual meeting of the Board of Education, and the Board shall serve as the repository of the records

of the Commission. The Board shall provide funds as may be found necessary, and as may be approved by the Board, for the work of the Commission. (cf. ¶ 451-3.)

§ 4. For the moral and religious education of our children and young people and for the promotion of knowledge of the Bible among all our people the Board shall have general oversight of the Church School¹ interests of the Methodist Episcopal Church in the United States and shall co-operate with other Boards in the interest of Church Schools outside the United States. The Board may establish Church Schools in needy communities in the United States and may contribute toward their support. It shall seek to inform the Church on all phases of Church School work; shall determine the curriculum of studies, including the courses for leadership training; and in general shall endeavor to give impulse and direction to the study of the Bible in the Church. The Board shall have direction of week-day religious education and shall promote the establishment of vacation and week day Church schools. (cf. ¶ 468-1, 2, 3.)

§ 5. The Board shall have oversight of the Young People's Society of the Methodist Episcopal Church known as the Epworth League, the purpose of which shall be to promote intelligent and vital Christian living among young people and to train them for leadership in the Christian Church. The Board shall promote the interests of the Epworth League by aiding in the establishment of local chapters throughout the Church and in the promotion of District, Conference, and Area organizations. It shall encourage the holding of Institutes and Conferences and shall furnish suggested programs of activity, discussion, and study. The Board may prepare and distribute leaflets, quarterlies, manuals, and other helps for the work of local chapters and of Institutes and may contribute from available funds toward the support of District, Conference, and Area organizations. (cf. ¶ 478.)

§ 6. The Board of Education shall have general supervision of all Brotherhoods, Men's Councils, and kindred organizations, to the end that wise and responsible leadership may be furnished the men's movement in the Church, and that its different organizations may be correlated under a unified program for aggressive Christian service.

§ 7. The Board of Education shall co-operate with the Board of Home Missions and Church Extension in the religious care and training of Methodist students at tax supported and other educational institutions not under the patronage of the Methodist Episcopal Church, by naming five of its members to serve with a like committee of the Board of Home Mis-

¹The term "Church School" is understood to include "Sunday Schools," "Week-Day Church Schools," "Vacation Church Schools" and "Leadership Training Schools."

sions and Church Extension to have general supervision over all such work. This Committee shall be known as the Wesley Foundation Joint Committee. The Corresponding Secretary of the Board of Education and the Corresponding Secretary of the Board of Home Missions and Church Extension shall be additional *ex officio* members of this Joint Committee. The Board of Education may make grants of money from available funds for the support of such work; provided, that any institution or foundation thus aided shall have first submitted to the Board carefully prepared reports on budget forms provided by the Board. (cf. ¶ 455-10.)

¶ 452, § 1. The management of the affairs and properties of the Board of Education shall be vested in a Board of Trustees which shall consist of forty-five members elected by the General Conference for the ensuing quadrennium, and until their successors are elected, on the nomination of the Board of Bishops. Both ministers and laymen shall be eligible for membership in the Board of Trustees, provided that at least twenty members of the Board shall be laymen and not more than five ministerial members shall be Bishops. The said Board of Trustees shall constitute the Board of Education of the Methodist Episcopal Church, a corporation existing under the laws of the State of New York. (cf. ¶ 452-1.)

§ 2. Vacancies in the Board shall be filled by the Bishops or a majority of them, the persons so appointed to serve until the next succeeding General Conference. (cf. ¶ 452-2.)

§ 3. The officers of the Board shall be a President, one or more Vice-Presidents, an Executive Secretary, a Recording Secretary, and a Treasurer. These officers, other than the Executive Secretary, shall be elected by the Board at the first regular meeting following the General Conference, to serve through the quadrennium and until their successors are elected. They shall be chosen from the Board, except that the Treasurer may be chosen from outside the Board. Other officers or agents may be elected from time to time as the Board may direct. The salaries and duties of all officers and employees shall be fixed by the Board. (cf. ¶ 453-1.)

§ 4. The Executive Secretary shall be elected by the General Conference, and, subject to the provisions of the Discipline and the direction of the Board, he shall conduct the correspondence and business of the Board. In all his official relations he shall be subject to the authority and control of the Board. His time shall be employed in the management of its affairs and in promoting its general interests. (cf. ¶ 453-2.)

§ 5. Any vacancy in the office of Executive Secretary caused by death, resignation, or otherwise, shall be filled temporarily by the Board, and the person so appointed shall hold office until the next succeeding General Conference. (cf. ¶ 453-3.)

§ 6. The Board shall hold an annual meeting at such time and place as it may determine, subject to the provisions of the Act of Incorporation, and may hold such special meetings as from time to time may be necessary. Twelve members of the Board shall constitute a quorum for the transaction of business. (cf. ¶ 454-1.)

¶ 453, § 1. The Board shall organize such Departments and appoint such Committees as may be necessary for the proper discharge of its business. It may from time to time adopt by-laws for the regulation of the affairs of the Board and of its several Departments and Committees, not inconsistent with the Act of Incorporation or with General Conference legislation. (cf. ¶ 457.)

§ 2. The Board may appoint an Executive Committee from among its members of such number as it may determine and may commit to said Executive Committee such business and confer on it such powers as are not inconsistent with the Act of Incorporation or with General Conference legislation. Minutes of all proceedings of the Executive Committee shall be kept, and shall be submitted to the Board for approval. (cf. ¶ 454-2.)

§ 3. The Board shall appoint a Finance Committee consisting of five members of the Board, with whom may be associated two additional persons not members of the Board. The Treasurer shall be an additional *ex officio* member of the Finance Committee. To this committee shall be entrusted the care and management of the funds of the Board and their proper investment under such regulations as the Board may adopt. It shall fix the official bond of the Treasurer and of other officers entrusted with the handling of funds and shall consider and approve the administrative budgets of the Board and its several Departments and Committees, within the appropriations fixed from time to time by the Board. Minutes of all proceedings of the Finance Committee shall be kept and shall be submitted to the Board for approval. (cf. ¶ 454-3.)

§ 4. The Board shall appoint a Curriculum Committee of such number and in such manner as it may determine, always including the Book Editor, the Editor of Church School publications, and the Editor of the Epworth Herald. It shall be the duty of the Curriculum Committee to determine standard curricula for all Church Schools, including vacation and week-day Schools, the Epworth League, and other agencies within the local church, and to recommend to the Board books and other literature which may be found desirable for use in religious education and in the training of leaders and teachers. (New.)

¶ 454, § 1. The Board of Education shall receive such funds as are contributed for educational purposes through the general benevolences of the Church and shall appropriate the same

for the maintenance of the work committed to it, under such rules as the Board may adopt, provided they are in accord with General Conference legislation. (cf. ¶ 455-6.)

§ 2. The Board shall have power to administer any and all funds, gifts or bequests which have been or which may be committed to it for educational purposes, and shall be authorized to solicit and create any special funds deemed wise in the carrying out of the objects and purposes of the Board, and to administer the same under such rules and regulations as it may adopt, provided the purposes for which funds are committed to the Board shall be sacredly maintained. (cf. ¶ 455-9.)

§ 3. The Board may solicit, create, and administer a fund which shall aid in providing retiring allowances or pensions for the Presidents, professors, and other members of the faculties of the educational institutions of the Methodist Episcopal Church, and may adopt rules and regulations for the administration of such fund. (cf. ¶ 455-8.)

§ 4. In making appropriations toward the support of educational institutions, the Board of Education shall give due consideration to the actual current needs of such institutions as shown in carefully prepared reports presented by them on budget forms provided by the Board. Institutions with limited endowment, but rich in their contribution to the religious leadership of the Church, are especially commended to the favorable consideration of the Board. Appropriations to institutions from funds at the disposition of the Board shall not debar them from soliciting additional support from their patronizing territory. (cf. ¶ 455-6.)

§ 5. No institution hereafter established or acquired shall be aided by the Board, unless the Board shall have been consulted and shall have approved the establishment or acquisition of such institution, and the University Senate shall have approved its proposed classification before the project was undertaken. (cf. ¶ 455-5.)

§ 6. The Board of Education shall maintain and administer institutions for Christian education among the Negroes of the Southern States, and elsewhere, as the Board may determine. Such institutions shall be located and developed with due regard to a system which will provide for the educational needs of the people with the greatest efficiency and economy. To this end, the Board shall have authority to adopt plans by which schools sponsored by it may co-operate with or may unite with schools of other denominations or under independent control, provided the interests of the Methodist Episcopal Church are adequately protected. Special effort shall be made to secure permanent endowment for schools, under the direction of the Board and whenever the Board is assured that their support will be adequate and that their property will be conserved and

perpetuated, the schools may be transferred to local boards of trustees. (cf. ¶¶ 463 and 467.)

§ 7. As a means of educating the Church on the needs of the Negro schools, the Sunday nearest the birthday of Abraham Lincoln shall be observed as Lincoln Sunday, at which time the interests of Negro education shall be presented. The Board shall receive all moneys derived from the observance of this day and use the same for the advancement of Negro education. (New.)

The Student Loan Fund

¶ 455, § 1. The Board shall administer a Student Loan Fund for the purpose of assisting meritorious young persons, members of the Methodist Episcopal Church, to secure a more advanced education. Such assistance shall be given only in the form of loans, but by a two-thirds vote of the members present and voting, the Board shall have power to cancel such loans in whole or in part for reasons which may seem to it sufficient. Funds for this purpose shall be derived from:

- (a) The income from the invested fund known as the Sunday School Children's Fund of 1866. (See § 2.)
- (b) The Children's Day Fund. (See § 3.)
- (c) Moneys repaid by borrowers from this Fund.
- (d) Interest received from student loans.
- (e) Gifts for the purposes of the Fund. (cf. ¶ 455-4.)

§ 2. The Board shall receive and separately invest the moneys contributed, prior to the first day of January, 1885, for "The Sunday School Children's Fund of 1866." The income thereof, aside from such funds as may be appropriated for the necessary expenses of its administration, shall be devoted to the purpose of assisting meritorious Sunday School scholars, members of the Methodist Episcopal Church, in obtaining more advanced education, preference being given to the aid of young persons preparing for the ministry or for the Home or Foreign Missionary work of the Methodist Episcopal Church. (cf. ¶ 455-1.)

§ 3. The Board shall receive the moneys derived from the collections taken annually in all the churches on Children's Day, the second Sunday in June, or such other day as may be more convenient. The money received from this collection shall constitute "The Children's Day Fund." After proper provision has been made by the Board for the promotion and administration of this fund it shall be appropriated year by year for loans to needy students who are members of the Methodist Episcopal Church. (cf. ¶ 455-2.)

§ 4. Each Annual Conference of the Methodist Episcopal Church shall be entitled to share equitably in the income of the Sunday School Children's Fund of 1866 and in the distribu-

tion of moneys annually received from the Children's Day collections; provided, the annual collections for the said purpose are taken in the Sunday Schools within its bounds and are forwarded to the Board of Education. (cf. ¶ 455-3.)

Educational Institutions

¶ 456, § 1. The educational institutions in the United States under the patronage of the Methodist Episcopal Church are classified as follows:

1. Universities.
2. Schools of Theology.
3. Other Professional Schools.
4. Colleges of Liberal Arts.
5. Junior Colleges.
6. Secondary Schools.
7. Training Schools for Religious Workers.
8. Primary Schools and Religious Day-Schools.
9. Wesley Foundations and other Auxiliaries.

It shall be the duty of the President or other administrative officer of each educational institution to furnish to the Board and to the University Senate such statistics and other information as may be necessary to a proper classification of that institution. No institution having been classified by the University Senate shall announce a different classification without having first secured the approval of the Senate and of the Board. (cf. ¶ 458-1, 7.)

§ 2. No educational institution or foundation of the Methodist Episcopal Church shall hereafter be established without its plans and organization having been first submitted to the Board of Education for approval and to the University Senate for the approval of its proposed classification. (cf. ¶ 455-11.)

§ 3. An Annual or Mission Conference, by vote of such Conference, may have under its patronage one or more secondary schools, colleges, universities, or other educational institutions, provided such institutions have the approval of the Board of Education and meet the requirements of the University Senate, and provided further that no Annual or Mission Conference in the United States may establish or acquire a secondary school, college, university, or other educational institution, without the approval of the Board of Education or without reasonable assurance of financial support sufficient for its equipment and maintenance, in accordance with the requirements of the University Senate. Institutions so placed under the patronage of one or more Annual or Mission Conferences are recognized as having a special appeal for financial support in the territory of such Conferences. (cf. ¶ 458-3, 4.)

§ 4. The theological schools of the Church are established

and maintained for the training of ministers. They exist for the benefit of the whole Church, and the Church recognizes its obligations for their maintenance and support. The Board shall contribute to their support from any funds at its disposition for the aid of institutions, giving due consideration to their needs and to their services to the Church. No theological school or department of theology in a college or university shall be established without first securing the approval of the Board of Education. (cf. ¶ 458-5.)

§ 5. Educational societies or foundations created by Annual Conferences may be recognized as auxiliaries of the Board of Education when their objects and purposes, their articles of incorporation, and their methods of administration are approved by the Annual Conference within whose bounds they are incorporated and by the Board of Education. All auxiliaries thus formed shall be required to send annually a report of their fiscal and administrative affairs to the Board of Education.

§ 6. The Board of Education shall publish at least quadrennially a list of all the educational institutions under the patronage of the Methodist Episcopal Church, classified by the University Senate in accordance with the provisions of this paragraph. (cf. ¶ 458-7.)

Church Schools

¶ 457, § 1. The Church Schools of the Methodist Episcopal Church shall be under the supervision of local Church School Boards and shall be auxiliary to the Board of Education of the Methodist Episcopal Church. (cf. ¶ 473-1.)

§ 2. The local Church School Board shall consist of the Pastor, who shall be *ex officio* Chairman; the Director of Religious Education; Director of Social and Recreational Activities; the Superintendent, who shall be *ex officio* Vice-Chairman; the Committee or Commission on Religious Education appointed by the Quarterly Conference, and all officers and teachers in the Church Schools elected or confirmed by the Board. In case of the withdrawal of officers or teachers from the school, they shall cease to be members of the Board. (cf. ¶ 473-2.)

§ 3. The Superintendent of a Church School shall be elected annually by ballot by the local Church School Board, subject to confirmation by the Quarterly Conference. In case of a vacancy the Pastor shall serve as Superintendent or shall fill the vacancy temporarily until a Superintendent is elected and confirmed in the regular way. Other officers of a Church School shall be elected by the local Church School Board. (cf. ¶ 474-1, 2.)

§ 4. The teachers in a Church School shall be nominated by the Superintendent with the concurrence of the Pastor, and shall be elected annually by the local Church School Board. The

place of any teacher or officer may be declared vacant by a vote of two-thirds of the local Church School Board, for habitual neglect, inefficiency, improper conduct, or for teaching contrary to the accepted doctrines of the Methodist Episcopal Church. (cf. ¶ 474-3, 4.)

§ 5. It shall be the duty of the local Church School Board to maintain the standard requirements for Methodist Episcopal Church Schools as determined by the Board of Education, and especially shall it be the duty of the local Church School Board to provide for the training of officers and teachers in the principles and methods of religious education and Church School work. (cf. ¶ 473-4.)

§ 6. It shall be the duty of the Sunday School Superintendent, together with the local Church School Board, to observe Rally Day annually on the first Sunday of October, or on such other day as may be found more convenient, in each school under his care, and to take a collection in each school on that day for the use of the Board of Education in the advancement of Church School work. (cf. ¶ 473-5.)

§ 7. It shall be the duty of the local Church School Board, wherever practicable, to organize the School or Schools under its care into Temperance Societies, under such rules and regulations as the local Board may prescribe. Such societies shall provide that temperance instruction shall be imparted in the Church Schools and shall secure, as far as possible, the pledging of their members to total abstinence. (cf. ¶ 473-3.)

The Epworth League

¶ 458, § 1. A standard Epworth League Chapter is a voluntary fellowship of young people in a local church organized with a president, secretary, treasurer, and the following departments, or their equivalents, each of which shall be under the direction of a vice-president and a committee:

- (1) Spiritual Work.
- (2) World Evangelism.
- (3) Social Service.
- (4) Recreation and Culture.

The cabinet of a local chapter shall consist of the officers of the chapter with the Pastor as an *ex officio* member. The chapter shall be under the direction and approval of the Quarterly Conference and the Pastor. (cf. ¶ 478-3.)

§ 2. Any young people's society connected with a local Methodist Episcopal Church may become an affiliated chapter of the Epworth League by adopting the aims of the League, provided the Pastor and the Quarterly Conference shall approve its officers and general plans of work, and provided it is enrolled

as an affiliated chapter with the Board of Education. (cf. ¶ 478-3.)

§ 3. The President of an Epworth League Chapter shall be a member of the Methodist Episcopal Church and shall be elected by the chapter and confirmed by the Quarterly Conference. He may become a member of the Quarterly Conference by vote of that body. It shall be his duty to report the work of the local chapter to the Quarterly Conference. (cf. ¶ 479.)

§ 4. It shall be the duty of the officers of the chapter to observe Anniversary Day on the third Sunday of May in each year and to take a collection for the use of the Board of Education for the advancement of the work of the Epworth League. (New.)

Co-operation of Church Schools and Epworth League

¶ 459. It shall be the duty of the officers of the Church School and the officers of the local chapters of the Epworth League to co-operate in the preparation of their programs for young people so as to prevent duplications and to secure the enlistment of the largest possible number of young people in the activities of the Church. (New.)

Annual Conferences

¶ 460, § 1. It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education which shall be auxiliary to the Board of Education of the Methodist Episcopal Church. This Board shall consist of an equal number of ministers and laymen, the number to be determined by the Annual Conference. The Board shall organize by electing such officers and committees as may be deemed necessary and shall meet as frequently as the work may require. (cf. ¶ 460-1.)

§ 2. The Conference Board of Education shall provide for a public presentation of the educational interests of the Church at the sessions of the Annual Conference and shall report its findings and recommendations to the Annual Conference. (cf. ¶ 460-2.)

§ 3. It shall be the duty of the Conference Board of Education

(a) To promote the cause of religious education and training through the Church Schools and Epworth Leagues of the Conference and wherever practicable to provide for the appointment of a Conference Director of Religious Education.

(b) To take special interest in the education of young people who are looking toward the ministry and other forms of Christian service as their life work.

(c) To co-operate on behalf of Methodist students with such

Wesley Foundations established at tax-supported and other educational institutions as the Conference may direct.

(d) To co-operate with the Educational institutions of the Church under the patronage of the Conference in promoting the cause of Christian Education throughout the Conference, in awakening interest on their behalf, and in encouraging their constituencies to afford them adequate support.

(e) To provide for the appointment by the Annual Conference of Visitors to the educational institutions under the patronage of the Annual Conference, who shall report their findings to the Annual Conference Board of Education.

(f) To receive annually from each educational institution under the patronage of the Annual Conference an annual report of its educational and financial affairs. (cf. ¶ 460-3.)

District Superintendents

¶ 461. It shall be the duty of the District Superintendent to bring the subject of Christian education before the Quarterly Conference of each Pastoral Charge within his District. The Quarterly Conference shall provide for a committee that shall co-operate with the educational institutions under the patronage of the Conference, also a Committee on Religious Education which shall seek to secure the co-operation of all the teaching and training activities of the Church. (cf. ¶ 461.)

Pastors

¶ 462, § 1. The Pastor shall have general supervision of Religious Education in the local church. It shall be his responsibility to develop in the church or churches of his Charge a definitely formulated program of Religious Education, organized in harmony with the Disciplinary provisions and in such way as effectively to carry out the curriculum of studies approved by the Board of Education. He shall give attention to the training of teachers and leaders and to the enlistment of children and young people in the work of the Church, and on appropriate occasions shall present the claim of full time Christian service. (New.)

§ 2. The Pastor shall provide for the observance annually of Lincoln Day, of Children's Day and Rally Day in Church Schools, and of Anniversary Day of the Epworth League as provided for in the Discipline (¶¶ 454, 455, 457, and 458) and shall take such other collections for the cause of education as are ordered by the Annual Conference. (cf. ¶ 462-1, 2.)

Editor of Church School Publications

¶ 463, § 1. The Editor of Church School Publications, elected quadrennially by the General Conference, shall prepare and edit all books and other literature included in the Church School

curriculum and such other Church School publications as are recommended by the Curriculum Committee and approved by the Board of Education. (cf. ¶ 470.)

§ 2. The Editor of Church School Publications shall be *ex officio* a member of the Curriculum Committee of the Board of Education and of the Standing Committee of the Board having supervision of Church Schools (cf. ¶ 470.)

Editor of Epworth League Publications

¶ 464, § 1. The Editor of the Epworth Herald, elected quadrennially by the General Conference, in addition to his duties as editor of the Epworth Herald, shall have editorial supervision of such books and other literature as may be recommended by the Curriculum Committee and approved by the Board of Education, for use in local chapters and in Institutes of the Epworth League. (cf. ¶ 478-5.)

§ 2. The Editor of the Epworth Herald shall be *ex officio* a member of the Curriculum Committee of the Board of Education and of the standing Committee of the Board having supervision of the Epworth League. (cf. ¶ 478-5.)

Publication

¶ 465. Curriculum material for Church Schools and the Epworth League, approved by the Board of Education and prepared and edited as provided in ¶¶ 463 and 464, when in form for publication shall be submitted by the Board to the Book Committee, and in case differences should arise as to publication, they shall be referred for consideration and adjustment to representatives of the Board of Education and of the Book Committee acting jointly.

The University Senate. (New; cf. ¶ 459.)

¶ 466, § 1. The University Senate of the Methodist Episcopal Church shall be appointed quadrennially by the Board of Bishops and shall be composed of twenty-three persons actively engaged in the work of education and fitted by training and experience for the technical work of establishing standards and evaluating educational institutions in accordance with those standards. In making appointments to the University Senate more consideration shall be given to the qualifications of the persons so appointed than to their geographical location. If, in consequence of the retirement of a member from educational work, or from any other cause, a vacancy occurs in the Senate during the quadrennium, it shall be the duty of the Bishops at their next semi-annual meeting to fill such vacancy.

§ 2. It shall be the duty of the University Senate to maintain and enhance the quality of the educational work of the Church. The Senate shall have authority to establish stand-

ards for the various educational institutions and foundations in the United States under the patronage of the Methodist Episcopal Church, and shall have advisory oversight of the educational work conducted under the several Benevolent Boards of the Church with a view to determining its quality and effectiveness.

¶ 3. The Senate shall determine, and at least quadrennially revise, the minimum requirements to be maintained for admission, for graduation, and for promotion to baccalaureate degrees, in the educational institutions under the patronage of the Church. The requirements thus established shall provide in all cases for the historical and literary study of the Bible.

§ 4. At the request of the President and Executive Secretary of the Board of Education, or at the written request of five of its own members, the University Senate shall investigate the scholastic requirements and methods of any designated educational institution or foundation claiming or adjudged to be under the patronage or supervision of the Board of Education of the Methodist Episcopal Church, and shall report to said Board its decisions as to whether the requirements and methods of said institution are such as to justify its official recognition by the Church. The Senate shall report at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under its supervision, and on the basis of this report the Board of Education shall prepare its official lists of institutions and shall be governed in its administration.

§ 5. At the request of the President or the Corresponding Secretary of any of the Benevolent Boards of the Church, or at the written request of five of its own members, the University Senate shall examine the quality and standards of the educational work done under the auspices of such Board and shall report to the Board concerned its estimate of the merit of such educational work, and its recommendations as to what changes or improvements, if any, should be adopted.

§ 6. The Executive Secretary of the Board of Education shall be the Executive Secretary of the University Senate, and the necessary expenses of the University Senate in the conduct of its work shall be borne by the Board of Education, except that expenses incurred on behalf of any other of the Benevolent Boards of the Church shall be borne by that Board.

§ 7. The University Senate shall meet in regular session at least twice in each quadrennium.

Adopted, May 24.

REPORT No 18. COMMISSION ON COURSES OF STUDY

Your Committee commends the work of the Commission on Courses of Study which has given careful attention during the

last quadrennium to the development, in an efficient and helpful way, of the Courses for Ministerial training.

We recognize the desire of the Church that the courses be in harmony with the doctrine and spirit of Methodism, and

We express our confidence in the Commission and in its ability to provide courses of study which take due consideration of the best findings of scholarship and also conserve the essentials of the Christian faith.

Adopted, May 29.

REPORT NO. 19. CONFERENCE COURSES OF STUDY

I. Proposed Amendments to Discipline.

1. To Amend Discipline of 1924, ¶ 617, § 2, line 4, by deleting the words following the word "college." The section now reads as follows:

"No candidate shall be admitted to an Annual Conference on trial until he shall have completed a course of study equivalent to the University Senate requirements for admission to college, except under special conditions, and then only after at least three years' successful Ministerial service under a 'District Superintendent,' and only by two-thirds vote of the Annual Conference."

The paragraph as amended will read as follows:

"No candidate shall be admitted to an Annual Conference on trial until he shall have completed a course of study equivalent to the University Senate requirements for admission to college."

To amend ¶ 617, § 5, which reads as follows:

"No candidate shall be permitted to remain longer than four consecutive years on trial nor longer than eight consecutive years in the Course of Study, after being admitted on trial, unless extension of time shall be recommended by a two-thirds vote of the Board of Examiners and authorized by a two-thirds vote of the Annual Conference." Failure to complete the first two years of the Course of Study within four years shall automatically discontinue the candidate on trial, and failure to complete the entire four years of the Course of Study within eight years shall automatically locate a member of the Conference, unless extension of time shall be granted as indicated above. In no case shall a person be permitted to remain longer than ten years in the Course of Study."

Amend by substituting for the last three lines, the following:

"In no case shall a person have a larger total than ten years in the Course of Study. This section, however, shall not apply to men carrying regular work as students in college or seminary, for the period of such work."

II. To amend ¶ 618, which reads as follows:

"§ 1. Certificates from our regular Theological Seminaries and other educational agencies approved by our University Sen-

ate may be accepted by the Conferences: provided (1) that each Certificate shall distinctly show that the student has been a regular attendant on the class room instruction in the specified book; and (2) that he has passed a thorough examination in the book, gaining a standing equivalent to that fixed in ¶ 619-4, it being understood that the Annual Conference shall examine all candidates in regard to their personal attitude toward the Doctrine and Discipline of the Church.

“§ 2. Any Conference also, at its discretion, may accept similar certificates from the institutions above described, indicating like proficiency in any particular study, secured by the use of a different book or by lectures fully equivalent to the corresponding book in our Course of Study.

“§ 3. Similar certificates in studies not biblical or theological may be accepted from other than Methodist Colleges, if of equal grade with those approved by our University Senate, and in American History from academies or seminaries, either approved by our University Senate, or of equal grade with those thus approved.

“§ 4. Graduates of college, who are also graduates of one of our regular theological seminaries, shall be exempted from examination on the Conference Course of Study except on the Discipline.

“§ 5. A certificate testifying that the candidate has completed satisfactorily at least two years of college work in any college of equal grade with those approved by our University Senate may be accepted in place of an examination in ‘the English language.’

“§ 6. All certificates shall state the time when studies were pursued.

“§ 7. A certificate for the purpose of recording the annual markings in the required studies for the entire course shall be issued to persons licensed to preach, or received on trial.”

Amend by substituting for the entire paragraph the following:

“§ 1. Graduates of college who are also graduates of one of our theological schools approved by the University Senate shall be exempt from examination in the Conference Course of Study, except on the Discipline. Graduates from other than Methodist Episcopal schools may be exempt from examination in the Conference Course of Study, except on the Discipline and Christian Doctrine.

“§ 2. Credits from other Methodist Episcopal theological schools, not of graduate rank, may be accepted on the basis of studies pursued in the same text or of equivalent courses in the same subjects.

“§ 3. Credits from other than Methodist Episcopal colleges may be accepted in studies not biblical or theological, if the

schools are of equal grade with those approved by our University Senate, and in the case of American history from regularly approved high schools or academies.

“§ 4. Credits from other than Methodist Episcopal schools of theology may be accepted in all subjects except the Discipline and Christian Doctrine, but this shall apply only to graduate schools of theology of recognized standing.

“§ 5. A certificate testifying that the candidate has completed satisfactorily at least two years of college work in any college approved by our University Senate or any other college of equal grade may be accepted in place of an examination, in the text book on English prescribed in the course.

“§ 6. Credits shall be accepted only on the basis of certificates issued by the schools in question, stating the time when the courses were taken and the standing attained, the latter to be not less than seventy (70) on the scale of 100.”

III. To amend ¶ 619 as follows:

Substitute for the paragraph heading, which reads, “Methods of Conducting Conference Examinations,” the following: “Methods of Conducting Ministerial Training for Students in the Conference Courses of Study.”

§ 1, Lines 1, 2. Amend the lines which read as follows: “In each Annual Conference a Board of Examiners.” Substitute the words, “In each Annual Conference a Board of Ministerial Training for students in the Conference Courses of Study.” The section, as amended, will read as follows:

“In each Annual Conference a Board of Ministerial Training for students in the Conference Courses of Study shall be appointed by the presiding Bishop, consisting of not less than eight nor more than twenty-four members, care being taken to select men with special qualifications for the work, to which shall be referred all preachers, both traveling and local, pursuing the Course of Study with a view of ordination or Conference membership. This Board shall be continued for a term of four years, subject to re-appointment. Vacancies shall be filled by the Bishop at each session of the Annual Conference.

§ 3, Line 1. Substitute for the word “Examiner,” the word “Instructor”; and in every other place in this chapter where the word “Examiner” is used.

§ 5, Line 1. Substitute for the words “Board of Examiners” the words “Board of Ministerial Training”; and in every other place in this chapter where the words “Board of Examiners” are used.

Line 5. Delete the word “permanent.”

Line 7. Substitute for the words “an institute or institutes” the words “Summer Schools of Ministerial Training.”

Lines 8, 9. Substitute for the words “and the Annual Conference may require their attendance at its session,” the

words "and attendance of under-graduates at such schools, wherever established is required."

The section as amended will read as follows:

"The Board of Ministerial Training under authorization of the Annual Conference, may appoint time and place for examinations between Conference sessions, and may require attendance of under-graduates at the same. The Commission on Conference Courses of Study, or any Conference or group of Conferences may establish a Summer School of Ministerial Training for the further training of under-graduates, and attendance of under-graduates at such schools wherever established is required. Likewise the Annual Conference may require under-graduates to carry on the work of the Course of Study by correspondence, as facilities for the same may be provided by the Commission."

§ 7. Amend the section which reads as follows:

"Local preachers who are supplies and who are giving their full time to Pastoral Work under the District Superintendents shall be required to take the Local Preachers' Course of Study year by year, under the Annual Conference Board of Examiners, this rule to apply to all men under forty years of age and likewise to all local preachers who shall be newly employed beginning with the fall of 1920."

Add the words, "Any supply Pastor who shall refuse to observe the requirements of this section shall not be employed by the District Superintendent."

IV. To amend ¶ 622, the prefix to the "Local Preachers' Course" by adding the following words: "Local Preachers who are serving as supply Pastors" may take the regular Conference Course if they so elect instead of this Course."

The Prefix as amended will read:

Local Preachers

Local Preachers who are serving as supply Pastors may take the regular Conference Course if they so elect instead of this Course.

Directions and Helps for the Four Years. (See under ¶ 620, § 1.)

V. To amend ¶ 80, § 5, lines 3, 4, by substituting for the words,

"(b) In studies of Third Year under Seminary Rule. ¶ 176, § 2, Note 12 (c)," the following:

"(b) Exempt from Course of Study under the Seminary Rule, ¶ 618, § 1."

VI. To amend ¶ 176, § 2, lines 2, 3, 4, which now read as follows:

"(2) Also at and during the same time have been regular students in one of our theological seminaries"

Add the words "or in other theological seminaries of recognized standing approved by our University Senate." The lines as amended, will read: "(2) also at and during the same time have been regular students in one of our theological seminaries or in other theological seminaries of recognized standing approved by our University Senate."

VII. To amend ¶ 207, § 12, which reads as follows:

"Upon transferring a Member of an Annual Conference, to send immediate notice of such transfer to the Secretary of the Conference from which said Member is transferred and to the Secretary of the Conference to which the transfer is made."

Add the words, "Such notice to be in writing and to indicate the standing of such Member in relation to the Course of Study."

VIII. To amend ¶ 210, § 1, which reads as follows:

"There shall be a Permanent Commission on Courses of Study, to be appointed as follows: Three Bishops, and three other Ministers, to be appointed by the Board of Bishops; three members from the faculties of the educational institutions of the Church, nominated by the Board of Education, to be appointed by the Board of Bishops, and the Book Editor, *ex officio*."

Add the words, "The members of this Commission shall hold office until their successors are duly appointed."

IX. To amend ¶ 220, § 2, lines 1, 2, which read as follows:

"To examine Local Preachers in the Course of Study prescribed for them." Insert immediately thereafter the following: "Except in case of Supply Pastors as provided for in ¶ 619, § 7."

Additional Recommendations

We further recommend:

1. That the editor of the Discipline be authorized to place the materials dealing with the Conference Courses of Study in the body of the Discipline instead of in the Appendix.

2. That the Editor of the Discipline be authorized to make such editorial changes as may be necessary, provided that no changes in the essential meaning shall be made.

Adopted, May 29.

REPORT NO. 20. RALLY DAY OFFERING

Upon consideration of memorials numbered 327 and 938, which deal with Church School Rally Day, we recommend the following:

Amend ¶ 476, § 6, of the Discipline, which now reads:

"It shall be the duty of every Pastor to cause each Church under his charge to observe the first Sunday in October, or such other Sunday as may be more convenient, as Sunday School Rally Day, and upon said day as part of the service he shall take a collection to be devoted to the maintenance and advance-

ment of Sunday School work throughout the bounds of the Church. The Pastor shall forward the said collection directly to the Corresponding Secretary of the Board of Sunday Schools," so that it shall read:

"It shall be the duty of every Pastor to cause each Church under his charge to observe the first Sunday in October or such other Sunday as may be more convenient, as Church School Rally Day, and upon said day as part of the service he shall take a collection to be devoted to the promotion and support of Church School work throughout the bounds of the Church. The said collection shall be forwarded to the Board of Education, with credit on World Service apportionment. Annual Conferences whose Conference Board of Education is promoting a program of Religious Education under the leadership of a Director of Religious Education, accredited by the Board of Education, shall receive annually from the Board of Education a sum not less than the total Conference Rally Day offering, or so much of said offering as may be needed for the promotion of the Annual Conference Program."

Adopted, May 29.

REPORT NO. 21. CONFERENCE DIRECTOR OF RELIGIOUS EDUCATION

Upon consideration of Memorials Nos. 326, 870, 940, and 1002, dealing with the Conference Director of Religious Education, we recommend:

That wherever it shall be practicable, the Annual Conference shall provide, through the Conference Board of Education, in co-operation with the Board of Education, for the appointment of a Conference Director of Religious Education, whose duty shall be the exercise of general supervision of the program of religious education within the bounds of the Annual Conference. The Director of Religious Education shall be appointed by the presiding Bishop upon the request of the Annual Conference.

Adopted, May 29.

REPORT NO. 22. RELIGIOUS EDUCATION FOR THE BLIND

The General Conference of the Methodist Episcopal Church notes with satisfaction the organization of the John Milton Foundation for the production and distribution of evangelical Christian educational literature for the blind under the co-operative control of a Board of Managers representing the International Council of Religious Education, the Home Missions Council, and the Council of Women for Home Missions. The Methodist Episcopal Church is interested in the prosecution of

this worthy enterprise and registers the hope that this co-operative movement of the educational agencies of American Protestantism may meet with deserved success.

Adopted, May 29.

REPORT NO. 23. DIRECTORS OF RELIGIOUS EDUCATION

After consideration of Memorial No. 417 from the Maine Annual Conference seeking a legal status for the Directors of Religious Education, we recommend that the memorial be referred to the Board of Education with the request that this entire subject be given careful study during the next quadrennium, and that recommendations be made to the General Conference of 1932 by the Board of Education.

Adopted, May 29.

REPORT NO. 24. DIRECTOR OF RELIGIOUS EDUCATION

In consideration of Memorials Nos. 875 and 958, regarding the Director of Religious Education, we recommend that a ¶ 478 (as numbered in Discipline, 1924), be added to read as follows:

§ 1. The Director of Religious Education in the local church shall have direction and supervision of all the educational interests of the local church, subject to the approval of the Committee on Religious Education and the Pastor.

§ 2. The Director of Religious Education shall work under the direction of the Pastor and the Quarterly Conference.

Adopted, May 29.

REPORT NO. 25. COMMISSION ON CURRICULA

Your Committee has considered Memorials Nos. 225, 341, and 860, all referring to the same matter, requesting the appointment of a "permanent commission to pass upon the curricula used in Sunday and week-day schools of religious education of the Methodist Episcopal Church."

In view of the existence of the Committee on Curriculum, officially representing the Board of Education and its Departments of Church Schools and Epworth League, The Methodist Book Concern, the Board of Foreign Missions, the Board of Home Missions, the Woman's Foreign Missionary Society, and the Woman's Home Missionary Society, which Committee is now responsible for the authorization of all courses of study in the field of religious education, for the Methodist Episcopal Church, your Committee recommends non-concurrence.

Adopted, May 25.

REPORT No. 26. SUNDAY SCHOOL DISTRICT CONVENTION

Referring to Memorial No. 942, providing for the organization of District Sunday School Conventions, your Committee recommends non-concurrence.

Adopted, May 25.

REPORT No. 27. SUGGESTED CHANGES IN SUNDAY SCHOOL ORGANIZATION

Referring to Memorial No. 1036, dealing with "Suggested Changes in Sunday School Organization" your Committee recommends non-concurrence.

Adopted, May 25.

REPORT No. 28. EDUCATIONAL WORK IN FOREIGN FIELDS

Referring to Memorial No. 1166, dealing with "Educational Work in Foreign Fields" your Committee recommends non-concurrence.

Adopted, May 25.

REPORT No. 29. STUDENT LOANS OUTSIDE THE UNITED STATES

Referring to Memorial No. 666, dealing with Student Loans outside the United States, your Committee recommends non-concurrence.

Adopted, May 25.

REPORT No. 30. SECRETARIAL TRAINING FOR BOARD SECRETARIES

Your Committee recommends that the following memorial be referred to the Board of Education for favorable consideration.

WHEREAS, More and more are our Ministers being called away from their pulpits and ministerial service, to take financial and executive secretaryships with the many institutions of our Annual Conferences, and of our General Boards.

WHEREAS, Large amounts of money are expected and required from our Church membership toward the education, in our Methodist Colleges and Theological Seminaries, of the young men taking Classical and Theological education, specifically for the purpose of the Christian ministry as a life profession.

WHEREAS, It is inexpedient and economically unwise and unsound to remove a large number of our professionally trained men from their definitely ministerial service, to business positions for which they have not been trained.

THEREFORE, *Be It Resolved*, That the Board of Education be requested to consider this problem, having in view the feasibility of promoting the business and secretarial training of young men

in our colleges, specifically for life service along the above mentioned lines, for which our Church has not, heretofore, made definite provision.

Adopted, May 29.

REPORT No. 31. WESLEY FOUNDATION

A. The quadrennial report of the Board of Education, printed in the Handbook and referred to this Committee recites the history of the Wesley Foundation movement on behalf of Methodist students at other than Methodist institutions and calls attention to the growth of the movement from 1918, when there were twenty operative points, to 1927, when the number had reached sixty. In 1918 the appropriations from the co-operative boards for Wesley Foundation work were \$8,000. In 1927 the total appropriations were about \$100,000.

The report states the governing principles of the Wesley Foundation movement in these words:

"What the Church desires in the way of moral and religious atmosphere, ideals, influences, and activities for students in our own institutions she desires for those in non-Methodist institutions. Nothing less than these ideals can be seriously considered in determining a desirable program and the support which is its due."

B. Referring to Memorials Nos. 66, 793 and 939, asking for the strengthening of the Wesley Foundation movement by establishing schools for religious training at tax supported institutions, by giving this work a definite place in Area programs, and by better organization and financial report, this committee reports:

1. We deeply appreciate the hearty endorsement of Wesley Foundation work in the Episcopal Address and in the Bishops' reports from the various Areas, and we respectfully suggest that this work be given a definite place in the program of all Areas in the United States where opportunity offers.

2. We recommend that the Wesley Foundation Committee, in co-operation with the Survey Commission of the Board of Education, shall make such studies and surveys during the ensuing quadrennium as may be necessary for the preparation and presentation of a comprehensive report to the General Conference of 1932, and that it shall at that time make recommendations for the future program, permanent organization, and support of this work.

3. We recommend that the editors of our Church publications aid in arousing our people to the importance of conserving to the Church the potential leadership in our Methodist youth at tax supported educational institutions through the work of the Wesley Foundation.

Adopted, May 23.

REPORT NO. 32. EPWORTH LEAGUE

In reply to Memorials proposing closer correlation between the Epworth League and the Church School, and to a Memorial suggesting the union of the Epworth League with the Society of Christian Endeavor, we make the following statement and recommendations:

First. The spirit back of both of these proposals should be heartily commended. The underlying problem involved is that of developing a program, in our own church, and in relationship to other churches, which will help the young people in intelligent and vital Christian living. We affirm that the development of such a program is central to our whole task and should have right of way.

Second. That the Church School and the Epworth League, next to the home, should become increasingly the channels through which the religious nurture and training of youth should be accomplished, and means should be found for this effective co-ordination. We commend the progress made during the past quadrennium in this direction, as shown in the work of the Committee on Curriculum of the Board of Education.

But efforts at correlation should not obscure the most important task of creative pioneering in program building. Whatever steps may be taken in correlation must not be permitted to stifle initiative or to prevent the liberty of young people themselves in self direction. The uniqueness and value of the Epworth League as a young people's society should be conserved, thus providing an effective channel for such initiative and self-expression through its local chapters and its institutes. We call attention to the new ¶ 459 in the proposed legislation offered by the Committee on Education as covering the case.

Third. We affirm the close kinship that exists between the Epworth League and the International Society of Christian Endeavor, the Baptist Young People's Union, and other young people's societies, and we recommend the fullest possible co-operation with these bodies in the interest of the youth of the world.

We cordially commend the progress made recently in co-operation between the Epworth League of the Methodist Episcopal Church, and the Epworth League of the Methodist Episcopal Church, South, and heartily endorse great co-operative youth enterprises, such as the Crusade with Christ.

Meanwhile, we favor the fullest co-operative effort rather than organic union with any of these organizations for four reasons:

1. Because this policy leaves to each organization the fullest freedom and initiative to move forward as rapidly as its constituency cares to move, in experimentation and creative program building.

2. Because the progress thus made by any group can be shared with all through such agencies as the Interdenominational Young People's Commission, and the Young People's Work Section of the International Council of Religious Education.

3. Because experimental steps in co-operation may prove the most direct path to further unity.

4. Because meanwhile there is greater opportunity to articulate the program of the Epworth League with the whole program of Methodism, and to fit Methodist youth for effective participation in their own church, than would be possible were its programs prepared by outside agencies.

Adopted, May 29.

REPORT NO. 33. RELATION OF WALDEN COLLEGE TO THE BOARD OF EDUCATION

Your Committee, to which was referred the memorial concerning Walden College and its relation to the Board of Education, particularly in view of the proposal to close Walden, would report that:

1. The property of Walden was transferred to the Board of Education for Negroes in 1921.

2. In our limited time it has been impossible to make the thorough investigation necessary.

3. From our limited investigation it appears that there may be some rights and privileges of the Walden Trustees which might be endangered or put in jeopardy, if the school were closed.

4. Because there are legal aspects to the case which require a fuller investigation we move its reference to the Board of Education with our recommendation that at an early date the legal aspects of the case be thoroughly investigated and all the rights of Walden be protected.

Adopted, May 29.

XI. PENSIONS AND RELIEF

REPORT NO. 1. BOARD OF PENSIONS AND RELIEF

ORGANIZATION

¶ 484. Strike out ¶ 484, §§ 1 and 2, which read as follows:

"§ 1. There shall be a Board of Pensions and Relief, nominated by the Bishops and elected by the General Conference, consisting of one effective Bishop, seven Ministers and eight Laymen; also the Corresponding Secretary, *ex officio*. No Annual Conference shall have more than one representative on the Board.

"§ 2. The Bishop and the Corresponding Secretary shall be

elected quadrennially by the General Conference. The other members of the Board shall be divided into two classes:

"Class I shall consist of four Laymen and four Ministers who shall be elected to serve for eight years.

"Class II shall consist of four Laymen and three Ministers, who shall be elected to serve for four years.

"The General Conference of 1920 and subsequent General Conferences shall elect for a term of eight years the class whose term of service expires and shall fill vacancies in the classes. Vacancies occurring during the interval of the General Conference shall be filled until the session of the next General Conference by the Board, on nomination of the Bishops."

Substitute for the above the following:

"¶ 484, § 1. There shall be a Board of Pensions and Relief, nominated by the Bishops and elected by the General Conference, consisting of one effective Bishop, who shall be President of the Board, nine Ministers and nine Laymen; also the Corresponding Secretary, who shall be a member of the Board, *ex officio*. No Annual Conference shall have more than one representative on the Board.

"§ 2. The Bishop and the Corresponding Secretary shall be elected quadrennially by the General Conference. The other members of the Board shall be divided into three classes:

"Class I shall consist of three Laymen and three Ministers, who shall be elected by the General Conference of 1928 to serve for four years.

"Class II shall consist of three Laymen and three Ministers, who shall be elected by the General Conference of 1928 to serve for eight years.

"Class III shall consist of three Laymen and three Ministers, who shall be elected by the General Conference of 1928 to serve for twelve years.

"The General Conference of 1932 and subsequent Conferences shall elect for a term of twelve years the class whose term of service shall expire at that time.

"Vacancies in the membership of the Board or in the office of Corresponding Secretary, occurring during the interim of the General Conference, shall be filled for the unexpired term by the Board of Pensions and Relief. Vacancies in the office of President shall be filled by the Board of Bishops."

The Bishops are hereby requested to nominate six of the seven present members of the Board of Pensions and Relief who were elected by the General Conference of 1924 as members of the class of 1932, as members of the new class of 1932, and the remaining member as a member of the new class of 1936.

Adopted, May 25.

REPORT NO. 2. CONNECTIONAL RELIEF

Amend ¶ 488, § 1, which reads:

“¶ 488, § 1. Moneys for Connectional Relief shall be distributed by the Board of Pensions and Relief at its Annual Meeting, to the Annual Conferences severally, and not to the individual claimants.”

By striking out the words “and not” in the fourth line and substituting therefor the words “or at its discretion to individual Ministers or Claimants.”

The section as amended will then read:

“¶ 488, § 1. Moneys for Connectional Relief shall be distributed by the Board of Pensions and Relief at its Annual Meeting, to the Annual Conferences severally, or at any time at its discretion to individual Ministers or Claimants, whose claims are presented with the endorsement of the Secretary or Treasurer of the Board of Stewards of the Annual Conference to which such Minister or Claimant belongs.”

Adopted, May 26.

REPORT NO. 3. REFERRING THE MINISTERS' RESERVE PENSION FUND PLAN TO A COMMISSION FOR PERFECTION AND ADOPTION

Be It Resolved, that we recommend to the General Conference that it authorize, empower and direct the Board of Bishops to appoint at this General Conference, a Commission on Reserve Pension Fund Plan, to consist of three Bishops, five ministers and five Laymen, said Commission to meet in the fall of 1928 at a time and place to be designated by the Board of Bishops. The said Commission shall work in conjunction with the Board of Pensions and Relief and have power to edit, revise, perfect and adopt a Ministers' Reserve Pension Plan; provided, however, that the basis of the work of said Commission shall be the accompanying draft as revised and hereinafter stated; and furthermore provided, that the work of said Commission shall be conducted as nearly as possible in harmony with the following stipulations and instructions:

1. The Commission shall report the final text of the Ministers' Reserve Pension Fund Plan to the General Conference of 1932 for incorporation in the Discipline, and shall cause it to be printed in the official papers of the Church at least one year prior to the date of commencing operation of the fund.

2. The Commission shall not cause the plan to be set in operation by the Board of Pensions and Relief until a Guaranty Reserve Fund shall have been provided for the liabilities assumed. There shall be a Laymen's Committee on Pension Finance, consisting of not less than twenty-five members, to be appointed by the Board of Bishops, the said Committee on

Pension Finance shall work in connection with the Annual Conferences to assist them to provide for the liabilities to be assumed by the Board of Pensions and Relief.

The necessary expenses of the Commission shall be paid by the Board of Pensions and Relief.

The amount raised is for the purpose of fully protecting the rights of the Conference Claimants under the original pension system of 1908, in order that the revenue from the pastoral charges for Conference Claimants shall not be diminished on account of payments for new entrant members of the Ministers' Reserve Pension Fund.

3. The Annual Conference shall be recognized as the unit of collection of contributions, and as the adjudicating agent in all matters thereto pertaining, and the Board of Pensions and Relief shall be recognized as the agency by which the Ministers' Reserve Pension Fund shall be held in trust and its benefits administered, and the board shall be empowered to act for the Annual Conferences which so desire. Any Annual Conference may enter the Reserve Pension Fund provided the reserves are set up by the said Conference.

4. The principle of equalization of benefits shall be applied within Annual Conference units.

5. All obligations assumed by the Ministers' Reserve Pension Fund shall be fully covered by actuarially determined reserves.

6. Provision shall be made for annual reservation of an amount not to exceed one quarter of one per cent of the support of the members of the Ministers' Reserve Pension Fund, for the purpose of giving pension aid to members of the fund belonging to the weaker Annual Conferences. The word "support" shall be interpreted according to the definition thereof in the text of the plan.

7. For the purpose of providing a part of the retirement annuity, the members of the fund shall be asked to make a contribution not to exceed the equivalent of two and one-half per cent of the members' "support" as defined in the text of the plan.

The Pastoral Charges served by members of the fund, shall be asked to contribute annually an amount which shall not exceed the equivalent of eight per cent of the member's "support," as defined in the text of the plan.

8. The age of retirement of members of the fund shall conform to the age of retirement provided in the Discipline for Conference Claimants.

9. The pension benefits shall be based on such amount of annuity as the accumulated annual pension credits will provide at the age of retirement.

10. A scheme of pensions and relief for Supply Pastors shall be provided as a supplementary feature of the plan.

11. During the ensuing quadrennium, and until the General Conference shall order otherwise, the operation of the plan shall be confined to Annual Conferences within the United States of America.

12. The Board of Pensions and Relief shall be authorized to study the problems involved in the pension situation, as it concerns home and foreign missionaries, with instructions to report to the next General Conference.

Adopted, May 28, as a substitute for the majority report, and after a minority report had been defeated.

REPORT NO. 4. QUADRENNIAL REPORT, BOARD OF PENSIONS AND RELIEF

Your Committee, to which was referred by the General Conference, the report of the Board of Pensions and Relief as published in the Handbook of the General Conference, has made a careful examination of the same, and we express our high appreciation of the work of the Board and of its Secretary and his associates during the past quadrennium, and especially call attention to the remarkable work of investigation and research in bringing to this General Conference these studies for the Church. It is almost impossible in a superficial and brief report to acknowledge in words the accomplishment of the officers and employees in laying the foundation of a Reserve Pension System for the Church.

We note with great satisfaction the progress made by the Board during the past four years in the splendid report of its finances as follows:

The total money distributed has steadily increased, as is shown by the following payment by quadrenniums:

First Quadrennium	1900-1903.....	\$ 1,183,000
Second Quadrennium	1904-1907.....	1,473,000
Third Quadrennium	1908-1911.....	3,171,000
Fourth Quadrennium	1912-1915.....	4,431,000
Fifth Quadrennium	1916-1919.....	5,497,000
Sixth Quadrennium	1920-1923.....	9,849,000
Seventh Quadrennium	1924-1927.....	12,647,000

A review of business operations of the Board, for the fiscal year ending December 31, 1927, reveals the fact that the financial affairs of the corporation are in excellent condition. The total investments now approach nearly \$2,000,000. In this are included \$1,654,999.16 in the Permanent Fund, \$60,000 held in trust for various Annual Conferences, and the balance in other trust funds held under contract. The investments are diversified as follows:

Real Estate Mortgages.....	\$ 322,000
Public Utility Bonds.....	421,000
Railroad Corporation Bonds.....	542,000
Industrial Corporation Bonds.....	177,000
Municipal and Foreign Government Bonds.....	306,000
	\$1,768,000

We desire to express high appreciation of the statesman-like service of Dr. Joseph B. Hingeley, who for the past twenty years has rendered unusual service to the Church in the interest of the retired ministers, and who has the vision of the future minister in mind, as well as the memory of the fathers. We hope and pray that his life may be spared for many more years of efficient service.

Adopted, May 29.

REPORT NO. 7. SUPPLY PASTORS' RELIEF

We recommend that the General Conference approve favorable consideration of the appropriation of \$25,000 annually from the receipts of the World Service Commission, for the relief of retired Supply Preachers, according to the present conditions as established by the Board of Pensions and Relief.

Adopted, May 29.

XII. HOSPITALS, HOMES AND DEACONESS WORK

REPORT NO. 1. DEACONESS LEGISLATION

Item 1. Amend all references to "The General Deaconess Board" by substituting the name, "The Board of Hospitals, Homes and Deaconess Work."

Item 2. Amend Chapter III of the Discipline of 1924, ¶ 230, § 2, subsection 3, sub "a," by adding after the word from, "an approved Training School recognized by the Board of Hospitals, Homes, and Deaconess Work" so that the paragraphing when amended shall read as follows:

¶ 230, § 2, subsection 3, sub "a," "Graduation from an Approved Training School recognized by the Board of Hospitals, Homes, and Deaconess Work."

Item 3. Amend ¶ 230, § 2, subsection 3, sub "c," by adding the following after the word "Prescribed," "By the Board of Hospitals, Homes, and Deaconess Work, such certificates to be granted by the Conference Deaconess Board on recommendation of the Committee of said Conference Board. A Probationer Deaconess shall be entitled to the same allowance as the licensed deaconess," so that the paragraph as amended will read as follows:

¶ 230, § 2, subsection 3, sub "c," "Certificate of satisfactory

examination in the studies prescribed by the Board of Hospitals, Homes, and Deaconess Work. Such certificate must be granted by the Conference Deaconess Board on recommendation of the Committee of said Conference Board. A Probationer Deaconess shall be entitled to the same allowance as the licensed deaconess."

Item 4. Amend ¶ 231, by adding after line 6, the following: "By the Board of Hospitals, Homes, and Deaconess Work. The period of probation shall not be less than two years nor more than five years," so that the paragraph when amended shall read as follows:

¶ 231. "A Probationer may be continued in that relation if approved annually by the Annual Conference Deaconess Board on recommendation of the form of administration or other organization with which she serves and will be expected to pursue such course of study as may be prescribed by the Board of Hospitals, Homes, and Deaconess Work. The period of probation shall be not less than two years nor more than five years."

Item 5. Amend ¶ 233, § 1, by substituting for the entire section the following section, so that the paragraph as amended will read as follows:

¶ 233, § 1. License. A Deaconess License shall be granted by the Conference Deaconess Board only to a probationer who has served effectively at least two years; has completed her deaconess course of study authorized by the Board of Hospitals, Homes, and Deaconess Work, as prescribed by the Discipline; has presented a satisfactory health certificate according to the form prescribed by the Board of Hospitals, Homes, and Deaconess Work; is unmarried; and has presented a recommendation from her Quarterly Conference and from the administration or organization with which she serves. She may not be less than twenty years of age, and if over forty years of age she shall be accepted only on a three-fourths vote of the Annual Conference Deaconess Board, subject to the approval of the Board of Hospitals, Homes and Deaconess Work."

Item 6. Amend ¶ 233, § 2, by adding the following after the word "Church," "and unless in exceptional cases authorized by her own Annual Conference Deaconess Board, a deaconess shall be consecrated in the Conference in which she is employed," so that the paragraph as amended will read:

"A licensed deaconess is entitled to consecration in accordance with the ritual of the Methodist Episcopal Church, and unless in exceptional cases authorized by her own Annual Conference Deaconess Board, a deaconess shall be consecrated in the Conference in which she is employed."

Item 7. Amend ¶ 233, by inserting § 4, to read as follows:

"§ 4. Transfers. (a) Transfers between Conferences. A Deaconess to be transferred from one Conference to another shall be transferred by her Annual Conference Deaconess Board,

upon the written request of the Annual Conference Deaconess Board to which she wishes to be transferred, and with the written approval of the Bishops of the respective Areas concerned, and the administrations, institutions or other organizations responsible for her employment and support. The transfer shall not be complete until reported for final registration by the Board of Hospitals, Homes, and Deaconess Work.

(b) Transfers between administrations. A Deaconess to be transferred from one form of administration to another shall be transferred by the Personnel Department of the Board of Hospitals, Homes, and Deaconess Work, upon the written request of the form of administration with which she is connected and with the written approval of the form of administration to which she desires to be transferred. Such transfer shall be consummated within ninety days from the time the request is made.

Item 8. Amend ¶ 234 by inserting after the word "garb," "By Licensed Deaconess and Probationers," so that the paragraph, when amended, shall read as follows:

"The wearing of the distinctive garb by licensed Deaconesses and Probationers shall be determined by the form of administration or other organization with which the Deaconess serves."

Item 9. Amend ¶ 236 by substituting for the entire paragraph the following new paragraph:

¶ 236, § 1. Leave of Absence. A Deaconess at her request may be granted, annually, a leave of absence by the Conference Deaconess Board, on recommendation of the administration, institution or organization with which she is connected. Such leave shall not be granted for more than three years consecutively without the approval of the Board of Hospitals, Homes, and Deaconess Work, and on reinstatement after more than one year's leave of absence, the Deaconess shall present a satisfactory health certificate before reinstatement is granted. A deaconess may be granted leave of absence for the following reasons:

- a. Personal illness or illness of relatives.
- b. Personal financial reasons or indebtedness.
- c. Other reasons approved by the administration with which the Deaconess is affiliated, and by the Board of Hospitals, Homes, and Deaconess Work.

A Deaconess on leave of absence is not granted credit on annuity years for the purpose of determining pension allowances.

§ 2. Sabbatical Year. Sabbatical leave may be granted for purposes of rest, study, professional training or travel. Annuity credit is granted for each Sabbatical Year.

§ 3. Awaiting Appointment. A Deaconess, on recommendation of the administration or organization with which she has served, may be so listed for the following reasons:

- a. Pending transfer between Conferences or administrations.
- b. For attendance at school or special training previous to eligibility for Sabbatical leave.
- c. Difficulty in placement.
- d. Pending consideration by the Annual Conference Deaconess Board.
- e. Other reasons approved by the Board of Hospitals, Homes and Deaconess Work.

Annuity credit will be granted for the time during which a deaconess is listed as awaiting appointment."

Item 10. Amend ¶ 239, § 1, by inserting after the word "disability" in the third line, "Testified to by competent medical authority approved by the Board of Hospitals, Homes and Deaconess Work," so that the paragraph, when amended, will read as follows:

"A Deaconess, when unable to continue her regular work on account of age, loss of health, or other disability, certified to by competent medical authority approved by the Board of Hospitals, Homes and Deaconess Work, may be retired by the Board of Hospitals, Homes and Deaconess Work, on recommendation of the Conference Deaconess Board of which she is a member, and the form of administration or other organization with which she is connected."

Item 11. Amend ¶ 239, § 3, by inserting after the word "every" the words "Deaconess retired by the Board of Hospitals, Homes and Deaconess Work" so that the section, when amended, shall read:

"Every Deaconess retired by the Board of Hospitals, Homes and Deaconess Work shall have a claim upon the pension fund, which shall be proportionate to the number of years she has been in active service, including the two years of probation."

Item 12. Amend ¶ 240 by adding § 3, to read as follows:

"A Deaconess who is not a member of any form of administration may secure temporary relief from the Board of Hospitals, Homes and Deaconess Work."

Adopted, May 16.

REPORT NO. 4. PENSIONS FOR DEACONESSSES

WHEREAS, For different reasons, we are not able at this time to propose a satisfactory permanent plan for the pensioning of Deaconesses, we wish therefore to recommend the following as a tentative plan for the present quadrennium.

1. We suggest that the Commission on Deaconess Work make a further study of this problem and bring in recommendations for a permanent plan four years hence.

2. That for the ensuing quadrennium, in addition to the \$24,000 accruing as income from the Deaconess Endowment

Pension Fund and an adequate allowance from the Board of Hospitals, Homes and Deaconess Work, a contributory plan for additional income be adopted and the money raised jointly through the Deaconesses and the institutions and churches served by Deaconesses, as follows:

One percent from each deaconess on the basis of a minimum allowance of \$35 per month, and

One percent on the same basis, to be paid by the institution or church served by the Deaconess.

It is estimated that such combined funds will be adequate to meet the needs for the ensuing quadrennium until a more permanent plan can be recommended and adopted after study by the Commission on Deaconess Work.

Adopted, May 23.

REPORT NO. 5. TRIAL OF A DEACONESS

¶ 324, § 1. When a Deaconess is accused of any violation of a moral law, the District Superintendent under whose supervision she works, shall call a committee of three or more for investigation. This Committee shall consist of one representative of the Deaconess administration, under which the accused serves, and two or more members of the Annual Conference Deaconess Board of which the accused is a member. She shall appear before this Committee and, if charges are sustained, she shall be suspended from all Deaconess services until the next regular meeting of the Annual Conference Deaconess Board, or until a special meeting of said Board. If the accused be found guilty, the Annual Conference Deaconess Board shall suspend, or deprive of Deaconess office and credentials. A Deaconess may be tried by an Annual Conference Deaconess Board without preliminary investigation, provided due notice shall have been given her.

§ 2. In case of improper temper, words, actions or disloyalty to the rules and regulations of the administration or other organization with which she serves, the Deaconess so offending shall be admonished by the President of the Annual Conference Deaconess Board. If she continues to offend, the case shall be investigated as provided in ¶ 324, § 1, or she shall be tried at the next meeting of the Annual Conference Deaconess Board, or at a special meeting of the Annual Conference Deaconess Board and, if found guilty and impenitent, she shall be expelled from her Deaconess relationship.

§ 3. If a Deaconess shall contract debts which she is not able to pay, the President of the Annual Conference Deaconess Board shall appoint three judicious members of the Annual Conference Deaconess Board to inspect the accounts, contracts and circumstances of the supposed delinquent; and if, in

their opinion, she has behaved dishonestly, or contracted debts without the possibility of paying, the same procedure shall be followed as is defined in ¶ 324, §§ 1 or 2.

Appeal of a Deaconess

§ 4. In case of conviction, a Deaconess shall be allowed to appeal to the Board of Hospitals, Homes and Deaconess Work, provided that within thirty days after her conviction, she shall signify in writing to the District Superintendent or President of the Annual Conference Deaconess Board by which she was tried, her determination to appeal, and the said Board of Hospitals, Homes and Deaconess Work, in full session, or by a special Committee of not less than seven nor more than nine, shall hear the appeal. The decision of said Board of Hospitals, Homes and Deaconess Work shall be the final determination of the case, subject only to an appeal to the General Conference by either party on questions of law.

§ 5. An appeal by a Deaconess from an Annual Conference Deaconess Board within the jurisdiction of a Mission Conference, shall be to the Board of Hospitals, Homes and Deaconess Work.

§ 6. Any bills of charges shall be according to forms prescribed in ¶ 616.

Adopted, May 23.

REPORT NO. 6. BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

Item 1. In middle of page 377, amend by striking out the title in capitals, "General Deaconess Board," and the words immediately following in italics (Department of Deaconess Work, see ¶ 569, § 2).

Item 2. Amend all references to the "General Deaconess Board," beginning with ¶ 491, by substituting "The Board of Hospitals, Homes and Deaconess Work."

Item 3. Amend ¶ 491, § 1, by striking out the entire paragraph and substituting therefor ¶ 500, with the following changes, in the newly amended paragraph: Insert after the word "work" in line 5, "and to have general supervision of all Deaconess Work in the Methodist Episcopal Church and legal control of all the Deaconesses," so that the paragraph as amended will read:

¶ 491, § 1. Organization and Purpose: For the promotion and general supervision of an advisory character, of all hospitals, homes, or other organizations and institutions for the care of the sick, incurables, other dependents, and child welfare work, and to have general supervision of all Deaconess Work and legal control of all Deaconesses in said Church—there shall be a

Board known as the Board of Hospitals, Homes and Deaconess Work, incorporated according to law and subject to the control of the General Conference.

Item 4. Amend ¶ 492, §§ 1, 2 and 3, by striking out these sections.

Item 5. Amend ¶ 494, § 1, by inserting in line 6 after "Conference," "nominated by the Conference Deaconess Board and elected by the Annual Conference." Further amend line 6 by changing the word "two" to "three," and further amend in line 10 by striking out after the word "Conference" the remainder of the section, so that the section, as amended, will read:

¶ 494, § 1. In each Annual Conference in which there is Deaconess Work, there shall be a Conference Deaconess Board, consisting of all the licensed Deaconesses within the Conference, the District Superintendents, and four other members of the Conference, nominated by the Conference Deaconess Board and elected by the Annual Conference and three representatives from the Board of Managers of each Deaconess institution within the bounds of the Conference.

Item 6. Amend ¶ 494, § 5, by inserting after the word "Committees" in line 10, the following list of Committees: 1. Committee on Promotion and Deaconess Work. 2. Committee on Transfer and Conference Relation. 3. Committee on Recruiting and Licensing. 4. Committee on Finance. 5. Committee on Examinations.

Any other committees which may be deemed necessary may be appointed. Further amend ¶ 494, § 5, by substituting the following list of membership questions for the membership questions under line 11, from 1 to 19, so that ¶ 494, § 5, following the membership questions, will read:

Membership questions:

1. Has the standing of each Deaconess been approved by the form of administration or institution by which she is employed? Or by the officers of the Annual Conference Deaconess Board?
2. Who have been received by transfer during the year, and from what Conference? Who are to be received by transfer at this session, and from what Conference?
3. Who have been transferred during the year, and to what Conference? Who are to be transferred at this session, and to what Conference?
4. Who have been received during the year as probationers? Who are to be received at this session as probationers?
5. Who are the probationers: (a) In studies of the first year? (b) In studies of the second year? As prescribed by the Board of Hospitals, Homes and Deaconess Work?
6. Who have been licensed as Deaconesses? Who have been consecrated as Deaconesses during the year?

7. Who are to be consecrated as Deaconesses?
8. Who have been elected Associate Deaconesses during the year? Who are to be elected Associate Deaconesses at this session?
9. Who are to be readmitted?
10. Who are the retired Deaconesses?
11. Who are to be recommended to the Board of Hospitals, Homes and Deaconess Work regarding retirement? (See ¶ 519.)
12. Who have died?
13. Who have been granted leave of absence during the year? Who are to be granted leave of absence at this session?
14. Who have received honorable discharge?
15. Are there any to be discontinued?
16. Who have withdrawn?
17. Who have been suspended?
18. Who have been expelled?
19. Who have been permitted to withdraw under charges or complaints?
20. Where are the Deaconesses and Probationers appointed?
21. Where is their Quarterly Conference membership?

General Business.

Adjournment.

Item 7. Amend ¶ 502, by striking out the words in line 2. "Until merged with the General Deaconess Board." In line 4, amend the word "one" to read "three." Amend the remainder of the paragraph after the word "Board" by substituting the following: "The remaining members shall consist of eight Ministers and twelve Laymen, which total number of twenty shall include both a Deaconess and an official representative of each Deaconess administration. All members shall be nominated by the Board of Bishops and elected by the General Conference. The term of office shall be for one quadrennium," so that the paragraph, as amended, will read:

¶ 502, § 1. Government: The management shall vest in a Board which shall consist of twenty-three members, including three Bishops appointed by the Board of Bishops, one of whom shall be President of the Board. The remaining members shall consist of eight Ministers and twelve Laymen, which total number of twenty shall include both a Deaconess and an official representative of each form of Deaconess administration. All members shall be nominated by the Board of Bishops and elected by the General Conference. The term of office shall be for one quadrennium.

Item 8. On page 384, following ¶ 499, § 4, amend by striking out the words in brackets ["Department of Hospitals and Homes," see ¶ 569, § 2].

Amend ¶ 498 by adding as § 3, the following, "But in

case of a Mission Conference or a Mission, the Conference Deaconess Board therein, for administration purposes, shall be recognized as having the status of an Annual Conference Deaconess Board.

Adopted, May 25.

XIII. TEMPERANCE, PROHIBITION AND PUBLIC MORALS

REPORT NO. 1. THE PROHIBITION STATEMENT

Prohibition is the fixed policy of the United States of America. The Eighteenth Amendment to the Federal Constitution incorporates in the basic law of a great nation the underlying moral convictions of its people.

Liquor Traffic an Outlaw

The American nation is no longer in partnership with the liquor traffic. It has deprived that traffic of the sanction of law and the protection of government. That traffic is an outlaw, which no longer has standing as a lawful institution in the statutes and the courts of the nation. This alone constitutes one of the greatest victories for civic righteousness recorded in modern times.

This achievement represents the ripened conviction and the deliberate judgment of the American people, after more than a hundred and fifty years of regulation, license, repression, taxation, government sale and attempted control, and every other method devised for the purpose of dealing with this nefarious habit and traffic.

The Results of Prohibition

The social, economic and moral benefits of this law have been amply demonstrated in increased industrial efficiency, a larger degree of safety on the highways and in the factories, unmatched productivity, unparalleled savings, unequaled public health records, a remarkable decrease in the national death rate and unprecedented evidences of social and moral well being.

The conservation of the higher values of manhood, reduced sorrows of womanhood and mitigated wrongs of childhood, eloquently proclaim the success of prohibition as a sound policy of government, which has made it "easier for men to do right and more difficult for men to do wrong."

Judged by all the evidence in the case, prohibition with enforcement at its worst is shown to be better than the legally sanctioned beverage alcohol traffic, with regulation at its best.

Orderly Government Challenged

The forces of greed, avarice and appetite have challenged the authority of law, defied government, held up to contempt the fundamental principles of righteousness, and have flouted the expressed and properly recorded will of the American people.

In the face of such defiance we insist upon a more aggressive, unyielding and definite campaign of agitation, organization and education in the interest of our common objective. Total abstinence must be stressed; the vital importance of law observance, as basic to adequate law enforcement, must be emphasized; there must be a revival of scientific temperance instruction in the public schools; the pupit, the Church school, the young people's societies and all other agencies of the Church must take an aggressive and constructive course of action. We must speedily get to the people the whole truth about the nature and effects of beverage alcohol; the truth about the real character and activities of the local, national and international liquor traffic; the truth about all methods tried or schemes proposed for the solution of the problem.

Issue Definite and Clear

We are not deceived by cunningly devised plans of the enemies of sobriety and prohibition to discount the work already accomplished. We demand clear and definite declarations on the part of candidates and parties appealing to our constituency for their suffrage.

We serve notice on all concerned that our attitude on this vital question is resolute and irreversible, that we will not be lulled into inactivity by evasive promises, or indecisive declarations, that we will not support uncertain candidates for State and National legislative and administrative offices, and that we will not willingly tolerate in positions of responsibility those who do not sustain the law and the principle of righteousness which the law represents.

A World Wide Problem

The beverage alcohol evil presents a world problem, which demands international co-operation. Permanency of prohibition in America requires international action, while the success of a world movement for sobriety depends upon the success of prohibition here. Prohibition is not safe anywhere until it has become the settled policy of government everywhere. We, therefore, pledge to our brothers in other countries our fullest possible co-operation in the struggle against the international traffic, which now seeks not only to stem the tide of temperance advance

in other lands, but to undermine and nullify prohibition in America.

Organized Activities

We commend and endorse the Woman's Christian Temperance Union in its national and international leadership among women; the Anti-Saloon League of America, our approved agency for co-operation with members of other churches and with temperance organizations in America for united effort against the common foe; and the World League Against Alcoholism, in which are federated the principal anti-liquor organizations in the several countries for international interdenominational effort for temperance and reform.

Especially do we urge upon our people everywhere increasingly to support and to co-operate with Methodism's own agency in the field of moral reform. The Board of Temperance, Prohibition and Public Morals, with a record in the past of which we are justly proud, is planning even a greater program for the future, to which our Methodists should rally with increased enthusiasm and confidence throughout the whole Church.

To all temperance and prohibition agencies and movements which are effectively and aggressively pressing for temperance and moral reform in America and abroad, we appeal for renewed activity and co-operative effort to the end that the moral forces of the nations shall speedily find the way to a world redeemed from the curse of beverage alcohol.

No Turning Back

This moral conflict must be prosecuted to final victory. We stop at no half-way station. We summon the enlightened public opinion and quickened public conscience of the nation and the world.

We will not countenance anarchy under a banner of personal liberty and social license; and we support the right of a free people to govern themselves. In this strategic hour in the progress of this great reform there must be no minor note, no discordant sound, no equivocal stand.

We face the issues before us with confidence and determination. We believe in the common sense of the American people. We believe in the triumph of right. We believe in the hand of God in our national affairs.

We will not be stampeded; we will not retract; we will not cease to speak by tongue and pen and vote; we will not turn back; we have enlisted for the duration of the conflict, which will end only in the complete extermination of the beverage alcohol habit and traffic.

Adopted, May 21.

REPORT NO. 2. STATEMENT ON PUBLIC MORALS

The Christian Church must ever be the protector of humanity against these customs and practices which tempt, debase and destroy. We should never be indifferent to those evils which disgrace and molest mankind. It is the mission of Christ's Church to help destroy these and to give to our nation and to the world the divine chance of becoming what Christian civilization ought to be.

We are profoundly concerned about the moral life of our nation. The subtle forces of materialism and irreligion have been increasingly active since the World War. The insidious propaganda against our ideals is dominated by a philosophy of atheism and paganism.

We are convinced that upon Christian citizens devolves the sacred privilege of counteracting that pagan conception of life which puts a low estimate upon personality, fosters the vulgar and the obscene, develops the irreverent and the frivolous, encourages sensuality and vice, and forever tempts mankind to live on the plane of the animal.

In view of the demoralization that war produces—the breaking of family ties, the loosening of moral restrictions, and the augmentation of all evil habits—it is not strange that there are innumerable signs of degeneracy. The terrible thing about war is not only the death of patriots upon the battle field, but the moral death of some who, far away from restraining influences, yield to sin. Human life appears cheap and murder becomes frequent.

Following this lowering of ideals, the theatre introduced nudity, profanity and blasphemy on its stage which, though not as prevalent to-day as it was a few years ago, is all too common. The provision by which the New York authorities have power to close the theatre which offends public decency should be adopted and used vigorously and frequently throughout the nation. On this issue there is common thought among Catholics and Protestants. Every right thinking American should co-operate with every other such American in defense of the American home. We wonder how much longer the American people and the American Department of State will permit the movie magnates to misrepresent American civilization in the eyes of the nations by uncensored films that are shipped abroad, giving foreign minds a false impression of the civilization of this Christian Republic.

There is a terrible decadence in popular literature. We protest against the salacious magazines sold promiscuously on our streets. Our own Board of Temperance, Prohibition and Public Morals led a movement for the suppression of such literature and has been supported by the newspapers of more than

two hundred American cities, with the result that a distinct gain has been made since the last General Conference. We warn our young people against these writers who substitute billingsgate and abuse of American institutions, traditions, and customs for literary form, facts, and reasonable discussion.

Two notable evils that were suppressed have come up again since the war, gambling and commercialized prize-fighting. Gambling undermines business integrity by teaching the young to seek something for nothing. Prize-fighting, reintroduced among States that had long outlawed it, is utterly brutalizing. It does not make heroes, but creates selfish and dishonest groups that appeal to the baser passions and secure enormous gains.

The amusement question is ever with us. There are healthful and vitalizing recreations, but there are those which are utterly worldly and appeal to the animal nature. We must so present the principles of the Gospel of Christ that our young people will discriminate between the harmful and the innocent and will turn away from those amusements which have proved themselves damaging to Christian life, and seek their recreation in those which are not offensive to our Lord and Master.

The Christian Sabbath was one of the first institutions planted on American soil. It grew with the States and became part of the common law. It is recognized in the second article of our Constitution. Laws that protect it from secularity and commercialism have been pronounced constitutional by the Supreme Court. It brings blessed rest for the toiler, reasserts family ties and sentiments which are under strain during six days in the week. It furnishes opportunity for the voice of the Church to be heard among the people, and for the still small voice to be heard by busy men and women. The Church will not stand by and see the walls of the Sabbath broken down before their eyes. We will rally our forces for its support that they may protect the moral ideals of the Church and the religious life of the nations.

We plead earnestly with Methodists everywhere so to live in conformity with the spirit of Christ that by their lives, even in the midst of wicked environment, they may emphasize decency, sobriety, and self-control.

Adopted, May 14.

REPORT NO. 3. AUDIT OF ACCOUNTS OF THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

We have examined the Auditor's report of the Board of Temperance, Prohibition and Public Morals covering the period from December 31, 1923, to October 31, 1927.

The report shows total contributions to the general fund of \$426,074.36, and of \$67,306.56 to the building fund, or a total

of contributions during the three years and ten months, covered by reports, of \$493,380.92. This does not include other items of income, such as rents from the building.

It also shows an indebtedness of \$190,670 on October 31, 1924, and of \$142,628.73 on October 31, 1927, a reduction of \$48,041.27 during the quadrennium. The report is six months old, and Dr. Wilson informs us there has been considerable paid on the indebtedness since that date.

The auditors report that they have examined the cash receipts with bank deposits and found them correct.

Adopted, May 14.

REPORT NO. 4. ADMINISTRATION OF THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS

The work of the Board of Temperance, Prohibition and Public Morals, for the quadrennium now closing, is hereby highly commended.

The administration of this Board under the direction of its General Secretary, has been of a high order and thoroughly consistent with the broad character of activities as expressed in its corporate title. The "Voice" and "The Clipsheet" have been regularly sent to a wide and important constituency.

The completion and equipment of the beautiful building, strategically and commandingly situated in Washington, D. C., is an accomplishment of great significance to the Board, and is a credit to the Methodist Episcopal Church. The remaining indebtedness on this building should speedily be removed, thereby making this valuable property an endowment for the Board.

The work in Italy, France, Austria, Germany, Switzerland, Czecho-Slovakia, South America, India, and Japan has been maintained and should be continued.

Adopted, May 21.

REPORT NO. 5. TEMPERANCE EDUCATION

In consideration of Memorial No. 313, presented by Baltimore Conference, your Committee reports as follows:

In order that the members and adherents of the Methodist Episcopal Church may be constrained to assume their full measure of responsibility for the intensive education of our youth relative to the underlying principles of the Eighteenth Amendment and its supporting legislation, be it therefore

Resolved by this General Conference:

1. That we urge upon all our Pastors and Sunday School workers the imperative need of frequent inspirational talks, sermons, study classes, and group conferences, wherein the many phases of this subject shall be earnestly considered;

2. That we urge upon Pastors, Sunday School workers and

Epworth League officials the largest use of the valuable literature now made available by our own Board of Temperance, by the educational bureaus of the Anti-Saloon League, the Woman's Christian Temperance Union, the Woman's Home and Foreign Missionary Societies, The Methodist Book Concern, and other organizations;

3. That we request the editors of our Advocates and Sunday School publications to procure and publish brief articles, news items and stories of such volume and such frequency as shall provide an effective antidote to the falsehoods of that part of the daily press which lends comfort to the enemies of prohibition.

4. Noting the unrestraint in our times we summon with a fresh urgency, the parents and Pastors, and especially the leaders of our youth, to renew the exposure of the grievous evils from intoxicants and to impress upon the boys and girls the blessings of voluntary total abstinence. We charge the friends of the Home and the Church with the high task of reasserting total abstinence as a noble ideal and reviving it in the habits of life.

5. That we call upon Methodist parents and church officials to insist that the provisions of the laws of the several States for public school instruction in the effects of alcohol on the human mind and body, shall be faithfully carried out.

6. That we advise our members in subscribing for newspapers and in placing advertising to give preference to those papers which deal fairly, both in their news and editorial columns, with the prohibition movement.

Adopted, May 18.

REPORT NO. 6. "DEFENSE OF DRY WORKERS"

WHEREAS, The enemies of the Eighteenth Amendment, in certain well known wet newspapers, and certain officials in a few States are using methods of intimidation in efforts to abridge the constitutional rights of free speech and free press, threatening trustees and superintendents of Anti-Saloon Leagues and other temperance organizations, endeavoring in various ways to frighten, discourage and discredit the League officials and other temperance leaders in certain States of our nation.

Be It Resolved, That we urge all Methodists everywhere in the United States to stand by their chosen leaders in this day of crisis, to withhold criticism unless clear and proved facts justify criticism, helping in every way to hold up their hands and encourage them in this great reform; and,

Be It Further Resolved, That we believe it to be, not only the constitutional privilege, but the Christian patriotic duty of every temperance leader, state and national, to point out without fear

or favor, the attitude and record of all candidates for office, to the end that our members and all dry voters, regardless of Church affiliation, may vote intelligently and courageously for men possessed of the character, ability and inclination to bring about a better enforcement of prohibition.

Adopted, May 17.

REPORT NO. 8. COMMENDATION OF DR. J. M. DORAN

In consideration of Memorial No. 1058, presented by the members of the Puget Sound Conference delegation, your Committee reports as follows:

WHEREAS, The Federal Prohibition Commissioner of our Government is now the Hon. J. M. Doran, a life-long believer in the law he is called upon to enforce, who is giving a successful leadership to the enforcement plans of the United States Government,

Resolved, That we commend the Government in his selection and congratulate him upon his success, especially in his latest move for the discouragement of liquor violators, whereby tax penalties established under the old revenue laws are being asserted against them after they have been convicted of violations of State prohibition laws and have satisfied the sentences given them by the local courts. This strategic move for law enforcement is an evidence of what an alert leadership may do to meet a difficult situation.

Adopted, May 29.

REPORT NO. 10. PROTECTING OUR IDEALS

With regard to Memorial 1164, entitled, "Protection of Our Ideals," signed by William H. Anderson, of New York, and presented by D. L. Musselman, of the Illinois Conference, your Committee recommends non-concurrence on the ground that we regard this as a civic rather than a moral question.

Adopted, May 25.

REPORT NO. 11. STUDY OF ALCOHOL CONSUMPTION
BY LEAGUE OF NATIONS

In compliance with the spirit of Memorial 520, introduced by members of Bengal Conference, your Committee recommends that the following request be sent to the League of Nations:

The General Conference of the Methodist Episcopal Church, composed of 864 Delegates representing the said Church in thirty-seven different countries and nations, now in session in Kansas City, Missouri, United States of America, most respectfully requests the League of Nations to study the individual and social effects of the consumption of alcohol in various coun-

tries of the world, to the end that all nations may be supplied with correct and authoritative information as to the effort to eradicate one of the worst and oldest evils afflicting mankind—and the results thereof.

Further, while the said General Conference acknowledges and commends the attempt of the League of Nations to cope with some great international moral problems, it would at the same time respectfully request that the League of Nations discourage by all means at its command the distilling, manufacturing and use of alcohol as a beverage in all mandated territories and colonies.

Adopted, May 29.

REPORT NO. 13. DEPARTMENT FOR CONSIDERING
PROHIBITION IN EUROPE

With reference to Memorial No. 1174 submitted by Dr. F. H. Otto Melle, requesting a Prohibition Department in the Board of Temperance, Prohibition and Public Morals for special consideration of prohibition in Europe:

We report that a conference was held between our sub-committee and a sub-committee of the Committee on Foreign Missions and a joint recommendation was issued recommending that this request be referred to the Board of Temperance, Prohibition and Public Morals.

Adopted, May 29.

B. REPORTS OF SPECIAL COMMITTEES AND COMMISSIONS

I. RULES OF ORDER

REPORT No. 1. CHANGE OF DATE FOR RECEIVING MEMORIALS

The Committee on Rules recommends that Rule 44 be changed so that it shall read: Committees shall not originate business, but shall consider and report on all subjects specifically referred to them by the General Conference and shall give consideration to all memorials and petitions received not later than the eighth business day of the General Conference, and report on all subjects coming before them, but not necessarily on all memorials.

Adopted, May 7.

REPORT No. 2. RESOLUTION OF GENERAL POLICY

"Whenever a resolution of general policy signed by one hundred members of the General Conference shall be presented it shall be printed in The Daily Christian Advocate and shall be considered by all committees affected by it. But after five days it shall be before the Conference, with a person designated by the signers of the resolution having the rights of a chairman of a general committee. Provided, however, that no member of this body shall sign more than one resolution of general policy."

The Committee recommends non-concurrence.

Adopted, May 8.

REPORT No. 3. CALENDAR

Rule 7. Subdivision "V," insert between the word "Committees" and the word "Shall" the words "And Commissions" so that it shall read

V. Calendar.

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees and Commissions shall be called in the order in which they are filed with the Secretary of the General Conference, except as otherwise determined by the General Conference.

Adopted, May 8.

II. AMERICAN BIBLE SOCIETY

REPORT No. 1. MINUTE ON DR. WILLIAM INGRAHAM HAVEN, GENERAL SECRETARY OF THE AMERICAN BIBLE SOCIETY

Your Committee on the American Bible Society recommends the adoption by the General Conference of the following minute:

At the meeting of the Board of Managers of the American Bible Society on April the 5th, 1928, the Rev. William Ingraham Haven, D.D., at his own request withdrew from the varied responsibilities of a General Secretary, and was elected General Secretary in Charge of Versions. It is understood that Dr. Haven will continue the supervision also of a part of the foreign work of the Society.

For eighty-eight years, beginning with Dr. (later Bishop) Edmund S. Janes in 1840, one of the Corresponding or General Secretaries of the American Bible Society has been a Minister of the Methodist Episcopal Church. For nearly thirty years of this period Dr. Haven has served the Society in this capacity. He has carried the broad and intricate duties of this office with notable skill and great distinction, with unfailing patience and good-will, and with a deep and constant concern for the needy people of the world to whom the Bible is to come as a light out of great darkness. He is a wise counselor and true friend in many other phases of the Church's activity, notably in the Federal Council of the Churches of Christ in America and other international and interdenominational movements. Dr. Haven, who is a member of the New England Conference, has added new distinction to the honored name he bears, and through his able administration of the work of the American Bible Society has accomplished missionary tasks of first importance to the establishment and growth of the Church.

The General Conference congratulates the Methodist Episcopal Church and the American Bible Society on the many years of Dr. Haven's devotedly loyal service as General Secretary and upon the new emphasis which Dr. Haven's new position makes possible, on the Society's important work in translating and publishing the Scriptures in the languages of the nations.

The General Conference instructs the Secretary of the Conference to send to Dr. Haven a message conveying the hearty greetings and warm affection of the Church.

Adopted, May 21.

REPORT NO. 2. GENERAL REPORT OF AMERICAN BIBLE SOCIETY

Your Committee on the American Bible Society has had before it the report of this Society as published in the Handbook and supplementary information furnished to the Committee by the officers of the Society.

The record of the quadrennium calls for the heartiest praise and commendation of the achievements realized and the difficulties surmounted. The great services of the Society in the translation, publication and distribution of the life-giving Book of Books in thirty countries through its twenty-two agencies,

and through correspondents in as many countries more, deserve the gratitude and support of the Church. The issues of Scriptures for the quadrennium have amounted to more than 32,800,000 copies, an increase of 15,800,000 over the issues of the last quadrennium. That so large a number of Bibles, Testaments, Gospels and other books of the Bible have been circulated in scores of languages and by thousands of colporteurs, correspondents, and volunteer workers in so many countries is a splendid accomplishment. Yet when we recollect that there are countries and continents included in this distribution which number their population by hundreds of millions, a great challenge yet remains to the Society and the Church!

A severe blow to the Society was the destruction of more than \$150,000 worth of plates in several languages in the Japanese earthquake. By the loyalty of friends of the Society in all the churches, the emergency has been met without reducing the current budget, in itself an evidence of the high regard in which the organization is held. Baffled again and again, but never giving up in its efforts to secure entrance for the Scriptures into Soviet Russia, the Society finally overcame the import prohibitions by providing funds by which plates for a whole Bible and a pocket New Testament in the new orthography were made in the Government printing houses in Moscow and are made available to every group of Russian Christians that desires to arrange with the press for an edition. More than 25,000 have been issued and a new issue of 50,000 is being prepared for by two of these groups.

The destruction of Philippine plates in the earthquake referred to led to revision of the translations in several of these languages. The Society has expressed its appreciation of Methodist co-operation in this work in Ilocano, Pangasinan, and Pampangan tongues, as of similar services in other parts of the world. The Society's report records additional languages conquered for the first time for the Word, and progress in still others.

The service of the Society through the years is brought to mind by the celebration of semi-centennials of four of the foreign agencies; the Japan Agency, established in 1876, has seen its first decade from a third of a million in the first decade to nearly three millions in the fifth; the China Agency, opened in 1876, reports fifty years later a circulation in a single year of over 3,820,000, the largest in its history; the Brazil Agency, begun in 1876, celebrated its fiftieth year with many marks of public good-will and of increasing value of its influence; the Mexico Agency is now laying its plans for its semi-centennial in this year.

Other notes of interest and importance are the Society's emergency distribution of tens of thousands of Gospels in the

refugee camps of the Mississippi Valley Flood, and the present effort to reach the restored homes with new copies of the Book; the extensive demand, reaching several hundred thousand, for the one-cent Gospels for concerted reading in the January and February pre-Lenten period; the growing use of the Book of Proverbs in reaching high school students; the wide-spread observance of Universal Bible Sunday, and the recent attractive changes in the one-cent Gospels and other portions that will make these even more popular for unlimited missionary use.

Among changes in the Society's personnel to be noted is the passing in June, 1927, of General Secretary Arthur C. Ryan, who succeeded Mr. Frank H. Mann, resigned, in October, 1924. Dr. Ryan is missed by friends in many churches. The change of duties of Dr. William I. Haven to General Secretary in Charge of Versions is appreciatively noted in Report No. 1 of this Committee. On behalf of the Church, a cordial welcome is extended to the new General Secretaries who took office on May 1; Eric M. North, Ph.D., a member of New York East Conference, who has been Associate Secretary for a year, and the Rev. George William Brown, recently Pastor of the Presbyterian Church in Ben Avon, Pittsburgh, Pa. We bid these new officers God-speed in their responsible and important labors. The report of the Society to the General Conference as well as a look into its history shows how closely in personnel, as in common tasks, the Society and the Church have co-operated.

The Committee notes with regret that, with the other missionary offerings, the contributions of the Methodist Episcopal Church for the quadrennium have fallen from \$150,000 annually to about \$70,000 in the Society's fiscal year 1927. Each year the Society has tried to anticipate this reduction, but without full success. Some heavy burdens have had to be shouldered, but more serious has been the limitation upon the Society's capacity to meet the urgent needs of the world for the essential Book. Only by the aid of individual gifts, the holding steady of other co-operating denominations, and the constriction of issues and work has the Society been able to avoid actual retrenchments.

The Society naturally looks to the Methodist Episcopal Church, as one of its oldest friends and a leader among them, not to fail to stand by it fully.

In view of the essential importance of the work of the American Bible Society to all our missionary and churchly endeavor:

1. We recommend that this cause be presented to all our Churches annually as has been the custom since 1836, as one of the official benevolences.

2. We recommend that the amount to be asked for or assigned to the American Bible Society be referred to such body as the General Conference may establish or continue in super-

vision of the askings of the benevolent boards, such body to give full consideration to the needs for the indispensable Scriptures.

3. We recommend that the Board of Bishops be authorized to appoint a representative of the Methodist Episcopal Church upon the Advisory Council of the American Bible Society, with whom the Board of Managers may advise during the quadrennium concerning the budgets and work of the Society, with the understanding that the expenses of this representation shall be met by the American Bible Society.

4. We recommend to all our churches the observance of Universal Bible Sunday, in order that the place of the Bible in the life of the Christian nation and of the world may be more deeply impressed on all our people.

5. We recommend that our Pastors and people earnestly consider the responsibility of each local church for placing the Bible in the homes of the community and for making the printed Gospel the message that abides when the voice ceases.

Adopted, May 21.

III. COMMISSION ON CENTRAL CONFERENCES

REPORT NO. 1. CONSTITUTIONAL AMENDMENTS EMPOWERING CENTRAL CONFERENCE TO ELECT BISHOPS

Pursuant to the instructions of the General Conference, your Commission of Twenty-five on Central Conferences makes the following recommendations:

1. That Central Conferences be empowered by the necessary constitutional provisions to elect Bishops for their respective fields under the terms of the following amendment.

2. That said amendments to the Constitution be submitted to the General Conference and to the several Annual and Lay Electoral Conferences for their consideration and action.

PROPOSED AMENDMENTS TO THE CONSTITUTION

I

Division III, Chapter I, add Article IV, making new ¶ 37 of the Discipline read as follows:

Article IV.

¶ 37. Annual Conferences, Mission Conferences, and Missions in such numbers as the General Conference by a two-thirds vote shall determine, may be organized by the General Conference into Central Conferences with such powers as the General Conference by a two-thirds vote shall prescribe.

II

Division III, Chapter II, Article X, ¶ 46, § 3, which reads as follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign missions, limiting his Episcopal jurisdiction to the same respectively,"

shall be amended by adding to said § 3 the following words:

And may empower Central Conferences to elect Bishops or General Superintendents whose Episcopal supervision shall be within the territory included in the Central Conference by which elected, subject to such other conditions as the General Conference shall prescribe, provided, however, that a General Superintendent or Bishop elected by one Central Conference may exercise Episcopal supervision in another Central Conference when so requested by such other Central Conference,

So that the Section, as amended, will read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign Missions limiting his Episcopal jurisdiction to the same respectively; and may empower Central Conferences to elect Bishops or General Superintendents whose Episcopal supervision shall be within the territory included in the Central Conference by which elected, subject to such other conditions as the General Conference shall prescribe, provided, however, that a General Superintendent or Bishop elected by one Central Conference may exercise Episcopal supervision in another Central Conference when so requested by such other Central Conference."

3. If the foregoing amendments to the Constitution shall be approved and adopted by the General Conference by the necessary two-thirds vote, they shall be submitted to the several Annual and Lay Electoral Conferences meeting during the year 1929, and a special session of the several Lay Electoral Conferences shall be authorized and called to meet to consider and vote upon the proposed amendment.

4. If the proposed amendments to the Constitution be approved and adopted by the General Conference by the necessary two-thirds vote, the Commission of Twenty-five shall be continued and instructed to prepare and submit to the General Conference for its consideration, within three days, such legislation as may be deemed necessary to put into effect said amendments, if and when they are concurred in by the necessary "two-thirds of all the members of the several Annual Conferences present and voting, and two-thirds of all the members of the Lay Electoral Conference present and voting."

Adopted, May 16.

REPORT NO. 2. PROPOSED STATUTORY LEGISLATION

In accordance with the instructions of the General Conference your Commission of Twenty-five on Central Conferences recommends the following legislation to be printed in the Appendix of the Discipline of 1928, and to become effective if and when the proposed Constitutional Amendments on this subject recommended by the General Conference May 16, 1928, shall have been adopted.

PROPOSED LEGISLATION

1.

Meetings of Central Conferences

To amend the Discipline of 1924 by deleting ¶ 95, § 1, Item 4, which reads as follows:

Each Central Conference shall meet at least once every four years at such time and place as it may determine. The sessions of said Conference shall be presided over by the Bishops in attendance in such order as they may determine. In case no Bishop is present, the Conference shall elect a temporary President from among its own members. The resident Bishops, or a majority of them, with the concurrence of the Executive Committee, or other authorized Committee, shall have the authority to call an extra session of the Central Conference to be held at the time and place designated by them.

Substituting for it the following:

Each Central Conference shall meet in regular session between the regular sessions of the General Conference at such time and place as the Central Conference itself may determine. The sessions of such Central Conference shall be presided over by the Bishops or General Superintendents resident or administering within the bounds of the Central Conference, in such order as they may determine. In case no Bishop is present the Conference shall elect a temporary President from among its own members. The resident Bishops, or a majority of them, with the concurrence of a majority of the District Superintendents within the bounds of the Central Conference, or of the Executive Committee specifically charged with this authority, may call an extra session of the Central Conference to be held at the time and place designated by them.

2.

Powers of Central Conferences

Amend ¶ 95, § 1, by adding after Item 1, which reads as follows:

Organization. There shall be such Central Conferences as have been heretofore authorized, or shall be hereafter author-

ized by the General Conference, or that may develop from authorized Central Mission Conferences as set forth in § 2 (17), with the privileges and powers as hereinafter set forth, provided that a Central Conference shall have at least a total of 20 Ministerial and 20 Lay Delegates on the basis of representation as set forth in Item (2) hereof.

The following items:

Item 2. A Central Conference when authorized by a specific enabling act of the General Conference shall have power to elect one or more Bishops or General Superintendents from among the Traveling Elders of the Methodist Episcopal Church. The number of Bishops or General Superintendents to be elected by each Central Conference shall be fixed from time to time by the General Conference.

Item 3. When a Central Conference shall have been granted power to elect Bishops or General Superintendents, such elections shall be conducted under the same general procedure as prevails in the General Conference for the election of General Superintendents.

Item 4. A Central Conference shall have power to fix the tenure of Bishops or General Superintendents elected by the said Central Conference, provided that such tenure shall not be for a term longer than that in force at the time for General Superintendents elected by the General Conference.

Item 5. A Central Conference, in consultation with the Book Committee, shall fix the amount of the salary and allowances for Bishops or General Superintendents elected by such Central Conference, and from time to time in consultation with the Book Committee, shall fix the amount of grant-in-aid necessary until such time as the Central Conference in question shall be able to provide complete support for such Bishops or General Superintendents.

Item 6. A Central Conference in consultation with the Board of Bishops, shall fix the residences and make assignments of Bishops or General Superintendents elected by such Central Conference.

So that the remainder of the entire ¶ 95, § 1, exclusive of Item 1, shall read as follows:

Item 2. A Central Conference, when authorized by a specific enabling act of the General Conference, shall have power to elect one or more Bishops or General Superintendents from among the Traveling Elders of the Methodist Episcopal Church. The number of Bishops or General Superintendents to be elected by each Central Conference shall be fixed from time to time by the General Conference.

Item 3. When a Central Conference shall have been granted power to elect Bishops or General Superintendents, such elections shall be conducted under the same general procedure as

-prevails in the General Conference for the election of General Superintendents.

Item 4. A Central Conference shall have power to fix the tenure of Bishops or General Superintendents elected by the said Central Conference, provided that such tenure shall not be for a term longer than that in force at the time for General Superintendents elected by the General Conference.

Item 5. A Central Conference, in consultation with the Book Committee, shall fix the amount of the salary and allowances for Bishops or General Superintendents elected by such Central Conference, and from time to time, in consultation with the Book Committee, shall fix the amount of grant-in-aid necessary until such time as Central Conference in question shall be able to provide complete support for such Bishops or General Superintendents.

Item 6. A Central Conference, in consultation with the Board of Bishops, shall fix the residences and make assignments of Bishops or General Superintendents elected by such Central Conference.

(7) The Central Conferences shall be composed of Ministerial and Lay members in equal numbers, chosen in such manner and with such qualifications as the Central Conference shall itself determine, provided that each Annual Conference, Mission Conference, and Mission shall be entitled to at least two Ministerial and two Lay Delegates, and that no other selection of Delegates shall be authorized which would provide for more than one Ministerial Delegate for every six members of an Annual Conference, Mission Conference, or Mission, except that a fraction of two thirds of the ratio fixed by a Central Conference shall entitle an Annual Conference, Mission Conference, or Mission to an additional Ministerial Delegate, and to an additional Lay Delegate.

(8) The first meeting of a Central Conference shall be called by the Bishop or Bishops in charge, at such time and place as he or they may select to which all of the members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference, provided that in a Central Conference the ratio of representation shall not be greater than one Ministerial Delegate to every six members, except as set forth in Item (7). The time and place of future meetings shall be determined by the Central Conference.

(9) Each Central Conference shall meet at least once every four years at such time and place as it may determine. The sessions of said Conference shall be presided over by the Bishops in attendance, in such order as they may determine. In case no Bishop is present, the Conference shall elect a temporary President from among its own members. The resident Bishops, or a

majority of them, with the concurrence of the Executive Committee, or other authorized Committee, shall have the authority to call an extra session of the Central Conference to be held at the time and place designated by them.

(10) The presiding officer of the Central Conference shall decide questions of order, subject to an appeal to the Central Conference, and he shall decide questions of law subject to an appeal to the General Conference; but questions relating to the interpretation of the Rules and Regulations made by the Central Conference shall be decided by the Central Conference.

§ 2. Powers. (1) To a Central Conference shall be committed for supervision, in harmony with the book of Discipline and interdenominational contractual agreements, the educational, industrial, publishing, medical, and other connectional interests of the Annual Conferences, Mission Conferences, and Missions within its territory, and such other matters as may be referred to it by the Annual Conferences, Mission Conferences, and Missions concerned, or by order of the General Conference.

(2) Subject to the approval of the Resident Bishops, it shall have the power to prescribe Courses of Study, including those in the vernaculars, for its ministry, both foreign and indigenous, including Local Preachers, Exhorters, Bible Women, Deaconesses, Teachers, both male and female, and all other workers whatsoever, ordained or lay. It shall also make rules and regulations for examinations in these Courses.

(3) A Central Conference shall have power to make such changes and adaptations as the peculiar conditions on the fields concerned require, regarding Church membership, special advices, worship, and the local ministry, shall have power to decide the official status and ordination of women, provided that no action shall be taken which is contrary to the book of Discipline.

(4) A Central Conference shall have the power to establish detailed rules, rites and ceremonies for the solemnization of marriage, not contrary to the statute laws of the country or countries within its jurisdiction.

(5) A Central Conference is authorized to prepare and translate simplified or adapted forms of such parts of the Ritual as it may deem necessary, such changes to receive the approval of the resident Bishop or Bishops.

(6) A Central Conference shall have authority to edit and publish abridged editions of the Discipline, omitting such sections as refer exclusively to activities in the United States of America.

(7) A Central Conference shall supervise the missionary work undertaken by the Church located within its bounds and provide suitable organizations for such work; provided that

when a Central Conference enters upon such work outside its borders, it shall first consult the Board of Foreign Missions.

(8) A Central Conference, where the laws of the country permit, shall have the power to incorporate one or more Executive Boards, or Committees with such membership and such powers as may have been granted by the Central Conference, for the purpose of transacting any necessary business that may arise in the interval between the sessions of the Central Conference, or that may be committed to said Boards or Committees by the Central Conference.

(9) A Central Conference is authorized to interpret Article XXIII of the Articles of Religion so as to recognize the government or governments of the country or countries within its territory.

(10) A Central Conference shall have authority to make such modifications of the rules concerning the temporal economy of the local Church as to adapt those rules to the conditions existing in the fields concerned.

(11) The Central Conference, with the concurrence of the Resident Bishop or Bishops concerned, shall have authority to supervise such institutions, interests and properties of the Methodist Episcopal Church in the territory within its jurisdiction as may have been provided by funds raised within said jurisdiction, or as may be intrusted to it. It shall have the power to make rules and regulations for the purchase, holding and transfer of any such property or institution secured or established from resources raised within its jurisdiction, and of such other properties as may be transferred to it by the Conferences or such other organizations, local or general, holding same; provided, however, (a) that all procedure shall be subject to the laws of the country or countries concerned; (b) that no transfer of property shall be made from one Conference to another without the consent of the Conference holding such property; (c) that the existing status of properties held by local Trustees or other holding bodies shall be recognized. The Central Conference shall not alienate any property or institution, or the proceeds derived from the sale or transfer thereof, from the Methodist Episcopal Church, nor shall the Central Conference involve the Board of Foreign Missions, or any other organization of the Church, in any financial obligation without the official approval of said Board or organization.

(12) A Central Conference may fix the boundaries of the Annual Conferences, Mission Conferences and Missions within its bounds, proposals for changes first having been submitted to the Annual Conferences concerned, as prescribed in the book of Discipline, ¶ 511, provided, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the

General Conference, and, provided further, that no Annual Conference shall be organized with less than twenty-five members. It may also, with the consent of the resident Bishops, enter into agreements with other Churches or Missions for the division of territory or of responsibility for Christian work within the territory of the Central Conference.

(13) A Central Conference shall have power to fix orders of business suitable for the District and Quarterly Conferences within its territory.

(14) A Central Conference shall have the power to organize Women's Conferences within its jurisdiction and to determine conditions of membership and powers of the same.

(15) The Journal of the proceedings of a Central Conference duly signed by the President and Secretary, shall be sent for examination to the General Conference.

(16) With the exception of determining the number of Bishops a Central Conference shall have authority to recommend the number of general officers in all departments of the work of the Church within the boundaries of the Central Conference.

(17) A Central Mission Conference shall become a Central Conference upon fulfillment of ¶ 95, § 1 (1) and upon the ratification of the Annual Conferences, Mission Conferences, and Missions concerned.

3.

Powers, Rights and Duties of Bishops or General Superintendents Elected by Central Conferences

Insert new Chapter XI, under Part III (following ¶ 203, 1924, ¶ 252, 1928), "The Ministry," to be entitled, "Bishops Elected by Central Conferences."

¶ 253. A Bishop or General Superintendent elected by a Central Conference shall be constituted by the election of the Central Conference and the laying on of hands of three Bishops, or at least one Bishop and two Elders.

¶ 254. A Bishop or General Superintendent elected by a Central Conference shall have co-ordinate authority with General Superintendents elected by the General Conference within the bounds of the Central Conference by which he is elected or within which he is administering. He shall also be subject to the same rules and regulations for retirement, trial and appeal as apply in the case of Bishops elected by the General Conference.

¶ 255. A Bishop or General Superintendent elected by a Central Conference shall have the same rights and duties as a General Superintendent elected by the General Conference.

¶ 256. A Bishop or General Superintendent elected by a Cen-

tral Conference shall be amenable to the Central Conference, with right of appeal to the General Conference.

4.

Commission on Powers of Central Conferences

We recommend that the General Conference appoint a Commission of twenty-five upon nomination of the General Superintendents, to be constituted as follows: Five (5) Bishops, ten (10) other Ministers, and ten (10) Lay Members. The duties of this Commission shall be to study all questions affecting the functions, organization and authority of Central Conferences, and make report to the General Conference of 1932 with respect to such further legislation as may be necessary, giving special attention to the questions of dual voting by members of Central Conferences in the election of Bishops or other General Conference officers in the General Conference, and of voting on national and other questions in which such delegates may have no legitimate concern; also study the problems of support, tenure, consecration and assignment of Bishops elected by Central Conferences, and such other matters as may be germane to this general subject.

5.

ENABLING ACTS

(1)

Eastern Asia

(Conditional upon the adoption of the Constitutional Amendments)

If and when the Constitutional Amendments empowering Central Conferences to elect Bishops and General Superintendents shall have been adopted and duly notified to the Church by the General Superintendents, the Central Conference in Eastern Asia is hereby authorized to elect two (2) Bishops or General Superintendents.

(2)

Southern Asia

If and when the Constitutional Amendments empowering Central Conferences to elect Bishops or General Superintendents shall have been adopted and duly notified to the Church by the General Superintendents, the Central Conference in Southern Asia is hereby authorized to elect one (1) and only one Bishop or General Superintendent.

(3)

Latin America

If and when the Constitutional Amendments empowering

Central Conferences to elect Bishops or General Superintendents shall have been adopted and duly notified to the Church by the General Superintendents, the Central Conference in Latin America is hereby authorized to elect two (2) Bishops or General Superintendents, provided that by such election there shall be no more than three Bishops, General Superintendents or Missionary Bishops resident within the bounds of the Central Conference in Latin America, during the quadrennium ending with 1932.

(Note. It is clearly understood that each of the foregoing Enabling Acts shall lapse with the quadrennium ending in 1932.)

Adopted, May 19.

FRATERNITY

THE METHODIST CHURCH OF JAPAN

SEE JOURNAL, PAGES 233, 234 AND 287

Merle N. Smith, Chairman of the Committee on the Reception of Fraternal Delegates:

MR. CHAIRMAN AND BROTHERS, it is certainly an enrichment of the General Conference to stop and to consider our fraternal relationships in the Kingdom of God and the Church of God, and I am speaking for the entire General Conference when I say that we are delighted, we are most happy, to receive and to welcome these fraternal messengers as they come to us from time to time.

Any man who helps us to see in imagination the distant places of the world, who lifts up into our horizon other lands and the faces of other peoples and who brings to us something of an interpretation of the genius of their national life, puts us in his debt.

We are especially happy to receive tonight messengers and messages from the land of the rising sun, from representatives of a people whom we so greatly admire; the courteous, courageous, patient, hard-working, forward-looking people of Japan. Their wonderful progress in the last seventy-five years, as you know, constitutes one of the marvels of the modern world. It is certainly a true thing to say of these our brethren who come to us from Japan that the heart of the American people is in accord with the heart of the Japanese people in the desire for mutual fair play and justice and for the maintenance of peace, everlasting peace, between these two great nations as they face the Pacific.

The progress of the Japan Methodist Church is a source of gratification and joy to our hearts; and to have even a glimpse of it, of the range of its activities and the breadth of its spirit and to feel the warmth of its spirit and the upward reach of its aspiration, is to kindle one's enthusiasm.

It is the privilege of your Committee tonight to present two distinguished fraternal messengers from the Japan Methodist Church.

Bishop Locke: Ladies and gentlemen, it is a distinguished honor conferred upon the presiding officer tonight to have the privilege of presenting to you Dr. T. Ukai, who is now pastor of the Harris Memorial Church of Kamakura, Japan. For twenty-eight years he was pastor of the Ginza Church in the City of Tokyo.

I tarried for the Sunday School Convention in Tokyo on my

way to the Philippine Islands in the fall of 1920; and at that time I had an invitation from Dr. Ukai to occupy his pulpit. I am just reciprocating, or I hope I may be able to do so, the very cordial welcome which he extended to me as the pastor of the Ginza Church. I told him a few moments ago that I remembered with what facility he interpreted my feeble remarks to his congregation on that happy morning, and he said, "No, not interpreted, but interrupted."

I am almost sorry that he speaks the English language because I would like very much to interpret the Japanese language to you, and have him address you in his native tongue.

Dr. Ukai is a charming Christian gentleman, and it is my very great pleasure to present him to you as a friend of eight years standing.

FRATERNAL ADDRESS OF DR. TAKESHO UKAI, DELEGATE OF THE METHODIST CHURCH OF JAPAN

Dear Fathers and Brethren:

The land of the Rising Sun in the Far East, even Japan, salutes the land of the Stars and Stripes in the Far West, even United States of America. The youngest member of the world-wide Methodist family, even the Japan Methodist Church, takes a great delight in commissioning the fraternal messengers to convey her sincere greetings to and express heartfelt love for the Mother Church in America, even the Methodist Episcopal Church.

We rejoice with you over every success which has crowned your worthy and diversified activities in the world parish, and praise God for it.

We thank you most heartily for your fraternal delegate to the General Conference of the Japan Methodist Church, held last October, in Kamakura Methodist Church, of which I am pastor. The presence of Bishop Charles Bayard Mitchell with us was a benediction. His admirable fraternal message was full of cheer, encouragement and inspiration. He made us all feel more than ever the heart-throbs of the Mother Church.

We also thank you very sincerely for resident Bishop Herbert Welch, loved and respected of Christians and non-Christians alike. His long and uninterrupted service in religious work and other ways has been most eminent, and he well deserved the recent special recognition at the hand of His Majesty, the Emperor of Japan, who was pleased to confer upon him a decoration of the merit of the third order, and grant him a gracious personal audience at the Imperial Palace in Tokyo. We all would feel very happy indeed, should he be sent back to his old post for another term, as we greatly need a recognized leader, administrator, and statesman-like Christian, such as he is, not

only in religious work, but also in delicate and complicated international relations arising from time to time.

Our deepest appreciations and hearty thanks are due you for your motherly sympathies and generous financial aid toward our young church, which has been struggling and pressing on toward the marks of high calling in winning Japan for Christ. When in 1907, two commissioners were sent out to Japan by the Methodist Episcopal Church in concurrence with the Methodist Episcopal Church, South, and the Canadian Methodist Church, for the purpose of effectively uniting their respective mission work in the field and newly organizing the Japan Methodist Church, many seriously questioned its wisdom and greatly doubted its fruitful outcome. Twenty years have rolled on since then and the young church has just become of age, so to speak, and her growth has been normal, being full of faith, courage, fervent evangelistic spirit, and progressive ideas. While she cannot claim her development to have been great or rapid, yet her membership and Sunday School enrollments have been nearly quadrupled. In giving, too, she has made an encouraging advancement, and self-supporting churches have been rapidly increasing in recent years. So in 1925 she was able, gladly and confidently, to tell the Mother Church in America that she could now look after her own interests and needed no more subsidy. Thus in 1926 she became an independent church in reality. When Mr. Lamont of Morgan & Company, New York, was in Japan last year, he was kind enough to make a call upon a group of the National Sunday School workers in Tokyo, and put to them a sharp question, saying: "Is Christianity doing any real good in Japan? I think I have a right to definitely ascertain the exact facts about it, because I have already made a considerable investment in missionary work." The answer was, of course, affirmative and unanimous. You too have a right to ascertain the real facts about the exact status of the work in Japan, in which you have made such a large and continuous investment. If you ask me whether Methodism in Japan is doing any real good, or whether the Japan Methodist Church is doing any effective work for Christ and His Kingdom, my answer would be definite and affirmative, as I have already stated above. Besides, she has been and is constantly producing Christ-like men and women, such as the late Senator Ebara, statesman and educator; the late Taro Ando, indefatigable temperance reformer and mighty lay evangelist; Dr. Shosuko Sato, foremost Christian educator, and the like, not to mention the late Bishop Honda and others. It was only three months ago that East and West Japan Conferences simultaneously met in the city of Kobe for the first time in twenty years and held joint or separate sessions, as occasion allowed or required. It was rather a novel and daring undertaking. The

results have, however, amply justified laborious efforts and large expenditures. At a great union Conference prayer meeting one morning, the Holy Spirit mightily fell upon nearly five hundred preachers and laymen, when they, in response to an invitation given by the leader, rushed forward in tears and sobs, and knelt around the great altar in repentance and new consecration. It was a new Pentecost in Japan Methodism and a wonderful beginning of an organized and protracted evangelistic campaign just launched in commemoration of the union of the three Methodist Missions and organization of the Japan Methodist Church. Another incident of rare value and momentous interest took place on the following day. It was the spontaneous and enthusiastic giving by a large number of preachers and laymen, who pushed their way toward the platform, with cash or pledge cards in their hands, and laid them upon the table for the proposed evangelistic campaign and liquidation of an old debt. It was also an inspiring sight, not soon to be forgotten, when twenty-eight bright and promising young preachers were ordained deacons or elders by Bishop Uzaki on Conference Sunday in the presence of a large audience. Surely the Japan Methodist Church is alive and active, purposing to do her full share for Christ and His Kingdom in Japan. Venerable Bishop Cranston is the only survivor of six commissioners sent out to Japan in 1907, and is able to hear and know, at first hand, these joyous and most encouraging facts concerning the Japan Methodist Church, with whose organization he had so much to do. Therefore, I count it my peculiar honor and privilege to thus speak in his presence. He has rendered Japan Methodism and the Kingdom an imperishable service, and we shall never cease to revere and honor him to the end of our days. May God ever bless him, and his great and glorious Church!

Your missionaries in connection with the Japan Methodist Church are showing magnanimous and admirable spirit, whenever and wherever they come in close contact with us, the Japanese workers. They are only seeking to render the best service, wherever they are needed. They are our true yoke-fellows and co-workers. We still need them in evangelistic and educational, social welfare work and the like.

In conclusion, let me say again that though young and weak, the Japan Methodist Church is fully determined to stand firmly and surely for all that Christianity and Methodism mean, and to press forward from one victory to another in winning Japan and even regions beyond for Christ. For this reason, the young church in Japan earnestly desires to keep herself in close touch with the Mother Church in America, and sincerely solicits her ever increasingly prayerful interest in and fraternal relations with the young church. Lastly but not the least, we wish to reassure you that we shall never cease to be thankful to the

Mother Church in America, and always try to follow her with keenest interest and most sincere prayers.

Merle N. Smith: Dr. Ukai is one of the veteran ministers of the Japan Methodist Church. He was for more than twenty-five years pastor of the same Church in Tokyo, which is almost the record for Methodist preachers. We thank you, Dr. Ukai, for your presence and address.

Your Committee has the pleasure now of presenting the credentials of the second fraternal delegate from the Japan Methodist Church who represents the younger group of that church.

FRATERNAL ADDRESS OF REVEREND YOSHIMUNE ABE, DELEGATE
OF THE METHODIST CHURCH OF JAPAN

Dear Fathers and Brethren:

It is my privilege today to bring you affectionate greetings from your daughter far across the sea. I feel like using the term filial rather than fraternal; for we think of you still as our Mother Church. And we are just about to become of age, for twenty years ago next month Bishop Cranston and Dr. Leonard came with the representatives of the other great Methodisms of this continent and helped us to become one united and autonomous Methodism of Japan. Even after the children have reached the age of discretion, and have gone out from under the parental roof, the Mother is happy to receive assurances of undiminished affection, and those assurances I bring back to the old Home Church today.

Four years ago our representative, Brother Kameji Ishizaka, was before you to tell of the terrible earthquake which had just devastated so great a part of our territory. Your generous response to our cry for help has largely made possible a work of reconstruction which I am glad to be able to report as well on toward completion. Our great Tokyo School, the Aoyama Gakuin, from which we have just graduated more than 550 young men and women, and which has above 3,000 on its rolls, is housed in three fine buildings, though it still struggles under some debt, and still awaits the erection of a Theological Building. And I may state that the new buildings that we have erected can accommodate only a fraction of the young people who desire to enter our institution. The week before I sailed from Japan we had our entrance examinations for our High School Department, and though we advertised for 200 new students, 914 made application for admission. Of the twelve churches destroyed, most have been rebuilt, the great Ginza Church of Tokyo having been dedicated only last month. Our people, crushed as many of them seemed to have been, have risen courageously and given generously toward this reconstruction project. I am grieved to report to you that Brother Ishi-

zaka, whom you welcomed so cordially at your previous session, and who was in charge of this reconstruction project, after many months of illness passed away some months ago. Our Church has also suffered the loss of another of its leaders in the death, in a railway accident, of Rev. D. Hatano, Secretary of our Board of Missions and Evangelism.

In spite of our great earthquake losses we have been making long strides toward self-support in our evangelistic work. We shall never cease to be grateful to you, in that, while granting us autonomy in the beginning, you did not cease to help us in our financial struggles. We have been striving toward complete financial autonomy, and our present plan is that within two years we shall have made all our organized churches self-supporting. This, however, will not mean the withdrawal of Mission aid from Japan, for we still have the great educational interests, the missionaries, both in evangelistic and educational work, pioneer evangelism, which is peculiarly the work of the foreign missionary, work of social service, and other forms of Christian activity, which we are not yet strong enough to undertake by ourselves. But as to churches, parsonages, pastors' salaries and church expenses, we are to carry these from our own budget, raised among ourselves. And in the past quadrennium we have made much progress in this line. Our self-supporting churches have increased in number from 33 to 83, a net gain of 50. We have built 35 churches and 31 parsonages.

And may I go on with a few figures, which may seem very dry, but which tell many stories of sacrifice and labors abundant. We have a membership of 30,088. We have 42,311 children in our Sunday Schools, 5,998 young people in our Epworth Leagues, 4,997 members of our Women's Societies. Last year we raised more than \$278,000 for our General Expenses. We have 127 members of our two Annual Conferences. From our three Mother Churches we have 121 missionaries, 67 men and 54 women, working side by side with us. We are always asking for more of them. Our relations with one another could not be happier. There is an interdependence among us, and there is no place anywhere in our Church organization or our Church activities where any lines of nationality are drawn. Our Church has made no sweeping advances, but has made healthy progress in every branch of its life, and is moving onward steadily as one of the great regenerating forces of our Empire.

At our General Conference in Kamakura last October we were greatly honored and favored by the presence of Bishop Charles Bayard Mitchell, who brought us your greetings and gave us a strong Christian message. Throughout the entire Conference there was a rich devotional atmosphere. It was almost like a camp meeting in its spiritual emotions and its dedication to the leading of our Master. The members them-

selves pledged large sums towards the wiping out of our evangelistic fund deficit, and launched our Church out upon a campaign of evangelism. We are planning to hold retreats for the deepening of our spiritual life. Our watchword during the previous quadrennium was along the line of Self-Support. Our new ideal for this present quadrennium is Dedication for Evangelism.

If I should tell you of the discipline and policy of our Japan Methodist Church, how we have an episcopal term of only four years, though we have just elected Bishop Uzaki for a third term, and we have District Superintendents appointed from a panel elected by the entire Conference, and we have laymen in our Annual Conference, and we have laymen equal in number to the ministers in the Bishop's cabinet, and other slight deviations from the traditional organization of your body, you might accuse me of trying to influence legislation. For I believe that all of these are live topics among you. But suffice it to say, that with no fear of adjusting our organization to changing conditions, we still hold to all the great principles which are summed up in the word Methodism, and are happy to be a loyal member of the great family of people called Methodists.

"Herbert Welch" is a name spoken among us always with gratitude, with sincere respect, and with deep affection. He has been a great gift to us from our Mother Church. For more than twelve years, indeed, he has been advising us so wisely, understanding us so sympathetically, and inspiring us so richly. Our Imperial Majesty, the Emperor, has recently conferred upon Bishop Welch an unusual high decoration in recognition of his services to the Empire and we all have shared in that honor. Brothers and Sisters, it is our sincerest and most earnest desire to have our Bishop Welch returned to his old Area, that we may continue to have him among us, our ideal Christian statesman and friend.

May I trespass upon the bounds of modesty in a final word of my own. I might tell you that I am one of the many products of the work of Methodism in Hirosaki, a small city in a far corner of Japan. But your missionaries went there half a century ago, and in a wonderful way the young people of that town responded to the call, not only to the Christian life, but to definite Christian service. I am the eighty-seventh of the 132 young men and women who have gone out of that town to enter some form of active Christian ministry. That is just one bit of the romance of Missions. Speaking now not as a fraternal delegate, but as a simple Japanese boy from far North Japan, converted in a Methodist Episcopal Church, baptized at her altar, educated in her Mission School, trained for the ministry in her School of Theology, welcomed over here in my student days, and given training in Drew Theological Seminary, and

now for years past happy in preaching and teaching as a Methodist minister, may I bring my tribute of personal gratitude to the feet of my dear Mother Church, and assure her that all she has done for me makes more clear in my heart the call to give Him more completely the love and the service of my life.

A host of Methodists in the Land of the Rising Sun join me today in a prayer for God's richest blessing upon this Conference, and upon your great Church, that it may increasingly be an instrument in his hands for bringing in His Kingdom.

FAREWELL MESSAGES OF REV. TAKESHO UKAI AND REV. YOSHIMUNE ABE, DELEGATES FROM THE METHODIST CHURCH OF JAPAN

Merle N. Smith: The fraternal messengers from Japan to this General Conference are about to take their leave. I speak for the entire General Conference when I say that the presence of these brethren and their addresses have been a delight and inspiration. Certainly no one would suppose that it was their purpose in their addresses to influence legislation in this General Conference, but when these brethren pictured to us illuminatingly as they did the program and prosperity of the Japan Methodist Church, and then in the next breath told us that their Church elects the Bishop for only four years and that the District Superintendents are elected by the Annual Conference and that laymen sit in the cabinet of the Bishop, it was certainly bound to appeal to the radical proclivities of this General Conference. We have not been asked to nominate Bishops for the Japan Methodist Church, but regarding the matter with practiced eye we think we see Bishop material in these fraternal delegates. We thank them for their presence. Some of us wish we were going back with them to the land of the cherry blossoms, to the exquisite courtesies and beautiful hospitality of the people of Japan. We ask these brothers to bear to their brothers and ours of the Methodist Church of Japan the assurances of our affection and of our esteem. Dr. T. Ukai and Rev. N. Y. Abe. We bid them Godspeed.

FAREWELL WORDS OF REV. T. UKAI

Mr. President, ever since I made my appearance in this Conference you have been very kind to me. In the few days I have been with you I have received great education, training, inspiration and fine impressions upon my mind and heart. I haven't words to express what I feel in my heart sufficiently. Simply I want to thank you most happily. Before I go away from this Conference I must leave this, my testimony, with you. It is this, what I have been in the past and am at present as a minister-preacher, I owe largely to the Methodist Episcopal Church and the Simpson College yonder in Iowa. Forty-three years

ago I came to this country as a poor young student eager to get a higher education, but without the money in my pocket, without a friend on this continent, without sufficient English on my tongue, and without faith in God. But merciful God placed me under a good Christian in the Japanese Gospel Society, then poorly housed in the basement of the Chinese Mission at San Francisco. There I was converted and taken into the Church communion. Later, friends, I fully surrendered to God's call for the ministry. Then Dr. Bovard and Dr. Harris helped me and I was sent to open a Japanese Mission in Japan.

When I came to this country in 1889 God showed me an open way to Simpson College for my education. On I started. On the way to Indianola, Iowa, one Sunday evening God spoke to me distinctly. He told me to be strong and of good courage. I went to the college at Indianola and remained there five years. There I was trained and educated, and then I joined Des Moines Conference and was sent back to Japan thirty-three years ago. In these thirty-three years God has been wonderful to me in various ways. Now, this time I come back as a fraternal delegate from my own Church. Today I go in the name of Japan Methodist Church, but in my heart I think I am a Methodist Episcopalian. I love your Church. I can't help that, because I was born in it, and reared in it. I thank you for what your Church has done for me, and your college. I am glad I have stayed with you these days. I pray God may yet give you victories in the years to come. Thank you.

FAREWELL WORDS OF REV. Y. ABE

I have the feeling just the same kind as Dr. Usaki has expressed on this occasion. I am very much thankful for the courtesy you have expressed to us and I am leaving this country with the new inspiration for the future work of the Japan Methodist Church. I thank you very much.

Bishop Leete. Inasmuch as these brothers have so long a journey to make home again, I think you would wish me to assure them, in the name of the Conference, that we pray for them a safe and comfortable return to their homes and God's greatest blessings on all their future work.

THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

SEE JOURNAL, PAGE 262

Merle N. Smith, Chairman of the Committee on the Reception of the Fraternal Delegates:

We honor ourselves as a General Conference in honoring as we do today the distinguished representative from the Fed-

eral Council of Churches of Christ in America. The Great Man one time said, "I am a voice." The Federal Council of Churches is the voice, upon occasion, for at least twenty million communicant members of the twenty-eight groups that constitute the Federal Council. For one reason among others, we stand for the Federal Council of Churches as a General Conference because of certain people who stand against us. Every militarist in our land, every nullifier or would-be nullifier of the eighteenth amendment is unfavorable in his attitude toward the Federal Council of Churches. If at any time we can find out what these particular people are against, we are for it, and anything we know they are for we are against. It is an honor that your Committee has in presenting to this General Conference Dr. John Milton Moore, formerly the pastor of a great Baptist Church in Brooklyn for a period of ten years, and now General Secretary of the Federal Council. I present him to you.

FRATERNAL ADDRESS OF REV. JOHN MILTON MOORE

Members of this General Conference, this is one of the high and rewarding experiences of my life. I count it a very great privilege and honor to be here. I sat in this Conference on the day of the presentation of the Bishops' Address, a noble utterance that will hearten and challenge Churches of the world regardless of faith and order, and I count it a very great privilege and honor to be invited to speak to you this morning in behalf of the Federal Council of Churches of Christ in America.

The cordiality and warmth of Dr. Smith's introduction have left nothing to be desired, and I feel myself at once at home among you, and I hope you are thinking of me, not as an outsider, but as one representing a very significant part of your own life and work, for the Methodist Episcopal Church was most useful and influential in the creation of the Federal Council of Churches nearly twenty years ago. Throughout this period of its life your great Communion has been one of the most generous supporters of the Federal Council, not only in the contribution of money, but in the contribution of life and prayer and interest in this great instrument of the greater part of Protestantism in the United States.

You have contributed to this Council some of the most able men on our secretarial staff who are serving all of the Churches effectively and usefully, in a sense, in your name.

The Federal Council of Churches of Christ in America, as you must know, is not a free-lance organization. It was created by the official representatives of twenty-eight of the Protestant Communions of the United States, and it is controlled and directed by them. These twenty-eight Protestant bodies include

in their communion membership, as Dr. Smith has told you, some twenty millions of members. They are represented on the Federal Council which meets quadrennially, as does your body, by officially appointed delegates, one for each fifty thousand communicants. That would mean that this General Conference is represented on that body by upwards of one hundred members of your own appointment, and other Protestant bodies in proportion to their communion membership.

The next quadrennial meeting will be held in Rochester, December 5 to 12 of this year. Between the sessions of the quadrennial meetings there is a committee of some hundred and fifty people meeting annually with an administrative committee with one representative from each of the Communions, together with representatives of affiliated bodies that meet monthly in the city of New York. All of the actions of this body are taken with a view to complete unanimity and by the fact that you are represented on that administrative committee you may be pretty sure that the actions of that committee are very carefully considered. And the other denominations are likewise represented by men of ability.

The objects of the Federal Council of Churches of Christ in America were stated many years ago. They are, very briefly, as follows:

The first object is to express the fellowship and catholic unity of the Christian Church. The second is to bring the Christian bodies of America into united service for Christ. The third is to encourage devotional fellowship and mutual council, concerning the life and religious activities of the Churches. The fourth is to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social conditions of the people so as to promote the application of the law of Christ in every relation of human life. And the fifth and final object is to assist in the organization of local branches of the Federal Council to promote its aims in their communities. There is this limitation to be noted on this fifth statement. As a matter of fact the Federal Council has not created local branches. It has, however, through the years of its existence been interested in assisting the Churches to create local councils or federations of churches, so that today all of the great cities, practically, in America, and some of those that are not so large, and six of the states of our Union have a Council of Churches controlled by employed secretaries and a larger number still of your city and state organizations are in existence under voluntary leadership; the idea being that an overhead Federal Council of Churches may be effective, but that it is not going to do the thing for which the Federal Council was itself organized unless it shall promote the spirit of fellowship and of cooperation in every community of the land, large and small, and help

to create the kind of an instrument in that community through which the spirit of fellowship may function. The Federal Council is endeavoring to observe these limitations with very great carefulness. They are written into the constitution as well. This Federal Council shall have no authority over the constituent bodies adhering to it, but its province shall be limited to the expression of its council and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians. It has no authority to draw up a common creed or form a government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it. The agency of the Federal Council is authorized, not in the direction of a unit of the Churches, but it is sympathetic with and interested in every movement and in every utterance that is looking toward a larger expression of the united life and a common concern for the kingdom.

But the necessity for the Federal Council lies in another direction, in the field of experience and life and work. It is the co-operative instrument of these twenty-eight communions, through which they seek to do those things that can be done better in unity than in separation. The Federal Council in this respect is in harmony with the essential genius of our American life. I have been interested in noting how our fathers dealt with the political problem in the early history of the American continent, in some such way as that in which we are trying to deal with this problem of a divided Church. There were thirteen colonies stretched along the Atlantic seaboard, as separate and independent of each other as any thirteen European states. After one hundred years or more of that independence the situation became intolerable. They had to effect some kind of unity. They could not defend themselves against a common foe. They could not go out in any adequate way to the conquest of the continent. One trembles to think what the story of American history would have recorded had thirteen independent colonies gone out to make war on each other for possession of this great domain. They were kept apart by colonial jealousies and by the fear of a superstate. Any one of those colonies, for instance, Massachusetts, might have said, "We have set up a standard to which all good men may repair. Make Massachusetts the center of a great new American State." Virginia would probably have said the equivalent of "Not on your life"; and Georgia and the rest of them would have said the same. They did not put them all into a single melting pot and out of that constitute a new and great nation. They drew up a Constitution of the United States which begins, "We, the people of the United States, in order to form a more perfect union do ordain and establish this Constitution of the United States of America." Finding it quite impossible to create a great Ameri-

can State, they created a federal union of sovereign States so that Webster could say "Liberty and union, one and inseparable, now and forever."

It is the genius of the Federal Council of Churches of Christ in America that it shall undertake to secure such essential unity as does not encroach on essential liberty. The Protestant Churches are kept apart by denominational jealousies and the fear of a super-Church. The Federal Council hopes that it may be pointing the way toward a solution of our problem. The old Mediaeval Church got unity at the cost of liberty; and the reformers got liberty for us at the cost of unity. What we need and are trying to accomplish is to secure the largest measure of unity in our common life and experience and work, and preserve those essential liberties and loyalties and backgrounds and traditions which have been of real spiritual value to us through the years, and which we believe may continue to be of spiritual value to us and to others.

Two great reasons there are why something has to be done. I am sure I am speaking to a sympathetic congregation of Christian men and women, for I am only pleading the cause your bishops have already pleaded from this platform. Something has to be done, and needs to be done very speedily—if we are to hold the young life of our Churches to the great common cause that we are representing here today. A new demand for a larger unity of Protestant Christendom has been making itself vocal, particularly in these recent years, and we must act. The second reason that I would cite here, first of all, is that of a divided Protestantism—I mean a Protestantism that has several strategies instead of any sort of common strategy. I thank God we have gotten past the day of quarreling with each other, and of intolerance. Our denominations have good will to each other; but we need more than that. We need a common strategy concerning great common tasks and problems, if we are to meet them effectively. There comes in the history of the world now and then a change of the moral and social climate. Such a one came in the sixteenth century. The place of the Church had to be adjusted to that which came as a rediscovery, or a change of emphasis upon justification by faith, which recognized the individual and gave him a new place in state and church, and resulted in nationalism on the one hand and denominationalism on the other. It had to be, and on the whole was beneficent and effective.

But now has come a change of climate in our time through the discovery of another somewhat obscured doctrine of the Christian faith, the gospel of the Kingdom, the great hope of Jesus that the Kingdom of God could be established upon this planet; and that calls for a united approach to the great problems of the Kingdom of God, which is absolutely essential if we

are going to succeed. Four years before the outbreak of the great war, Dr. Walter Rauschenbusch, whom I have thought of as one of the great prophets of the modern time, wrote a book called "Christianity and the Social Crisis." You may remember one sentence—I never memorized it but I never can forget it—that closes one of the great chapters of that book. As I quote it, remember that it was four years before the outbreak of the World War, and that almost everything that has happened since 1910 has gone to intensify the crisis of which Dr. Rauschenbusch spoke. He said that it rests with us to say whether we are to enter upon a new era in the transformation of the world, or whether our civilization is destined to go down to the graveyard of dead civilizations and God will have to try once more. If that is our problem it is too big for us unless we can mass our resources and call on the resources of the living God himself. A change of moral and spiritual and social climate is coming in our day, and it calls for a more expressive and more visible unity of the Churches of God.

A second reason is that a divided, sectarian, competing Christianity is an essential denial of the very genius of the Gospel of Jesus. If I had time I could show by many citations that the major concern of our Lord Jesus Christ was the creation of fellowship. When he defines the supremely good man he says, "Blessed are the peacemakers"—the furtherers of fellowship, the people who will have nothing to do with intolerance and suspicion. "Blessed are the peacemakers, for they shall be called the children of God," for they are doing the divinest thing in the world. May I cite another illustration? It is familiar, from the Sermon on the Mount: "If you are bringing your gift to the altar," said Jesus—and I think we need to pause and exercise some spiritual imagination. That altar was central in their religion; it was the holiest thing they knew. It had come down through the long generations, ministered to by a priesthood that they believed appointed by God in perpetuity, in accord with a ritual every item of which they thought God had appointed. There was a victim on that altar. Blood was flowing there. Here are the words of Jesus: If you are bringing your gift to the altar and you remember that your brother has something against you, just leave your gift there before the altar. It will not do any harm to postpone that for a while, but this cannot be postponed. Leave your gift before the altar and go your way. First be reconciled to your brother; then come and offer the gift.—That seems to be Jesus' very striking way of telling us that fellowship comes first among the interests of God, and that it should be the first among the interests of the Churches of God. And this Federal Council, my brothers and sisters, is a more or less feeble effort of earnest men and women to find the way into a unity that will express us adequately and

will show the world that we are not divided, and will at the same time preserve for us traditions too precious for us easily to barter them away.

Our quadrennial meeting in Rochester in December, the 20th anniversary of the organization of the Federal Council, will be a very notable meeting. We are not going to spend five minutes of those six days in blowing horns over the achievements of the past. We are going to spend every morning session in a candid inquiry in which we are asking people all over the country to participate, in advance, under the leadership of a committee of one hundred—we are going to undertake, in advance of that meeting, a thing that may discover whether there may not be a new word to be uttered that will challenge the imagination and conscience of the Christian people of America, even beyond the challenge given in the organization of the Federal Council twenty years ago. And because we want to move wisely, and want any expression of judgment given there to be thoroughly representative of our constituents, we are calling thoughtful men and women all over the country to join in preparing our minds and hearts to understand a little better than we can now, the heart of the people, and the meaning of that prayer of our Lord that we quote, which he uttered when he was just ready to give his hands to be crucified and prayed: "O my Father, that they all may be one, that the world may believe."

Mr. Chairman, I have great honor in presenting to you in behalf of the Federal Council, its report to the constituent bodies. I understand that it has already been distributed to the delegates. I respectfully ask that it be given reference to the proper committee.

THE UNITED CHURCH OF CANADA

SEE JOURNAL, PAGES 287, 293, 294 AND 305

Merle N. Smith, Chairman of the Committee on the Reception of Fraternal Delegates:

Bishop and members of the General Conference: It is a high privilege we have in receiving and welcoming at this time the fraternal messenger from the United Church of Canada. We have rather special admiration for our friends and neighbors, the people of Canada. It has been suggested that the reason we especially admire the Canadians is because we think they are so much like ourselves. I want, Mr. President, the privilege, on behalf of your Committee, of presenting this morning in an informal fashion the fraternal messenger from the United Church of Canada. He will speak tonight at the great meeting for the reception of fraternal messengers with Dr. Hulme of England. I have great pleasure in presenting to you Dr. G. A. McIntosh, former president of the Methodist Conference in Canada, pastor

of the Douglass Memorial Church in Montreal, and one of the outstanding leaders of the United Church in Canada.

Bishop Leete: Dr. McIntosh of the United Church of Canada.

Dr. G. A. McIntosh: Mr. Chairman, fathers and brethren, I wish to acknowledge gratefully your kindness in mentioning the name of the United Church of Canada and extending to me as its representative this courtesy just now. I know that the name the United Church of Canada is somewhat new, but after all it is a good name, for one thing because it begins with the same word, and has the same number of syllables almost in it as the name United States of America; therefore I think the name ought to have a good ring to it.

I am to have a chance to speak to the Conference again. I would say that we must be something alike, because your Conference has much the same spirit and manner and appearance as have the General Conferences I have known, only you do things in a much better way.

I thank you for this courtesy this morning.

FORMAL FRATERNAL MESSAGE OF THE REV. G. A. MCINTOSH

Mr. Chairman and Christian Friends: It is my pleasant duty and my distinguished privilege to bear greetings from the United Church of Canada to this General Conference of the Methodist Episcopal Church of the United States of America. I may just say in the beginning that the United Church of Canada is numerically the largest of the Protestant denominations in our Dominion. That United Church came into being in the month of June, 1925. It is just getting under way, just finding its bearings, just trying to consolidate its new plans, for it is not yet three years, you see, since the consummation of that union.

From the Methodist Episcopal Church of the United States we in Canada have learned much and have received great inspiration. We have been inspired as from a distance we have seen your great achievements. We have witnessed what you have done on occasions, in some of your great campaigns, evangelistic campaigns for moral reforms, financial campaigns. We have watched with admiration the way that you do things, and it has been to us a great example. It has given to us a vision of better methods of accomplishments in the Christian Church just to see and to witness this Methodist Episcopal Church at work. And then we have received great inspiration also, in Canada, from many visits from leaders of your Church at times when we were trying to launch some endeavor. When we had some forward movement afoot, and we appealed to some of your men to come over, how generous they have been. What inspiration their visits have brought to us. I remember just in recent

years within my own memory visits by Bishops McDowell, McConnell, Hughes, Leonard, and many others I could name who have come to us and in our city, in Toronto, or in Montreal, in our General Conferences at different times, have graced our occasions and have brought us inspiration and have put heart into our work, and have enabled us to do greater things because of the helpfulness of their visits and the addresses they have given. Above all, we have received inspiration from this great Methodist Episcopal Church, from your loyalty to Jesus Christ. We have seen days when it has not been just easy to be true and steady and steadfast in that locality. We have seen how he has continued to be the soul of your work, how he has continued to be the source of your spiritual passion in this Church of yours, and we have seen how you have been loyal to Christ in the midst of the great national problems that you have before you. When it comes to the very difficult things to do you have seemed to stand steadfast in your loyalty to him, as though you would say to the world that there is no civilization can endure, there is no social structure that can be permanent, unless Jesus Christ is its inspiration, and unless He is its foundation, and your loyalty to our common Lord and Master has been an inspiration to us just over the line, as we have been, of course in smaller ways, trying to pursue our work and also to draw to Him.

I would like to acknowledge tonight in the presence of this General Conference the helpfulness that we have received. I would like to say that a Canadian feels at home, and should feel at home in these United States of America. For one thing, there are so many of my fellow citizens in every state of this great Union; indeed, one of the things that keeps our Canadian statesmen lying awake at night is trying to think up ways of keeping our young men on our own side of the line, and from being attracted across to this prosperous country, and to the higher wages that you pay in this land, to the multitude of opportunities that are on every hand here, and we have difficulty in keeping our young men at home, and we are very glad also that we receive from you that overflow into our western country, and so we mingle with you, and the Canadian feels very much at home here with you, and the Canadian feels at home here because of the similarity of our national ideals.

Dr. Smith spoke of the two democratic countries, and I like to think of their democratic ideals. You are a peace-loving nation as we are. You like to develop opportunities for every class of people throughout your land, and that is also the aim of our people. In many ways there is a similarity in our national spirit, in our national ideals, and the Canadian should feel at home in this country. Altogether it is a matter of greatest satisfaction to us to live beside such a strong and chivalrous generous neighbor as the United States of America. Our

country is receiving the greatest benefit, the greatest help in many ways from your country.

I think it was mentioned on this platform during your Conference that there have gone out from United States investors into other lands perhaps the sum of over fourteen billions of dollars, and we in Canada have had the privilege of being loaned to us from your people the sum of four billions out of that fourteen billions, and it is developing our resources, it is helping industrialize our country and in many ways is a great inspiration to our land, and we in many ways would like to acknowledge how good a thing it is for us just to live beside so helpful a neighbor.

I would like to acknowledge here the very great kindness and the very gracious hospitality that has been extended to me as a fraternal delegate from my Church in your midst. Nothing that your officials could do for my comfort or pleasure has been omitted, and I am sure I appreciate the courtesy towards our United Church.

Now I just want to state a few words in answer to the questions that have been asked me about the United Church of Canada, and I want to put them in questions in order to say what I want to say briefly. Somebody has asked me how long did it take to bring about the union between the Congregational, the Presbyterian and the Methodist denominations in Canada. Well, the discussion began about twenty years ago, and in about the space of twelve years our theologians and leaders had worked out the doctrine or basis of union, and the general outline of the plan of coming together, and then after they had worked out the plan they began to put it into operation jointly. They said, we will co-operate in our mission work to a certain extent, and they divided our great Home Mission fields, and the Methodist Church would work in one part of the country, and the Presbyterian Church would work in another part, and so, not over-lapping, they found that in those Home Mission fields, as they put their plans into practice, that in that part of the Province where the Methodist Church was working the Presbyterians would go in with us, and in the part of another Province where the Presbyterians were working the Methodists would go in with them, and they worked in their different Provinces, and thus sowed the idea of union to the people, and at last they launched the plan after about twenty years of talking and working and getting together. It took a long time. I say that because it was not done in a hurry. It was not just a new idea that happened to catch on and was carried through with a hop, a step and a jump. It was something that was well considered and thought of, and conviction was behind it, and they felt that it was the right thing to do, that it was something that would further the Kingdom of Christ in our country, and taking it

and looking at it from every angle at last the Union was happily moulded. Somebody has asked the question, Is it a complete union?

Is it a complete union? You know sometimes when unions are attempted there is a minority that stays outside. And there might be a minority of Congregationalists remaining and retaining the Congregational Church, and there might be a minority of Methodists that would not concur and there would still be a Methodist Church; but I am very glad to say that all the Congregational Churches went into the Union and all the Methodist Churches went into the Union, and that all the Presbyterian Churches—no, no, eighty-three per cent of the Presbyterian congregations went into the Union and seventy per cent of the membership of the Presbyterian Church went into the Union. There is still a non-concurring or intransigent element that remains outside in the Presbyterian Church and did not come into the Union. So that it is a fairly complete Union. We are glad it has succeeded to the extent that it has.

Another question that has been asked in regard to the United Church of Canada is this: Is it a real Union? That is, I take the question to mean this, as men have come into this Union have they really gone in together, so that they can blend together, or do they still keep their alignment, and in a church court do the Presbyterians vote together and the Methodists line up together and still vote together? I am happy to say in answer to that question there has been no church court, there has been no church board that I know of where there has been any such division as that. They seem to have gone into it with their hearts and questions are considered on their merits, and it is a real Union of these three bodies. I think it is a good evidence that it is a real Union from this point of view, that Presbyterian ministers have been invited to Methodist churches and Methodist ministers to what were Presbyterian churches, and the pastorates are happy pastorates. These ministers are working happily in the congregations where they are. I received last Sunday into membership with the church I serve thirty-two new members. It was a Methodist church before, but of those thirty-two new members twenty-two were formerly Presbyterians or Congregationalists, or their families were, and they came in from that sort of tradition. So, from that point of view it is a real Union and means that hearts are in it as well as their votes. I think it is a good omen that the great American Church in Montreal, looking around for a minister and wanting to find the best possible man for that important pulpit with its one hundred years of Presbyterianism behind it, chose one of your Methodist ministers, Dr. Lynn Harold Hough, of Detroit. We are all exceedingly happy in Montreal in the thought that he is coming to us—and there are one or two other important United

Churches in Montreal that are looking around for a good minister.

Somebody has asked me what is the underlying motive that swept the denominations forward into this Union. I think I could say two things in reply. In the first place, there was a spiritual motive in the hearts of the leaders of this Union, and it was this that they wanted, to join in a common work. It was comparatively easy to take the first step toward that Union, to take that step because they felt it a Christian duty to try to do something to manifest better unity of the Church of Christ. Sometimes it has been a painful thing to think that, great as our denominations were, and greatly as they were beloved by us (I was a Methodist and I love the Methodist Church still, and always will as long as I live), no one can help feeling that denominationalism sometimes tends to breed exclusiveness. You know the story of the two neighbors walking down the street to church together, talking happily together until they came to a church, and one said, "This is my church; I go in here; will you come in with me?" "Oh no, that is your church; but I go on to the true church down the street." He felt that there was a difference and he could not help showing it to his neighbor.

And there is another thing, on the mission field where the missionaries go out it seems sometimes as though it is difficult there to bear one's witness to the unity of the Church of Christ because there are different branches of the Church working under different forms, and they are separate. Successful attempts have been made to overcome that, and yet in our Home Mission fields, sometimes in a little village, it has been difficult to bear witness, as we would bear it, to the unity of the Church of Christ. There may be, on opposite sides of the street, two churches in a little community, and either one of those buildings, so far as the building is concerned, is large enough for the religious service of the entire community. And while there is not enmity or a bad spirit, somehow it tends to build up a difference and perhaps a spirit of exclusiveness in that community. I think that first of all there was the spiritual motive behind that union, that they wanted to try to bear witness to the unity of the Church of Christ.

But another answer is, as to the motive behind the union, they wanted to do the work of Christ better, and I think that already the United Church of Canada in a country like ours is so largely rural—forty-eight per cent of our people belong to the Home Mission area. We have perhaps in all four thousand worshiping units or congregations in connection with our Home Mission work, and we feel we can do our work much better in Canada by being together. And as we extend out to our new provinces of the west we can cope with the difficulties of a new country and keep up with the new settlements better if we do not have to

plant a Presbyterian Church, a Methodist Church, and a Congregational Church in every community, but can establish one United Church in that community.

We can do the work for Christ better in our country, we think. Already the United Church has its ambition in our country that wherever new settlements go there shall be no Protestant settler who shall be beyond the services of the Church. That has been a motive helping this movement forward and makes us feel we ought to promote it, because we feel we can do the work of Christ better in our land. It is not simply that we want to spend less money; but we want to spend the Lord's money better, and we feel that in this way we can do it better than in a divided community of different denominations.

Somebody has asked, "Is the spirit of the United Church of Canada as keen and spiritually earnest as before in the different denominations?" Perhaps I could answer in this way, that last year the giving of the United Church of Canada was twenty-five per cent higher than the giving of the three denominations in their best year before they went into the union. Perhaps I could put it this way: that year 278 of our Home Missions, the missions, congregations or pastoral charges that were assisted from our Home Mission funds, became self-sustaining. That was for this reason, here were these two little churches, one on each side of the street. For the ten years before union one of these churches got from its denominational board an assistance of perhaps four hundred dollars a year, and the other church on the other side of the street got six hundred dollars a year from its Home Mission Board. Those two churches went together and now they pay their minister and the running expenses, and last year they gave one thousand dollars to the mission boards. If the United Church increases its giving by ten per cent it would be giving all our boards are asking them to give. So I say that the spirit of the United Church of Canada is earnest and keen and full of passion for the work of the Kingdom of Christ in our country.

Now let me say, in closing, that the Methodists that went into that United Church of Canada have not ceased to love the Methodist Church. I ask you not to feel that we no longer feel that we are to be counted among the Methodists of the world. We still love Methodism and are trying to carry into that United Church of Canada the passion of Methodism, its love for social service and for the evangelism of our country. We want to do that, only we feel we can do it better in our land in the union than as separate denominations. I would like to say that our officials have asked me to say that they value very highly the fraternal relation that the Methodist Church always had with the Methodist Episcopal Church of the United States. They value that fraternal relationship very highly and they would be

delighted if it might be continued in the future between the United Church of Canada and your great Church in the United States.

FAREWELL WORDS OF REVEREND G. A. MCINTOSH

Merle N. Smith: Dr. G. A. McIntosh, our honored guest from the United Church of Canada, who addressed us on Wednesday night, delighting us and inspiring us, is about to take his leave. I speak for you as for myself when I say to Dr. McIntosh that his presence and his message have greatly enriched this General Conference. We bid him God-speed.

Bishop Nicholson: It is my great privilege to present Dr. McIntosh to you again.

Rev. G. A. McIntosh: Mr. Chairman and members of the General Conference: As I appear just for a moment before you to say good-bye before going home, I would just like to say what a joy it will be to report to the officers of our church in Canada the very great cordiality with which you have received the announcement of the name of the United Church of Canada, and I would just like to say to you that in the prayers of the United Church of Canada you will be remembered, that grace and mercy and peace may be multiplied unto your leaders as you represent the people of your great Methodist Episcopal Church.

Bishop Nicholson: When it is known that in one Conference in a certain area, we have more than fifty ministers that come from Dr. McIntosh's country, he will understand how thoroughly we welcome him and rejoice in his work.

THE WESLEYAN METHODIST CHURCH (ENGLAND)

SEE JOURNAL, PAGES 244, 294 AND 295

Merle N. Smith, Chairman of the Committee on Reception of Fraternal Delegates:

Bishop and brethren of the Conference, you will be glad to know that the fraternal delegate from the British Conference is here. You will wish to greet him at once, and your committee desires the privilege of presenting him informally to the General Conference at this time, it being understood that he is to speak, to give his formal address at a later time.

There is an old couplet that runs like this:

"Where better can a father be
Than in the heart of his familie?"

There isn't any possible suggestion of the patriarch about our distinguished guest, but we want him to know now that he is in the heart of the great Methodist family.

I have great pleasure in presenting to you the Rev. Thomas Ferrier Hulme, Ex-President of the British Wesleyan Conference, and fraternal delegate to this Conference.

Rev. Thomas Ferrier Hulme: Bishop, Fathers and Brethren, I esteem it a great privilege to be thus presented to the General Conference of the Methodist Episcopal Church. I heartily thank you for the cordiality of your reception and I just as heartily reciprocate all the kindly feelings that you have expressed.

I understand that I am to have the privilege later on of speaking to you, so I will not now impose upon your good feelings. Philosophy tells me that the essence of thinking is that right ideas occur at the right time. I understand, therefore, that at this time there should be imposed upon me, with a view to later opportunities, silence, and I wish to show you that I have so much respect for you and regard your business of such great importance that I merely greet you in this way and thank you heartily for your reception, and hope to meet you again a little later on.

FORMAL FRATERNAL MESSAGE OF THE REVEREND THOMAS FERRIER HULME

Bishop and members of the General Conference: This is to me a very proud moment. The British Conference, whose representative I now am, has from time to time honored me beyond my merits and greatly beyond my expectations. Next to placing me in the chair of John Wesley in my own city, I prize this as one of the greatest privileges of my ministry. And the warmth of your welcome, for which I sincerely thank you, greatly enhances its value.

This General Conference will be to me forever memorable. There are many differences between your Conference and ours. The first that struck me was this: On this platform sit your Bishops. On our platform sit the ex-Presidents. In other words, you look on the powers that be; we look up to the powers that used to be, that is to say, we reverence the past, you criticize the present. At least, I am told that is your intention when you get the chance.

There is, however, this point of resemblance; up here, silent wisdom; down there, competition for points of order. But I noticed both in your Conference and in ours that the floor is always extremely good-natured as long as it is getting its own way.

It is one of the cherished traditions of your great Conference to give the most courteous and warm-hearted recognition to every authorized representative of the Mother-Church of world-wide Methodism, and on my return I shall report that the Gen-

eral Conference of 1928 has lavished on me, in private as well as in public, every token of affection that a big child can show to a proud parent. Blessed be the dear united love that will not let us part. I am sure that our own Conference would wish me to endorse those words written by John Wesley only one month before he died, to Ezekiel Cooper, a letter in which he said: "Lose no opportunity of declaring to all men that Methodists are one people in all the world, and that it is their determination so to continue though mountains rise and oceans roll to sever us in vain." But the outside world will never believe that we mean what we say until the Wesleyan Methodist and the Primitive Methodist and the United Methodist in England, and the Methodist Episcopal Church, North and South, in America, finally determine they have talked union long enough and that the time has actually arrived to really practice it. And when next the Ecumenical Conference meets, as I suppose it will on this side of the Atlantic in 1931, surely by that meeting we will be able to make some great announcement that will result in jubilation and doxology.

Our own controversies in regard to Methodist union have already been going on for fifteen years. It shows that our people are really much better than they sometimes seem to be. If only we compare the language and the manner and the incidents of those discussions of recent years with those of the controversies of seventy and eighty years ago when much of the mischief was done which we are now striving to put right, the whole thing is on a higher level altogether. The restraint on both sides is much greater, and I for one cannot but believe that God is bestowing grace on the children, that their forefathers did not possess in any large numbers, and which certainly they did not evince. The old times were not better times; they were worse. There was far less charity. It is not of course for me to say what will happen at our Conference in Liverpool next July, but we quite hope at that Conference by a requisite majority we shall obtain consent to bring our enabling bill before Parliament and get it through as early as possible, and then settle down to work out the details of circuit areas and district areas and departmental details, and so be ready five years hence in 1933 for the United Conference of one Methodist Church, and then—and there I suppose I must be very careful what I say and how I say, but I will put it like this—how long will it be before that term "The General Conference" has a much wider and more intensive connotation than it has today? Some of us old men are dreaming—and the prophet Joel said we would—that some day hands across the seas will clasp in both a League of Nations and a League of Churches. We cannot yet see how that will be done, but God moves in a mysterious way, and when God does move may World-Wide Methodism move along with

Him, and if the League of Liquor is nervous already about you, what will it be then? We are given to understand that when nerves get about enough the next stage is collapse.

"Ye fearful saints, fresh courage take."

I have been in this Conference eight days. You, too, have been sitting for nine. You have not yet hatched much. You have just been very good naturedly clucking, until the period of incubation ends, which is supposed to be, I understand, about the fifteenth day.

Much has impressed me, very much. The Bishops in their noble address, the Bishops in the chair and their ease and insight in ruling, the fellowship in prayer and service in your opening hour of devotion, I have been greatly impressed with the rank and file of your delegates, with their keen attention and their manifest reserve of power, your laymen with their great ability and equally great loyalty; and certainly with the fine army of lady attendants who have come to see that you act as you should. I think we can match all this in our country. But there is one unique feature that enraptures me and distinguishes you from us and from any other ecclesiastical assembly that I know. In answer to the question, "Are there few that be saved?" our Lord replied, "They shall come from the East and the West and the North and the South and shall sit down together in the Kingdom of God." And I declare that in your presence my old Methodist heart has discovered, has rediscovered its Hallelujah. As I have said, "Here are the first fruits; our God is marching on." And when the South gets in properly there will be no holding me in, but I shall want to come back again and shout with you in a nobler, sweeter song.

As I have seen Japan, and Korea, and China and Africa and other races from the Islands of the Sea and the Continent of Europe and your own vast Continent, thus met with one accord in one place, all sharing equal rights and privileges and ignoring entirely racial distinction, I have found myself re-editing Rudyard Kipling's words,

"East is east and west is west
And never the twain shall meet,"

and I am going back to England to say that here in Christ Jesus East is West and West is East, and never the twain shall part.

Now it seems to be quite appropriate that the British Conference has sent to you one who, for five and twenty years, has resided in Bristol. That is the city of the Wesleys. Charles Wesley lived there for twenty years. His house still stands there. He wrote many of his famous hymns there. Five of his children died there. Bristol is the city of John Wesley's first open air sermon. He built his first room, which he called "The

Old Room" in Bristol, and then a new room which still stands and which is the oldest Methodist chapel in the world, in which Wesley held eighteen of his annual conferences, as many as he held in London and more than in City Road Chapel, for that came on later. Wesley founded his famous Kingswood School at Bristol, that has sent hundreds of preachers into the ministry and given us more than twenty presidents of Conferences, and many remarkable business and professional men of national and even international fame. That school gave you Joseph Pilmoor who with Boardman was Wesley's first missionary to America. No city in the world has such direct associations with the beginnings of Methodism in America as Bristol. Captain Webb, the soldier evangelist, first met John Wesley in Bristol, was converted in Bristol in 1765, came over to America full of fire and life, as Wesley said, and by his soul-converting preaching was instrumental in building the old John Street Chapel in New York. You did not have much money then, so this soldier gave you the largest single donation for that chapel, and then lent you three hundred pounds. Then he helped in laying one of the foundations over here—I am not going to be drawn into the Maryland and Strawbridge controversy—when he had succeeded in laying one of the foundations over here, he returned to Bristol and built our historic chapel and died there in 1796. If you enter that chapel today the first window on the left shows the Captain in his scarlet regimentals and with the shade over his eye. His bones rest beneath the pulpit, and still over the socket of his eye in that tomb rests the green shade.

It was in the year that John Street Chapel was built that a letter was read urging Wesley to send preachers, and the year following came Pilmoor and Boardman. In 1770 and 1771 John Wesley sent a youth twenty-five years of age, then in the fifth year of his traveling, to a place in the Bristol and Bath district. As that youth tramped on foot the rough roads of that country, very lovely by nature but unlovely in its spiritual destitution and paganism, and went over ground that I have known so long, there was stirred in him a longing to utilize his five years' experience of English itinerancy in the far vaster field of this new world.

And at the Conference in Bristol in 1771 Francis Asbury made that covenant with God and with Methodism that sent him here later. And as you know in the original minutes of that Bristol Conference it is stated that there were five who volunteered and two who were accepted, Asbury and Wright. I could take you to that very room in Bristol where that little Conference of ten people sat that decided his destiny and yours. Never did a rugged frame enshrine a tenderer heart, and **never** did son revere father and mother more and better, and returned their love more tenderly than he. So he hurried to his old home,

spoke his farewell, handed to his mother his one earthly treasure, his silver watch, and was back again in a few days in Bristol to sail for America.

Two hundred and seventy years before that Sebastian Cabot, born in Bristol, left that port with his father and discovered Nova Scotia a year before Christopher Columbus reached the main lands in the South. Little did people dream in 1771 that that Bristol ship was bringing to your shores a greater man than either, your own glorious Francis, not only the master builder of your Church, one of God's own builders of your mighty nation. O how I love Francis Asbury for this one reason, that when that Britisher took you to his heart it was "until death do us part." Others whose names you honor came for a time and returned; but during the birth throes of this great republic he braved all contumely and shouldered his cares and then in the rebirth of your nation won an imperishable crown. In choosing you Francis Asbury chose the better part—not because you are better—I don't see how you could be, do you?—but better because for him it was God's will.

Again—and I notice that these points are made in that excellent Methodist Review of yours, which I have been reading with great delight—again in 1784 it was in Bristol that John Wesley ordained Coke and Whatcoat and Vasey. As I told the Archbishop of Canterbury, that was a very daring thing for a man of eighty-one to do. Moreover, the historic letter of authorization, which is now your charter, was written by Wesley in Bristol on September 10, 1784, and it arrived in time for your historic Christmas Conference at Baltimore. So that I am historically correct in speaking of Bristol as the quarry whence you fetched the building materials by which you have shaped your Church on its present lines.

It was in Bristol that such shaping began by those ordinations. To these brethren on the platform, I may say, "So shall the bright succession run." Of course, you did not let John Wesley have it all his own way, but when he presented his plan Asbury and you thought you could improve upon that and told John Wesley so. He was as surely born to rule as he was to preach. He was a great ruler and an experienced rider. Ruler and rider have to hold the reins, the symbol of authority, the instrument of guidance; and the man is neither great nor good as a ruler or rider unless he knows how to slacken the reins at the proper time. The little man was big enough to give the restive animal his head and to let loyal and competent disciples manage their own affairs. And you and we together are better friends in consequence of that.

Whenever you think of Bristol do not forget that in 1771 when Francis Asbury left Bristol never to return, the poor Bristol Methodists—they hadn't a penny—gave him a new suit of

clothes and put ten pounds into his hands. They would probably do it at the quaint old chapel at the Horsefair in Bristol, as they handed him the money and accompanied him to the little boat that was to bring him across the Atlantic. That chapel has been out of our hands for more than one hundred years. It belongs to the Welsh Calvinistic Methodists. It ought to be in your hands, as a little museum where these folks, American Methodists, as they pass on their way might kneel and pray and praise. In Bristol we are concerned with the demands of the future and the present, and there is a great hall costing sixty thousand pounds where we get hundreds of conversions every year and a magnificent amount of social work is being done.

When those American Methodists come to England and go over the circle of our little land, and then return without ever dreaming of visiting Bristol, the hole of the pit whence you were dug, I am amazed. John Wesley said to Asbury, in the shortest letter he ever wrote: "Francis, are you out of your wits? Why are you not at Bristol?" when you deserve the rebuke much more than Asbury did. I am glad he did not go back to Bristol, but stuck to you.

Excuse the effrontery of talking to the General Conference like this, but I am an old man. I will forgive you if, when you celebrate the one hundred and fiftieth anniversary of the founding of the Methodist Episcopal Church, you will send a representative deputation to your birthplace, which really is in Bristol, and help us to join in the celebration.

Now, I want to refer to one very well known incident that has captured my imagination and inflamed my heart more than anything else that has been said since the days of the apostles. When he had been at sea fourteen days, Asbury, clad in his new Bristol suit, unless like myself he was saving it for you, writes in his diary, "I will set down a few things that lie on my mind. Whither am I going? To the New World. What to do? To gain honor? Not if I know my heart. To get money? No. I am going to live to God and bring others so to do." That sentence will never be out of date. It covers the whole field of personal life and service. It was a life-forming and life-governing principle.

I am now in my seventy-third year, and just completing the fiftieth year of my ministry. O that I had seventy more years instead of possibly seven or a fraction of seven to make that the great motto of my life! It has in it for me the grip of soul that some sayings of St. John on the Isle of Patmos had, only the one had his eye on the New Jerusalem which is from above and the other had his eye on the New World out here. But this word of Asbury's spoken at the beginning of his apostolic career has stirred me like those words of St. Paul at the end of his career: "I have fought, I have finished, I have kept; henceforth

a crown." Asbury says: "I am going to live to God and bring others so to do." If I knew how to do it and had the authority and the influence and the money, I tell you what I would do. You see that illuminated Cross up there? I have hardly been able to take my eyes off it. I shall never forget that great moment in your Conference yesterday, after Bishop Fisher's address when we sang "When I Survey the Wondrous Cross." While we were singing it I was looking at that illuminated Cross the whole time. And I saw, "No man save Jesus only." I tell you what I would like to do if I could. I should like to put up there under that Cross, illuminated with electricity as that Cross is, those words of your first Bishop, "I am going to live to God and get others so to do." And if I were the Bishop presiding over the last session, as the very last act of this Conference, I should say to this Conference, "Let us repeat together before we separate to the uttermost parts of the earth, 'I am going to live for God and bring others so to do.'" I am sure of this, that if there is to be a revival it will have to begin with us. I have never forgotten the Welsh revival when people came from Scotland to Wales, and went to a little town and went up to a policeman and said, "Can you tell us where the revival is going on?" and he said, "It is going on under these here buttons." That is the place for it, and I am going back with those words ringing in my ears, and borne in my heart, "I am going to live to God and bring others so to do."

Will you bear with me a little longer? There is one burning question to which Asbury's life gave a transforming principle that applies very strongly. It does so both to us and to you. I refer to the nature of ministerial training. We all feel that the prime essential is to have a converted and spiritually minded ministry, men of conviction and Christian graces. But if they are to make their calling effective all around, they must be intellectually abreast of the times as well as spiritually alert and victorious. We do not want in England to exclude any candidate who may be a rough diamond, but we do want to be sure that the diamond is there. And if it is, we believe it will stand the subsequent test employed to promote the intellectual and spiritual efficiency. To fetch out the real value of the diamond you have got to fetch it out from its environment. And an uneducated saint is no more saintly for sticking to his environment of ignorance. In nothing did Asbury more clearly manifest his wisdom and his saintliness than in the glorious heroism with which he triumphed over the early poverty of his intellectual equipment. When God called him and Wesley took him and America drew him, he had no money and little education. The lack of money never troubled him, but he set to work to put the other matter right, and always he was as much a student as a pioneer. He pioneered his way into Hebrew and Greek. He

missed many a meal and was often scantily clad—but he would get the best books. Like Paul, he was in perils oft, but never in peril of mental stagnation. He envied Wesley for only one thing. Bad as our roads were in England, Wesley could read on horseback; your roads were worse and Asbury could not.

Why this zeal for knowledge? Because he realized that a well-furnished and disciplined mind would help him in his great life purpose of living to God and bringing others so to do. In England we do want to drive this lesson home. We have spent seven million pounds recently in building magnificent halls that are full, and handsome churches. But our people are contributing no more to ministerial training than thirty years ago. We do not think we ought to put it off because some people are concerned about our alleged ape ancestry. We care little what a man may or may not have come from on the side of his animal nature. We do care that he so adjust his spiritual relation with God, that the spiritual forces shall defeat his carnal complex. I wish that some who are so scandalized about the ape controversy would not forget that our forefathers in great wisdom, in Asbury's own country, encountered two-legged animals let loose who were so brutelike that the Wesleys composed this hymn and the people used to sing it:

"Into a world of ruffians sent,
I walk on hostile ground,
While human bears on slaughter bent
And ravening wolves surround.

"But worse than all my foes
I find an enemy within;
The evil heart, the carnal mind,
My own insidious sin."

Science has made no discovery, furnished no proofs of research that conflict with the historic words, "In the beginning God," and we do not think it ever will. We are not the least afraid, therefore, that scientific investigation applied to biblical criticism will disprove our real origin or our true destiny. For that reason many of us welcome it. It may disturb some of our archaic terms, but it will not shake the foundations of our faith, and it will not rob us of any essentials. And the modern disciple of Jesus Christ, whose life is controlled by loyalty and love, can sing John Wesley's birthday hymn:

"From Jehovah I came,
For His Glory I am,
To Him I will soon return."

Knowledge has its perils, but if we stick to Asbury's motto and make prayer the ruling element of our lives, we shall uphold and increase our faith. I am more anxious about having in the ministry giants in prayer than about any other qualification.

I want to say this, that I am not at all surprised that the Church of Francis Asbury for the last fifty years has been in

the forefront of the struggle that has culminated in your Eighteenth Amendment. I will tell you what will surprise me; it will greatly surprise me if this great Church, with such a fine past and with such heroes still on the field, does not at the coming presidential election so make itself felt and heard that that Eighteenth Amendment shall become still more firmly fixed in your Constitution; and, what is more important, enforcement of the law shall be rendered still more effective.

Neither am I surprised that the Church of Francis Asbury should be prominent in associating itself with those lovers of peace who are supporting your government in their appeal to France and other nations to outlaw war. I am glad that you mean to clip the claws of the war-fiend. Do I say "clip the claws"? That is not strong enough. Such might grow again. You want to extract those claws. Stick to your guns until you have silenced the guns of war. Your fellow-Methodists on the other side of the water are with you. They believe in you. They do not always believe in the reports of your newspapers; they know you are a great deal better than your newspapers are. I hope you will believe the same about us. In the younger ranks of our ministry we have men who are alert and fearless and able, and who are giving increasing attention to this question. And if we do not move as fast as we should move, we want you to move a good deal faster. If Christianity, by its interpretation in its ethics, does not make war impossible, then science by its startling discoveries and the application of those discoveries to the hellish devices of war, will. For Christianity to do it, would be glorious; for science to do it in that way would be a shame. But we shall be all right if we keep close to God and live to him and bring others so to do.

May I give you my experience? I have known Jesus for many years. I have been preaching for fifty years. Twelve years ago it seemed as if my work was done. I was laid low by a terrible illness, and had to undergo a major operation that might well have been fatal. My life was in the balance. I said: "Charles Wesley, what have you for me? Give me something short and sweet." And he gave me what in our hymn book is Hymn No. 121:

Jesus the first and last,
On whom my soul is cast;
Thou didst thy work begin
In blotting out my sin.
Thou wilt the root remove,
And perfect me in love.

Yet when the work is done,
The work is but begun;
Partaker of thy grace
I long to see thy face.
The first I prove below,
The last I die to know.

I repeated it to the last line, and then sank in blissful dreams away, and came to chattering about Hymn 121. The nurses thought they had got a funny Johnny there. You all understand it. When I came out from that nursing home, before I could walk, I just crawled to Charles Wesley's grave near by the nursing home and gave God thanks for all that Charles Wesley had been to Christendom and especially for what he had been to me.

May God prosper the work of this great Conference. And when you separate and go to your homes, make up your minds "I am going to live to God and bring others so to do."

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

SEE JOURNAL, PAGE 305

Merle N. Smith, Chairman of the Committee on the Reception of Fraternal Delegates:

Whoever would take account of the great religious forces at work in our modern world must certainly give large place to that noble Christian communion, the Presbyterian Church. Its loyalty to the principles of Protestant Reformation, its regard for worship, its insistence upon an educated ministry, its missionary passion and the exceptional intelligence and devotion with which it directs its missionary program around the world, is to the rest of us an inspiration and a challenge. The fraternal messenger from the Presbyterian Church is Dr. Harry C. Rogers, Pastor of the Linwood Boulevard Presbyterian Church in this city, a brother honored and beloved, and entirely worthy to represent the great Church for which he will speak. It is a joy and an honor to recognize Dr. Rogers, and it must have been foreordained from the foundation of the world that he should be here now.

Bishop Nicholson: May I first say before introducing Dr. Rogers, that these brethren will excuse the chairman for seeming discourtesy of remaining seated. He is informed that when seated he is heard perfectly, but when he stands here he cannot be heard in the rear of the room. I have the very great pleasure of presenting to you Dr. Harry C. Rogers, the fraternal delegate from the Presbyterian Church whom we welcome with arms and hearts.

Dr. Harry C. Rogers: Bishop Nicholson, Dr. Smith, and members of the General Conference: It may not be inappropriate in the light of some of the brief matters that I shall present to you following, to say that this gracious introduction and this most cordial reception, that by that genuine act of fraternity the Methodist Church now assembled in this great

Conference has already included another Presbyterian in your hearts. There is today relatively in numerical strength in the Presbyterian Church in the United States of America a much smaller body of men and women associated with their children in Jesus Name in the Church, and yet may I be bold enough to say that greeting today Bishop Nicholson, your presiding officer, and recognizing in him the distinguished learning and leadership which embraces the Bishops' College of your great Church and your membership, that I greet him today, and you in the name of one who in Presbyterian circles we honor as a father and brother beloved, a writer of great works on Christian enterprise, a scholar, a teacher, a layman honored round the world for his great missionary vision and devotion, the Moderator of the General Assembly of the Presbyterian Church in the United States of America, Dr. Robert E. Speer. The Presbyterian Church embraces some three hundred Presbyteries, some forty-eight Synods, some ten thousand Churches and Ministers and a membership of eighteen hundred thousand constituent members, and today in the light of the happenings of the beautiful co-operative relations I am prepared on my own initiative to say this: That the Presbyterian Church in the United States of America carries you in its hearts, and we look upon you not as half-brothers, at all, but full brothers in our Lord and Saviour Jesus Christ. We thank God for the hour that gave you birth. We thank God for the crowded years of your spiritual achievements. We thank God for all the mighty heritage handed unto the whole Church of Christ by the contribution of glorious Methodism. We thank God for the increasing cordial relations in our co-operative Christianity, and may I say that if it be the will of God that we should come after all into closer relations then we in the Presbyterian Church will sing, "Lead On, O King Eternal." There is here before me a book, a hymn book. I shall read to you two verses from this famous hymn of United Christendom, one with which you are entirely familiar, and another with which I am sure all of our hearts join.

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above

But may I now read you the second verse:

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

Now, my dear friends, whatever may be in the province of life and the providence of God with respect to a closer fellowship and union in Christian service, I desire this morning briefly to present this deep conviction that the Methodist Church and the

Presbyterian Church are already united in the major movements of our generation that pertain to the Kingdom of God.

You have set us a noble pace by your faith and by your works. Today, may I say to you in these three great topics of Christian interest that we stand with you most loyally and lovingly.

First, we go along with you in your forthright outspokenness on all matters that pertain to prohibition and moral reform. And it may be in the congeniality of our hearts, and in the unity of our faith and perchance more in the unity of our action that these great achievements of Christendom will take place. We stand with you in this firm belief that the truth as taught by Jesus Christ is applicable to all life, and to the problems of the world. We believe with you that, unless the Church of Jesus Christ can effect certain great moral changes in the outside world we doubt whether God will give us power to effect these changes within the circle of the Church. We are committed with you to the belief that the Word of God remains in its teachings the great ethical standard of the charge of Christ we found in the primary doctrines of the ten commandments, that we still believe ought to be applied to life today, or in the greater principles of the Sermon on the Mount preached by our Lord in New Testament times.

We join with you, O my brethren, today, in all the forward movement of the projection of the life of Christ into the whole world, and more specially may I now say this, that we join with you in the prosecution of all the noble statements written within the Constitution of the United States of America, and in none of those statements in that Constitution more than in the Eighteenth Amendment and the great enforcing laws. It may be, dear friends, that with the joining somewhat of the courage of the sainted John Calvin in Geneva, with the spirit of the sainted John Wesley whose name you bear, united Christianity in America shall say this in no uncertain terms, that a dry man must ever be the President of the United States.

Now, my dear friends, without transgressing upon the time which I am sure belongs to you in this great Conference, may I affirm our great and cordial acceptance with you in the noble words of John Wesley pertaining to the fact that the world is our Parish. We have been fascinated and inspired by the great trophies of achievement on behalf of the missionaries of the Methodist Episcopal Church. We hail their names. We call them in the great fold of our love. We believe with you that the Bible of the Old and New Testaments belongs to the universal claim upon the unanimity; that we cannot nationalize the cross of Jesus Christ upon which the Saviour died, and we believe that whatever new methods in the emphasis upon the Foreign Missions or Home Missions may be in order, for a changing world we must ever have a changeless Christ. We

believe with you, and count ourselves happy to do so, that this Lord and Saviour may be presented with faith and loving perception for the consideration of the whole world. I thank God for Him who is the only hope of the world, whether in the tall grass of Central Africa, along the frozen steppes of Western China, down next to us in the south of that so-called neglected continent of South America, or on the far-winding roads of ancient and modern India. We believe that Jesus Christ is the Christ of all the roads and that Jesus Christ sits at the head of every table.

One word, and I am done. It is to say this. As I took my seat here upon this platform today in the happy fellowship of your greeting and in the beloved comradeship of our Lord, there is nothing, beloved friends, that more inspires us of the Presbyterian faith than this, that the Methodist Communion is unequivocally committed to this profound tenet and doctrine of our beloved religion; that you with us acclaim Him the one and only Head of the Church; the one and only Saviour of the world; the one and only King of Kings and Lord of Lords; and that you and we together joining in His name could adopt today no finer legend and motto than that which fell from the dying lips of that son of the Epworth manse, that distinguished scholar of Oxford University, that fine evangel of an earlier Christian generation, that profound student and statesman of the Kingdom of God, the noble, heroic and beloved John Wesley, when he said, "O my people, let us be up and at it, all of us, and all the time."

Bishop Nicholson: I am sure you would desire me to express to Dr. Rogers our sense of hearty inspiration of his kind sentiments. We recognize in the Presbyterian Church one of the greatest of our allies, and in the Moderator of the General Assembly, Dr. Robert E. Speer, one of the great Christian statesmen of the time who belongs to the Presbyterian Church but in the wider sense belongs to us all.

THE UNITED BRETHREN CHURCH

SEE JOURNAL, PAGES 245, 354 AND 355

Merle N. Smith, Chairman of the Committee on Reception of Fraternal Delegates:

It is the honor of your Committee, Bishop, to present, informally, an outstanding leader of the Church of God in this republic. He will address us later in a more formal fashion.

I have great pleasure, Bishop Anderson, in presenting to you Bishop Arthur B. Statton, resident of Kansas City, Bishop of the Church of the United Brethren in Christ for the Southwest Area.

Bishop Statton: I only want to say this to you, brethren, that

it is a mighty fine experience to look into your faces and to have the privilege of listening in on your sessions. Your sessions are mighty interesting to me and even edifying as well. I am not going to take more of your time at this moment. I shall appreciate having the chance of just saying a word a little later on, but I want to thank you for your courtesy and your great kindness.

Bishop Anderson: Bishop Statton, we are indeed glad to welcome you informally this morning, and shall enjoy hearing your message a little later.

LATER

Merle N. Smith: The Church of the United Brethren in Christ, by tradition and oneness in spiritual impulse and aspiration, has been intimately associated with American Methodism from the beginning, and we therefore, in a very friendly way, welcome the representative of that sister communion today. That Church has for a hundred years had an honorable history, rendered effective service in the Republic, as a stalwart group of Evangelical Christians. The fraternal messenger for the Church of the United Brethren resides at Kansas City; that is, in so far as any bishop may be said to reside anywhere.

It is our pleasure, Bishop Richardson, to present to you the Fraternal Delegate from the Church of the United Brethren in Christ, Bishop Arthur B. Statton.

Bishop Richardson: I now desire to present Bishop Arthur B. Statton of the United Brethren Church.

FRATERNAL ADDRESS OF BISHOP ARTHUR B. STATTON

The Board of Bishops of our Church has assigned to me the very pleasant task of giving expression to the fraternal sentiments of the Church of the United Brethren in Christ and also to our deep appreciation of all the mighty Christian labors of your great church. It is naturally not desirable that words should be multiplied. Words of simple friendship do not need to be many. Perhaps they mean just as much, or more, when they are few.

We glory in every forward movement and in every victory of Methodism. We are proud of your far-flung line. Our hearts respond with enthusiasm to the calls and counsels of your noble leaders. Having our origin in the same period and in the same great spiritual movement, your speech and religious expression is that to which we have been reared.

So we United Brethren do not need an interpreter to explain Methodism to us. The remarkable address of your Board of Bishops, read by Bishops Wilson and Richardson, seemed to touch, one by one, the very problems that are ours as well as yours. We listen to such clear counsel with thanksgiving, real profit and with open hearts. The fact that it was an official

statement to this body did not limit or confine the benefit of its wisdom to you brethren alone. We heard it, too, with interest and a considerable measure of understanding. Indeed the deepest impression that it made upon us was that our tasks and problems, methods and high and holy aims, are so alike that we cannot help but hope that by this very likeness we may be drawn constantly closer together.

Your forms of organization, General Conference, Annual Conference, Quarterly Conference—which among us is becoming rather hard to define—District Conference, official board, bishops, superintendents, lay delegates, elders, licentiates, all of these have the same names as they have in our church family. The rules and modes of procedure of your General Conference are exceedingly familiar to us. I must express my sincere admiration of the skill with which your presiding bishops cope with your marvelous army of parliamentary experts, and also of the notable ability of your debaters. The sounds incident to the forging of the policies of Methodism upon the General Conference anvils all give to us a very homelike feeling.

If there are differences in our articles of faith, I do not at this moment know what they are. We particularly appreciate your aggressiveness and your will to conquer for the Lord. It gives us more courage as we feel the force of your great leadership of Protestantism. And we do not want to be considered mere spectators of your work. We would like to be considered as good comrades. We have our own difficult tasks in trying to bring our more modest army of 400,000 up to the highest possible goals of Christian life and service, and while we work we are given wonderful encouragement by the strong words and vast accomplishments with which you bless and build up the Kingdom of God. We are moved by the same truths that stir your hearts. We are thrilled by the same thrills. We aspire to be a well drilled regiment of good soldiers in the same conflict. We believe in emotion, in strong emotion, as did our fathers; but like you we have always believed in harnessing our emotions to such heavy loads of Christian service that their motive powers are fully used.

We United Brethren respond to the honest frankness with which you try to apply the holy precepts of our faith to the conditions of modern life. Your outright and outspoken faith that the Gospel is the cure for the ills that curse our day is a blessing to all your brethren in other churches. The wisdom of your bishops' admonition as to the discouraging effects of theological controversy upon the heart life of the church was such that every minister should hear and obey. We like also the Methodist teaching of the Gospel of Christian citizenship. And when you go to the polls, as you have been going for years, to make and keep our Nation dry, if you will look about, you will see our

army right in the same battle line. We have been happy warriors in this cause from the beginning.

Back in the first pages of our church history there are written cherished memories of the beautiful and intimate friendship between your Bishop Asbury and the founder of our church. While Otterbein was the senior by many years, these two spent many hours in happy appreciation of one another's religious experience and in whole-hearted counsel. While Asbury gave wide service to the English-speaking people, Otterbein for many years ministered to the German people of Pennsylvania and Maryland. It was this difference in language that was the chief cause of the gradual gathering of these workers into two organizations. Then some differences in church government that grew during those years had the effect of making the separation permanent even after we had become an English-speaking church. But while language and conditions of travel prevented closer affiliation in those early days, nothing ever separated these two great friends. They were both flaming evangelists of personal religion and a conscious experience of God.

Otterbein, at the request of Asbury, assisted at the consecration of the latter as a general superintendent of the Methodist Church. There is also an item in our history that your Conference of 1792, after three days of debate, was invited by Otterbein to meet for an evening session in our mother church, Baltimore, and that there the debate was closed that settled the appointive powers of Bishop Asbury. I am sure you will pardon me when I tell you that we treasure much the earnest words of Asbury spoken in his funeral discourse at the grave of Otterbein: "The holy, the great Otterbein! Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, in wisdom, in grace, yet seeking to be known only to God and to the people of God."

It was my lot to be the pastor of one of our older churches for a long while. Its life dated from 1790. In its old records note was made of the visits of Bishop Asbury to that western Maryland town. And when he came the doors of that old church were always open to him. And when his followers organized the first Methodist church there, our people made arrangements that they should have the use of our church half the time. This arrangement continued for a number of years until your people built their first church there.

We can be thankful, as I have been impressed often as I have heard the deliverances of your great organization, that the voices of these, our fathers, are not yet silent. They surely spoke the things that lie at the very foundations. Unless the truths of the Spirit which they preached continue to hold us by their mystic power, the impressive institutional body of the church will soon be a mere form, and without potency of real life. They

taught a liberty as broad as the liberty of the Spirit. They insisted upon a standard of morals as strict as that of the strait and narrow way. As we labor in these days to understand and harmonize many things that puzzle the modern mind, the church will doubtless find the surest way to peace and unity in hearing again with open mind the message of God as spoken by that generation of tireless preachers. They told of a personal relation with the Lord. They opened the golden doors of apprehension, of friendship, of communion with God. The truth they shouted from the housetops is not mere old fashioned religion. It is ageless and eternal. Many times in history it has been out of fashion. These are the desert places in history, when the springs dry up and the hearts of men fail. Then this truth comes back—and truth does have a wonderful way of coming back. And as men remember and are renewed in soul, streams of living water again flow from their lives, and the drumbeats of new advance are heard.

I want to thank you, brethren, for this moment, which I want to make as brief as possible, in which you have granted to me the courtesy of this platform. I want to thank you for the courtesy which has made it possible for me to be present as much as I could for one who wanders as much as I do, to be present and to hear what is going on in your session. I confess, friends and brethren, that my heart is stirred very often as I hear the words spoken from this platform and from this floor. And when I look down upon this platform and see the kindly faces of your Bishops and your Fathers here, and when I look out over this great audience here and realize how representative you are, somehow I cannot help but feel that my imagination shall take wings, and upon the hills of my imagination I see in serried companies the great numbers, the millions of people that are looking down upon this body here for light and for leadership and for courage and for help and for guidance. And then, when my heart is stirred by your enthusiasm and when I realize that just as sure as it is that we are all pilgrims traveling home to God, as our fathers used to sing, and that it will not be long until we stand in the great company of the Redeemed in the City that hath foundations, whose builder and whose maker is God, and that there will well up from our souls the same song of the Spirit and we will all have our eyes fixed upon Him who is altogether lovely and the fairest of ten thousand to all our souls, I confess, brethren, that my heart is stirred with the greatness of it all and I feel like holding out my hands to you and calling of you "United Brethren in Christ."

And then, when I hear the results of your great organization, and when I hear the vibrant slogans that your leaders sound up and down your lines—for when I was a boy, I believe, the first slogan of a Church that ever got into my consciousness so that

I could never forget it, was when I heard Chaplain McCabe shouting, "A million for missions!" And when I heard these slogans of your Church and realize what you are doing and think of your long battle lines as you stand facing the enemies of God and the enemies of the race and the enemies of the home and the enemies of our souls, I feel like turning to my own folks and saying, "We want to get into that battle line and join in that conflict also."

I thank you for your attention and for all your courtesies. Over at the parking station the other day a man, as I went out, said, "He must be one of those General Conference men." As I came into the gallery here a few days ago a man greeted me with a kindly handshake and asked me from what Conference I hailed. And under the spell of the genial friendliness of your Chairman of the Committee on Fraternal Delegates I would not be very much surprised if you gave me the privilege, if you gave me a seat in this General Conference and told me, "Now go ahead and rise to a point of order, if you want to." I feel at home here, and I want again, in conclusion, to say that our hearts are with your hearts and that so far as I know we all stand for the same thing. And I hope that by these gestures of fraternity and by a more constant persistence in getting together, perhaps in the course of time all these barriers, that in a measure separate us, may be broken down and the prayer of our Lord Jesus may be answered, that all of us may be one in thee.

Bishop Richardson: I am sure I voice the sentiment of the General Conference when we say to Bishop Statton that we appreciate very much all his kind words about our Church. As we listened to him there was no way of knowing, if he had not told us, that he was not a Methodist. We understand the language he was talking here this morning, and if in the goodness of God it should come that these two churches should come together, we feel it should be for the greater efficiency of both of us.

THE METHODIST EPISCOPAL CHURCH, SOUTH

SEE JOURNAL, PAGES 375 AND 386

Merle N. Smith, Chairman of the Committee on the Reception of the Fraternal Delegates:

Bishop and Brethren: There is no majority report and no minority report in the high order of the hour which now engages us. There is only a unanimous and most affectionate welcome in which we all of us join in greeting the distinguished messenger of our sister Church, Bishop Dobbs, of the Methodist Episcopal Church, South. Already this General Conference has paid its tribute to the memory of that noble servant of American

Methodism, Bishop Eugene R. Hendrix. Already we have been stirred by the unofficial fraternal greeting of three beloved sons of the Southland, Bishop James Cannon, Jr., Bishop John M. Moore, and Dr. C. C. Selecman; and we are told that the brethren of our sister Church in Kansas City have co-operated in the preparation for this General Conference as if they owned it. This Conference is becoming in a way a family affair. It is a most distinguished succession to which our honored guest belongs, a great group not of sectional Methodists, but of ecumenical Methodists, keeping in step with us as we march out together to capture all this world for Jesus Christ. Let me read, Mr. President, the credentials of our fraternal messenger.

THE COLLEGE OF BISHOPS OF THE METHODIST EPISCOPAL
CHURCH, SOUTH

To the Bishops and Members of the General Conference of the
Methodist Episcopal Church, Kansas City, Missouri.

Dear Fathers and Brethren:

In harmony with our well established custom and under the authority of our church, the College of Bishops have appointed the Reverend Bishop Hoyt McWhorter Dobbs, Master of Arts, Doctor of Divinity, Doctor of Laws, Fraternal Messenger to your General Conference. We commend him with heartiness to your gracious welcome.

Bishop Dobbs has held with marked efficiency most responsible positions among us. He has served in our most important pastorates. He has been Professor and Dean in our School of Theology, Southern Methodist University in Dallas, Texas. He was Bishop in charge in Brazil for four years and is now in charge of the District comprising Alabama and Florida.

Bishop Dobbs will bear to you the fraternal greetings of our entire Church and will assure you of our sincere hope and prayer that your God and ours will bless you with all spiritual prosperity and make you of such service as may continually glorify our Lord and Saviour, Jesus Christ.

Fraternally yours,

JOHN M. MOORE,
Secretary of the College of Bishops,
Methodist Episcopal Church, South.

May 11, 1928
Nashville, Tennessee.

To our brother and to the Church from which he comes, we say this, never have our people regarded the activities of our sister Church with greater interest than now. Never have we rejoiced more in her signal successes, not only in this land but around the world, than now. And never have more prayers

ascended from us for heaven's continued blessings upon her than at this hour. It is my honor, as it is your pleasure, to receive Bishop Hoyt M. Dobbs, fraternal delegate of the Methodist Episcopal Church, South.

Bishop Blake: Members of the General Conference, it is a very great and a very distinct honor to be permitted to present to you this distinguished servant of our sister Church, Bishop Hoyt M. Dobbs. Bishop Dobbs, may I say to you, our minds, our hearts, our arms are open unto you.

FRATERNAL ADDRESS OF BISHOP HOYT M. DOBBS

Dear Fathers and Brethren:

The Methodist Episcopal Church, South, has charged me with the responsibility and with the privilege of conveying to you, and through you, to the Methodist Episcopal Church, greetings and salutations in the name of our Lord, Jesus Christ, the great Head of the Church. May Grace, Mercy, and Peace from God our Father, continue to bless and crown your labors, at home and abroad, for the extension of His Kingdom throughout the earth.

I must lay no claim to any especial qualification for this high honor. But if a friendly heart, a passion for the truth, and a desire to be of service, may be included among those necessary, then I shall—in part at least—be justified in speaking.

Twenty years ago one of your own number took part in the ordination service by which I became an Elder in the Methodist ministry. In this noble city for some years I had the honor to serve as Pastor. Here I came to know and work in brotherly love with your own leaders in the common tasks of the community and of the Kingdom. For forty years this was the home of Bishop Eugene R. Hendrix, one of the Bishops of the Methodist Episcopal Church, South, one of the founders of the Scarritt College for Christian workers, and first president of the Federal Council of the Churches of Christ in America. In this historic hall that great layman and Evangelist, Dwight L. Moody, preached a series of sermons which mightily moved the multitude. For these and for many other reasons, I have joy in this presence.

We live in a world of relationships. Wise men and women the world over recognize this fact and order their thought and life with reference to its significance. These relationships are among our most precious possessions. It is not strange, therefore, that this custom of exchanging fraternal greetings has grown up among us. It keeps the fires of love burning in our hearts, and it strengthens the ties which have bound us from the beginning. Your life and your character have won for you high and honored places in the estimation of mankind. Your

record is one of which you may be justly proud. Your achievements have enriched the life of the Church, as well as of the world. We thank God for your courage and for your sacrificial energy, and we pray that your future may be worthy of all which has gone before.

The College of Bishops, of the Methodist Episcopal Church, South, in their address to the General Conference in Memphis in 1926, expressed this same assurance, and their words I now make my own:

"The vote on the plan of Unification failed to receive the required Constitutional majority. We cannot forget that three General Conferences have declared their belief in the possibility and in the desirability of some plan of unification for American Methodism. The utterances of our leaders and the testimony of our Councils from the beginning make a record on which we stand, and furnish the basis and warrant the hope for Unification. Let us not cease to cherish the glad expectation of a closer unity of the people of God in general, and of our own Methodist families in particular."

Bishop W. F. Oldham brought to us at Memphis your fraternal message. It affords me pleasure to make this acknowledgment of our thanks and appreciation for his address, which was in every way worthy of your own high standards and traditions. In South America, also, "his is the good gray head that all men know," and his is the heart that understands. The people there have told me that his very wish carries the weight and the influence of the law itself, and that men delight to say that they work with him as well as for him.

The lengthened shadows of John and Charles Wesley and of their mother, fall across the Methodism of the modern world. Forever will their names be linked together. Methodism will have it so. Wesley, Luther, Augustine, Paul, Isaiah, Moses, and Abraham will stand, ever columnar, in the temple of the people of God. John Wesley was perhaps the most considerable man of the eighteenth century. His only inheritance was the "providence of God." And the "providence of God was the crowning fact of his policy as well as the crowning maxim of his philosophy." Methodism under God became the outstanding fact of that country and the free and liberal messages of Wesley still stir and bless all the Churches of the world. Dr. Chalmers, it was, indeed, who said, "Methodism is Christianity in earnest."

The Federal Council of the Churches of Christ in America has recently announced that during the year 1927 more than half a million new members were received into the Churches of this country. In all of this both you and we have had our proportionate part, and for this we thank God and take courage. The Methodist Episcopal Church, South, today speaks through

the voices of 8,348 traveling preachers to the mind and the heart of 2,638,886 Methodists. Our Missionaries, stout apostles of the Church, have unfurled the banner of the Cross in twelve foreign countries, and during the past four years we have received upwards of one hundred million dollars for the holy purposes of religion and education. Mr. James B. Duke, in presenting his noble gift, made the widely quoted statement that he had come to accept the simple declarations of the Holy Scriptures in the administration of his fortune. This and other great gifts indicate the increasing emphasis which men of affairs are coming to place upon moral and spiritual values. Man lives by bread—but not by bread alone.

The equipment of the churches at the present time surpasses perhaps that of any other period in their history. The wealth of the world is very largely in the hands of Christian men and women. In architecture and in organization they represent enormous expenditures of money, and with an army of trained workers they do their tasks in all parts of the world. These alone, however, are not the real secrets of our strength and power—great and necessary though they are. Our equipment is but a worthy means toward a noble end, and that which distinguishes us is not our possessions, but the uses to which these possessions are applied.

The conditions under which our work must be done in the future are vastly different from those of former years. The growth of Science, the spread of democracy, the increasing influence of women, the enlarged dignity of labor, prohibition of the liquor traffic, the remaking of the map of Europe and the vast accumulation of unprecedented wealth, are among the changed conditions which must hereafter be taken into account by all who have to do with religion and with shaping its institutional forms.

These changes have taken place in the realms of thought, as they have appeared in the realms of life and work. The world itself is growing larger and larger. Larger and larger must be its leadership. Speed and power will continue to increase. Men's elbows are very close together. The cry of hunger is heard from the Orient to the Occident. The prayers of passing Saints hush the thunder of the world's commerce. The blows of a gavel in Wall Street shake the cities of Europe and the Orient. There are no longer any secrets in human society. The victorious aviator slows down to ninety miles an hour, and with one sweep of the eye surveys ten thousand square miles of the earth's surface and writes as he flies. The increasing solidarity of the race demands a larger and a larger world in which to live and move.

Science has made conquest of the major domains of Nature,

and has succeeded in stamping out many of the race's most deadly diseases. The spread of democracy is world-wide and touches every phase of our individual and our collective life. The influence of women is destined, probably, to be more and more widely recognized. The toiling masses of mankind have come into a new sphere, and the conditions under which they live and do their work are being steadily improved, and should be, in every possible way. The prohibition of the liquor traffic is one of the greatest reforms in the history of the Republic. Strong drink, and the effects of strong drink, have been more destructive of human life and happiness than have all the plagues, famines, and wars of civilization. The late President Eliot, of Harvard, said, before one of the great Bar Associations of America, that if civilization did not succeed in destroying strong drink and the social vices, the social vices and strong drink would destroy civilization. It is the expressed wish and will of the people of God that civilization be not destroyed.

The vast accumulation of wealth surpasses anything in that department of human endeavor which the world has thus far known. Happily the administrators of the great modern fortunes, many of them, regard themselves as trustees of great resources which they are using, in increasing measure, for the relief of the sufferings of their fellowmen, and for the improvement of their surroundings. "We have been accustomed to think of the Church in sections, but God has given it a trusteeship as a whole." But significant as these facts are, we must remember that they are not final—that in reality they are but the setting of the stage upon which Christianity must continue to appear and to do its work.

There are certain great creative energies in Christianity which are more potent than any outward conditions under which it operates. Religion creates civilization—civilization does not create religion. These are of primary importance. They are, heredity, environment, individual initiative, and last but not least, Divine Grace. Heredity may influence, but it does not determine man's destiny. Environment may leave its stamp on the individual, but one of the unceasing affirmations of the human soul is that man at his best is master of, and not mastered by, circumstances. Individual initiative may find horizons far distant, but it ultimately reaches boundary lines beyond which it cannot go. Divine Grace moves and guides as does no other energy known to man. There is always an incalculable element in the religion of the soul. Dr. William Adams Brown in his new book, "Beliefs That Matter," reminds us that chief of all the factors in the life of the soul is the free spirit of the living God, who touches the spirit of men and women, and arouses them to undreamed of activities. Character that tells

must be the ally of power. God truly takes an especial interest in every life which has been dedicated to Him. Answering the question, "Does civilization need religion?" Dr. Niebuhr is very discerning in his statement that our highest power flows from internal and not from external sources; and that the soul's real victory over nature and circumstances comes in learning to identify itself with the eternal values of its devotion. Misfortune, when nobly borne, becomes good fortune.

Strangely enough, this attitude of the human spirit has great power to quicken the intellectual life. Personality is the sum total of all our powers. "When we think things through, we think things true," and men who do not live straight cannot shoot straight. "Faith is the greatest foe of all human ills. Other forces than those of decay are at work across the world." Dying intellectual and moral values find survival under the influences of the Christian religion. Knowledge is power—for good or for evil. Knowledge must therefore never be divorced from piety—and piety must not be divorced from knowledge. All truth can have but one source. It is indeed superficial thinking, and not profound thought, which tempts man to believe that he can forget God. Science needs religion, and religion needs science. Science reaches its noblest altitude only when it is animated by the Christian motive and the Christian spirit. Religion needs the technical skill of science in its ministries to all mankind. The devout spirit, the open mind, and the scientific method, when properly combined and used, will never mislead. Education is the strengthward growth of the body, the truthward growth of the mind, and the Godward growth of the soul. President Coolidge said last week in a public address that "this country has increasing need of something more than worldly success." A nation may survive the decay of faith in a few individuals, but in the masses of the people—never. The Manufacturers' Record in a recent editorial comments on the fact that ninety per cent of American boys and girls between the ages of five and seventeen were enrolled in the private or the public schools in 1926. The Record further states that the total value of all property used for public school purposes in the United States is estimated to be in excess of \$4,676,000,000.00. The great educators of America are appealing to the Church and the home to co-operate with them in the education of our youth. They insist, and insist rightly, that there are certain functions which cannot be delegated—that in reality there is a very vital part of education which the home, and only the home, can supply. They are asking that we co-operate with them in this stupendous enterprise. The home, the Church and the school must continue to emphasize the fact that one of the major motives of all education is and

must be the creation of character which will stand the strain of tomorrow. If super-men and super-women are ever to appear among us, they will come from the ranks of those who follow in the footsteps of the Super-Man of Galilee. The supreme credentials of Christianity are the men and women whom Christ has captured.

We build in the present, on the past, and for the future. Our past we believe to have been of divine origin. That our present is inspired by the Holy Spirit, we have no doubt. Our future is in God's hands, upon whose shoulders the government of the world must rest at last. The progress of the race is as well attested as its solidarity. President Wilson said, "That man is right who stands closest to the future." The laws of leadership are largely the same in all departments of human endeavor. The leader must know the way, he must keep ahead, and he must have a following. Jesus Christ is immeasurably the foremost man of every age, and he is the only man in all history who meets these moral and spiritual qualifications for leadership. In his steps the Church will bravely follow—she asks no exemption from these exacting demands. The Church is God's "nation among the nations"—a body without death and a mind without decay. But above all nations is humanity. The institutional forms of society must ultimately be brought to their perfection in terms of human values. We must more and more conceive of the Kingdom of God on earth as a group of which Jesus Christ is the King and the center, and in which all men may find opportunity for self-realization as brothers.

The task of tomorrow will be a many-sided one. It must be accomplished at home and abroad—on the land and on the sea. It must be so comprehensive as to include the mystic's hunger for God and the reformer's passion for men. The gospel is to the individual as well as to society. The individual must be born again, and society must continue to hear us proclaim that the Kingdom of Heaven is at hand—here and now, in all which this implies. We do not claim that men can be made righteous by legislative processes, but do affirm that through the proper legislative means, atmosphere, conditions and moral climate may be created which will give virtue and character some chance of survival.

The work abroad may change its method and its vocabulary; but its aim and motive will ever be the same. The gospel itself is for all races, classes and conditions of men. The words "pagan" and "heathen" are and ought to be vanishing words. Their use implies the assumption of an untactful, if not unwarranted, superiority, which is not in keeping with the values revealed in the New Testament. Perhaps the time may come when the time-honored word "Missionary" may yield to

the more accurate designation of "Christian worker." One of the most effective ways in which he may aid those serving in distant lands is to bear in mind the significant truth that nations, just individuals, never grow so powerful or so self-sufficient as to be able to do without friends and friendly relationships. A kindly word and a Christian courtesy in one hemisphere may yield immense dividends in another hemisphere, while on the other hand haste and a lack of proper consideration may be registered in circles very remote from those in which they originated. The tourist and the tradesman may accelerate or retard the progress of the missionary cause. A number of Latin-American presidents have said in recent years that the International Health Board now at work in sixty-six countries on a foundation of one hundred million dollars, has by its healing ministries to the bodies of men become one of the most effective agencies in creating international friendship and good-will—the atmosphere in which Christianity may function more fruitfully.

The task at home increasingly demands our wisest and most unceasing effort also. It is the statement of one authority that one half of our national population are yet to be reached by the Christian Religion. Men and women are always and everywhere more powerfully moved by example than precept, hence reality in religion and in life must be more widely operative in every sphere. The people should rally to the standards of religion for patriotic reasons, even if for no other. Our national welfare demands co-operative effort on the part of all righteous forces. There surely must be a highest common factor in Christianity which can be made applicable to all our problems. In times past we have been accustomed, and rightly so, to speak many and splendid things in terms of "the North," of "the South," of "the East," and of "the West,"—this we shall continue to do. The time is at hand, however, when the people of every section may, with increasing influence and profit for the Kingdom of God and for the American Republic, enlarge their thinking. Controversy—theological or geographical—is not constructive. The noblest way in which to defend the faith is to feed our flocks; and he who truly loves and serves the American people will love and serve every unit of their national life.

Though we may redefine the Church's task, we can never alter its nature and function. Now as in every age past, its duty is to win men and women to allegiance to Jesus Christ, and to make his principles regnant in their lives wherever those lives may be lived. The world itself is the subject of redemption, and redemption, like other processes in the wider universe, is not yet completed.

Ours must also continue to be a passion for peace. The churches must broadly co-operate, wherever it is possible, in the establishment of peace throughout the world. Peace and good will flow from Christianity as naturally as a river from its source. So shall we be called the sons of God. Perhaps one of the most effective ways in which to do this will be in the proclamation of the Gospel which saves the souls of men from the sins which lead them to make war one upon another. Greed, anger and lust are the three major sins of mankind, and they inevitably lead to ruin.

The long look forward is justified by the character of God, by the command of our Lord Jesus Christ, by the needs of a broken-hearted world, and by the very condition of our own salvation. If God be that which we have found Him to be, we are under obligation to proclaim Him to the world. The command of Christ is not to be disobeyed. "A reasoned and determined repudiation of his principles has nowhere or at any time been forgiven to any people." The world's weary and heaven-laden look toward us with eyes dimmed with tears. Our own salvation is scarcely possible, if we do not respond—no response is death—response is life.

Nineteen hundred and twenty-eight years ago, a man called Jesus was sent and came into the world with the message that God is the Father of all men and that all men may become the sons of God. He delivered that message, was crucified, dead and buried.

Now, after the lapse of twenty centuries, we have met in another hemisphere to profess our faith in the truth which he revealed and for which he laid down his life. We are not compelled to do this. The truth has made us free.

The eyes of six hundred million people are turned to-day toward the birthplace of a man whom they never saw. This is not without a cause. The Acts of the Apostles, the philosophy of history, and the trend of modern times all begin to indicate that his work will be imperishable.

The men and women who have most closely identified themselves with him have been the world-uplifting men and women. Under his leadership we have power to accelerate the moral velocity of the world. The momentum of millennium is behind his purposes.

It remains, therefore, for us to enter again the secret place of the most High, and here to bend our wills in conformity with his will, that the Kingdom of God may come upon the earth.

To be the sons of God—to be brothers to the race—to forgive as he forgave—to toil patiently up the slopes of service—to have eternity set in our hearts—to fear no more the meaning

of death—to love and be loved, with a love everlasting—this is the message of Christianity to all mankind.

FAREWELL WORDS OF BISHOP DOBBS

Merle N. Smith, Chairman of the Committee on the Reception of Fraternal Delegates:

Bishop Hoyt M. Dobbs is now about to take his leave from among us. His stay has been altogether too brief. We are deeply grateful to Bishop Dobbs for his coming and for his noble fraternal utterances. His presence has been a delight and we bid him God-speed. A young preacher on a Monday morning asked an elderly woman in his congregation what she thought of his sermon on the preceding day. He must have been a young minister. She said she liked his sermon. And he asked, "What was there about my sermon that you especially liked?" She said, "What I especially admire in your preaching is your perseverance, the way you keep right on saying the same thing, again and again."

As our brother goes from us we keep on saying the same thing, the assurance of esteem and affection, and of our expectation that in God's good time our mutual hopes will be consummated and our prayers answered. May I quote, as Bishop Dobbs goes from us, a verse from Longfellow, and with a meaning that Longfellow perhaps did not dream:

"We hold you fast in our fortress
And will not let you depart,
But put you deep down in the dungeon,
In the roundtower of our heart.
And there we will hold you forever,
Aye, forever and a day,
Till its walls shall smoulder to ruin
And crumble to dust away."

Bishop Dobbs:

It would be unbecoming in me in taking my leave not to let you know something of the heart throbs which I have experienced since coming into your midst. On the other hand it would be more unbecoming to use the time of this great body with needless delay. Permit me to say that the eyes of the world have been and are, and will continue to be upon you. The eye of God is upon you as each one of you shall perform His task under the great Taskmaker. Aye, for twenty-one years I have striven with all the strength which is within me likewise to protect the principles of fraternity between the Methodists of the two groups with which I have been related. It is my happy duty from my own viewpoint to assure you that until my ministry here shall have ceased, I shall continue to practice co-operation and not competition; fraternity and not criticism; construction and not destruc-

tion. I wish to thank you from my heart for the very generous evidence of your brotherly love which I knew to exist before, and which shall cheer me as I go back to my field of labor. Blessings on you and your families as you continue in the preaching of the Lordship of Jesus Christ, as you continue to protect the principle of brotherly love, and as you continue to bear the great message. May God grant each and every one in this world a knowledge of his truth, and in the world to come life everlasting.

THE METHODIST PROTESTANT CHURCH

SEE JOURNAL, PAGES 386 AND 391

Merle N. Smith, Chairman of the Committee on the Reception of the Fraternal Delegates:

Mr. Bishop, and members of the Conference, Bishop Charles Wesley Burns was the honored Fraternal Messenger of this General Conference to the General Conference of the Methodist Protestant Church last week in Baltimore. He was accorded by our Brethren a most cordial and fraternal reception, and upon his suggestion that this General Conference would be delighted to receive a fraternal messenger from that group, their choice fell upon the honored retiring president of their Church, Dr. Thomas Hamilton Lewis, a man whose name is a shining name in American Protestant Christianity. As everybody here knows, the Methodist Protestant Church is a member of the great family of American Methodism, and we rejoice with them in the celebration of the one hundredth anniversary of the birth of their Church and give thanks to God for the successes that have been visited upon them. Dr. Lewis is himself, as most of us know, a noble servant, not only of his own church, but of the Church universal in this world. It was at the General Conference of 1908 in Baltimore that he delivered a fraternal address to that body, which was in the nature of a national event. Some of us still feel the thrill and spiritual inspiration that were in it. The credentials of Dr. Lewis have been received and read as follows:

GENERAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH.

May 18, 1928.

To the Board of Bishops and the General Conference of the Methodist Episcopal Church in Session in Kansas City, Missouri.

DEAR FATHERS AND BRETHREN:

We take pleasure in presenting to you the fraternal messenger from the General Conference of the Methodist Protestant

Church, now in session in Baltimore, Maryland, Reverend Thomas Hamilton Lewis, D.D., LL.D., of Washington, D. C., who will present greetings from our body. For thirty-four years Dr. Lewis was president of Western Maryland College and for three terms president of the General Conference of the Methodist Protestant Church.

There is no man among us who is more highly esteemed or who can more fittingly present our greetings to your Conference.

We pray God's richest blessings upon every deliberation of your great assembly and trust that the day may not be far distant when we shall see in this great country of ours a united Methodism.

Signed by order and in behalf of the General Conference of the Methodist Protestant Church, in session in Baltimore, Maryland, this 18th day of May, 1928.

J. C. BROOMFIELD, President.

C. W. PATES, Secretary.

FRATERNAL ADDRESS OF REVEREND THOMAS HAMILTON LEWIS
MR. PRESIDENT, FATHERS AND BRETHREN OF THE GENERAL
CONFERENCE OF THE METHODIST EPISCOPAL CHURCH:

I come here, as you have heard in the reading of my credentials, by the direction of the General Conference of the Methodist Protestant Church, to bear loving greetings and to reciprocate, in my poor way, the felicitations and fraternal message borne to us by your Bishop Burns. Bishop Burns captured our people by his messages, and strangely warmed their hearts by his good will. He is a loving apostle of sweetness and light. He has John Wesley's spectacles, and therefore recognized us at once as fellow Methodists. He is a Bishop, and therefore may have felt something lonesome among us, but he saw our President rule me out of order and that must have seemed like good news from a far country. He helped us celebrate our Centennial, and patiently listened while we boasted above measure. I do not recall that he referred particularly to Methodist union, but when he intimated that you would be pleased to receive a return visit from our Conference there was instant and unanimous response, and I had the good fortune to win the honor of being named messenger. "Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?" Perhaps it may occur to you that I can best answer that question myself. Very well, with your permission I will. Without consuming your precious time or hopelessly attempting to divert your attention from the absorbing business before you this morning to anything I might tell you about our own church affairs, I am exceedingly bold—trembling, indeed, lest you may think me presumptuous—to proceed at once to the question that burns

with unquenchable desire in Methodist Protestant hearts, and ask you as one of the responsible trustees, What have you done with Methodist union? Will you pardon a personal allusion in explanation?

In the days of Burke there was a member of the British Parliament named Hamilton, who because of a speech he made one day, and because he never spoke in Parliament again, has come down to us as "Single-Speech Hamilton." Now Hamilton is my middle name. Twenty years ago I had the honor of addressing this body, and two years later, the General Conference of the Methodist Episcopal Church, South, as fraternal messenger from the Methodist Protestant Church. In both addresses I made some remarks on the subject of Methodist union, and in both instances there was an explosion of enthusiasm rarely witnessed in a religious gathering. Nobody could have been more astonished than I was at the demonstration; and after all these years, reviewing the affair, I am still unable to account for so great an effect from so slight a cause. In fact, I think the speech was not the cause at all, except in the sense that Mrs. O'Leary's cow burnt up Chicago. I was unconsciously too near a powder magazine, and I dropped a match. Methodist people of that time had a great longing for union, which as yet had found no opportunity to express itself fully, and at my unexpected speech it went off. But I protest, brethren, that my Church has no intention to suggest by this second appointment that you are fated to have this messenger return to you every twenty years, after the manner of the locust. I told my Conference that they knew quite well what I stood for, and that if I came to this Conference, I should certainly, unless I found a rule against it, say something about Methodist union, and that if they wanted to stop me their surest plan was to stop me before I started. That is what brought out these resolutions which I will now read.

"Resolved, That we favor and long for a united Methodism, and in order to promote that object the President of this General Conference is hereby authorized and directed to appoint a commission on church union consisting of ten members with authority to negotiate with the Methodist and other kindred churches during the coming quadrennium.

"Resolved, That when this General Conference adjourns, it shall adjourn subject to the call of the President, who may call the same in special session, when he has been informed by your Commission on Church Union, that the conditions on which we may enter the movement are probably acceptable to this General Conference." (Certified Copy) C. W. Pates, Secretary of General Conference.

So now we know where we are. I realize that I am more

bold than prudent in venturing an address on Methodist union just now. Begun in enthusiastic hope of a speedy consummation twenty years ago, its weary disciples have been compelled to watch it "dwindle, peak and pine" into a remote possibility. Some think it has been talked to death. Some suspect it was strangled by ecclesiastical diplomacy. But all appear to be willing to treat it as no longer a live issue. If I venture now to breathe upon these dry bones, it is not that I dare to suppose that my voice can make this ghost walk. I am simply curious to know what has been done with Methodist union? Or, as the bard of my youth phrases it, "Who killed Cock Robin?" If this were all that is in my mind, however, I would not trouble you with a post-mortem. And if I presume to believe that the patient is not *in extremis*, but it is only a case of suspended animation, it is because I believe that as Christ's words shall not pass away, so neither shall his prayer go unanswered and that this Christ-breathed ideal shall yet stand on its feet and walk.

The ideal of Methodist union was always and essentially a love match. And because it was not seriously recognized as such, and cultivated in this spirit by those who gave it attention, it languished. It got mixed up with sectional, denominational, historical, and other extraneous issues, until it could not breathe its native air, and finally ceased to breathe at all. "The child came to the birth and there was not strength to bring forth."

The solemnities of marriage have furnished so many opportunities for the professional humorists, that one almost automatically classes oneself as a sentimentalist who make an appeal for love to be considered as of first importance in so solemn a union. I have traced back to a pulpit humorist of the times of James the First the observation that the word "matrimony" may be pronounced "matter-o-money" without changing its meaning as understood in the best circles of society. For at least three hundred years, then, the old fashioned way of marrying for love has been taboo in the said best circles. Meanwhile, such grandfogies as still stand in the ways and for the good old paths of love, may comfort themselves with another observation, some sixteen hundred years older than the first, that if you throw nature out by the door it will come back by the window; which, being interpreted, means that falling in love is too human to be strange and too divinely new to become tiresome. A much more serious query for us is whether the progressive spirits which are working such havoc with love's young dream, will be able to invade also the sphere of Methodist union and focus the pitiless glare of what they are pleased to call common sense upon it, until they make it appear to be only an ecclesiastical bargain or a socialist experiment. To be sure we ought not to complain if so

great a matter is looked at and discussed from many angles of observation, for, of course, it has its practical side. Young dreamers and impractical enthusiasts must not be permitted to run this mighty mechanism with rhetoric. It is eminently proper that ecclesiastical fathers and mothers should strive to prevent unions that defy the most ordinary calculations of fitness and harmony. And so the ecclesiastical lawyer and the religious statesman and the theologian must all be given a hearing; even the standpatter must be given his day in court. Methodist union is not just an airy abstraction. Plans must be formulated and discussed, constitutional safeguards must be made precise and comprehensive, facts and figures and even traditions must be taken into account, we must take time and have patience and think all round and over and under and through every proposition connected with it. Yes, yes; but I want this to be done by those people who want to unite and not by those who do it to prevent union: Christ in his parable never meant to stop people from building by keeping them counting the cost all their lives. The first thing to do is to get at the sentiment itself with which Methodist union begins and without which it cannot too soon end, namely, the love which inspires it and can alone effectuate it. And I believe we ought to write large over every project of this kind, that so far as we are concerned we will not make hypocrites of ourselves by proposing union with people we do not love enough to live with; it shall be a union for love or it shall not be at all. Let those who call this romantic make the most of it. Methodist union is a romance. Not in the sense some contemptuous critics would give it, as unbelievable, opposed to sane experience, a castle in the air, an ecclesiastical utopia. But the real, the high romance, the story of the ideal, transcending the commonplace and soliciting the soul out of humdrum with apocalyptic visions, the heavenly dream untainted by calculations of profit and loss, measuring its gain in heartbeats, rejoicing not in statistics, but in love's victory over hate in human hearts. "For if I speak with the tongue of men and of angels and have not love I am but a sounding brass," unable and unworthy to sound the first note of the dominant chord of Methodist union.

It was in the same night he was betrayed, in the passion of Gethsemane, in the very ecstasy of love's renunciation, that our Blessed Lord saw the vision of a united Church. So, I am persuaded, it will be under the white heat of love's consuming flame that denominational prejudices will disappear and the disciples of Jesus be welded into one divine brotherhood.

Now let us inquire whether there is anything in these general observations applicable to our case at this time; is there any balm in this Gilead for our sleeping sickness?

Every denomination has its peculiar problems in connection with propositions for union, but in one respect all have the same problem. In every case the man who desires union between separated denominations must rid himself of the idea that it is a problem in statistics which must be figured out until every possible contingency has been reduced to mathematical certainty. It is not a sin to be a big church, but I believe it would be a sin to engineer vast combinations of people into a church for no other reason than to become a big church. Neither is it a case to be handled only by ecclesiastical diplomats and trained specialists and in secret closets. In my humble opinion Methodist union has been nearly done to death by its doctors. And, hear me, brethren, it is not a game of intellectual battle-dore and shuttlecock for our Conference debating societies, annual and general. That is a splendid way, perhaps the most effective way to make a division, but it makes few unions. All these miss the vital characteristics of every union proposition that has promise of success in it. Methodist union is a movement. I am not trying to be metaphysical, but I really believe we Methodists have much to learn here. To think of union as a movement, as something going on, rather than as a fixed, determined thing, as a fluid ideal rather than as a solid concept, is to see new possibilities in it and to derive new satisfactions from it. Now a movement has its impulse and it has its obstructions, the rest of it is largely accidental and negligible. Logically we ought to give most attention to its impulse, not only because this is after all its final justification, but because it is much easier to overcome obstructions by reinforcing the impulse than it is to strengthen the impulse by removing the obstructions. And what is vastly more significant, we can strengthen the impulse without halting the movement, but to remove the obstructions we must halt the movement.

It is fortunate that we do not need to say much in explanation of the impulse; it makes its own appeal and supplies its own reasons if we give it a chance. The impulse of Methodist union is love; started, I devoutly believe, in the yearning solicitude of our Divine Lord, and, I also devoutly believe, the great propulsive dynamic of Methodism itself, which is, properly speaking, nothing but a creed of love, an evangel of love, and a rationale of love. The origin of Methodism, the power of its heralds, from Wesley down, its triumphs among the lowly, and its astonishing vitality, blazing but unconsumed, all have their explanation in love. It must follow, therefore, that if there could be any seeming success among Methodists which could be stated only in fine buildings and enlarged resources, that success would not endure, lacking love. And if there should be any union among Methodists now separated, which found its success only in considerations of diplomacy and statistics, that union would

be of few days and full of trouble. And it must also follow that if Methodists do not love one another they are so much the less Methodists. And if a Methodist wants to grow in love and demonstrate his love in all sincerity, and yet insists upon remaining separate from other Methodists in Church fellowship, he must furnish an explanation that will explain. Of course he may have his reasons, reasons are as plentiful as blackberries, but I would like to hear him explain first of all his impulse. Not even a Methodist can drive a team of impulses moving in opposite directions. The impulse of love brings Methodists together as inevitable as gravity. What is the impulse that keeps them apart?

But love does not always have its way, and so we must, for an intelligent understanding of our situation, consider the obstructions. Looking at the various units of Protestant Christianity we may say, speaking broadly, that they have all arranged themselves around questions of ritual, or of doctrine, or of administration, and it is in one or more of these we will find the obstructions to the movement of union.

As to the first of these it would seem impossible to perpetuate a division among Methodists about ritual. Methodism arose in a ritualistic Church, it is true; and Wesley was never willing to acknowledge his separation from it. But it arose also and to far mightier dimensions in the American wilderness, where prayer books were scarce and Methodists were no great readers. They became Methodists, as they became Christians, in the most primitive fashion, without a ritual; and I suppose their descendants can continue to be Methodists without it. True, some Methodist Churches are growing more like ritualistic churches every day, cultivating forms of worship more stately, more edifying, some would say; while others groan and say quite other things about it. But however much Methodism may have improved or deteriorated on account of ritualistic tendencies, I know of no disposition to press this question to a division among Methodists. If there are those who feel that ritual and liberty are inconsistent terms in worship; and if there are others who are pained and distracted by irregularities if not vulgarities exhibited in a free service, and who like to feel the guidance of the crook through the green pastures of their devotions, I do not suppose anyone dreams of a division in Methodism on this account.

It is perhaps approaching debatable ground to place speculative theology among the accidents of Methodism; but whatever the reason may be, the fact is that there has never been a doctrinal division among Methodists, and is not likely to be. It would be a misrepresentation of Wesley to overlook the fact that he was a clear, profound theologian, and that his preach-

ing was more doctrinal than anything else. Nevertheless, Wesley himself insisted that his great aim was not to secure the acceptance of a body of divinity by his disciples, but the cultivation of an experience. And the fact is that Methodists have never been absorbingly interested in doctrine beyond a few articles. When they have correctly formulated the facts of their experience they care but little for the phrasing of other matters. We carry twenty-five articles as our official creed, it is true; but I question whether one in a thousand of our people really know what they teach. Perhaps they are none the worse for that. But it is extremely unlikely that Methodists will ever split into doctrinal fractions. We are reduced then to the conclusion that all the divisions in Methodism have arisen and are perpetuated on account of differences of opinion in matters of administration, or governmental differences.

Now it is possible to make too little of such matters. Hampden resisted the King and Judges of England in a matter of twenty shillings, and brought on a civil war. Our own colonial fathers resisted the King and Parliament of England in a matter of six cents, and brought on the Revolution in the United States of America. Both of these were matters of administration. So that it is not likely that American Methodists will acquiesce in Pope's dictum:

"For forms of government let fools contest,
Whate'er is best administered is best."

Contesting for forms of government seems to be one of the rights guaranteed to us by the Declaration of Independence, and we shall probably never yield the contest in Church or state. Being of human origin, forms of government must always be susceptible of improvement; and I think it is safe to say that no form of government was ever yet contested that was not in the end improved.

But if it was a monumental blunder to expel good men from Methodism for arguing about a change in its government, what ought we to call the perpetuation of the division after all are agreed as to the right to discuss, and after the change sought has been made by those then resisting? We are not all agreed about government now, to be sure; nor ever will be. But members of these denominations differ among themselves as much as the denominations differ from each other on these questions.

Another great schism arose in Methodism on the question of what shall be done with a Bishop whose wife owns slaves. I do not know why, but it would appear that this is still a live question. At least there are two standing monuments of its immortal vigor facing one another at Mason and Dixon's line. It isn't claimed that anybody now owns slaves, or wants to

own slaves, or could own slaves; but for some reason, known only, I think, to the only wise God, two great Churches, having the same ritual, doctrine and administration, are still perpetuating a division that began over this question, notwithstanding the question itself is dead. Sixty-five years it has been dead. In the name of sanitation, why isn't it buried? But these two great, wise denominations, emulating the pious faith of their Roman Catholic exemplars, still pay their devotions at the shrine where the sacred relic rests.

There have been other divisions in Methodism, but unless I have forgotten something, the whole recipe consists in differences of opinion about forms of government and administration, with sectional differences mingled with race prejudices, all stirred energetically together with bitter memories of past disputes, and taken without water after each meal.

Is it not plain that Methodist union must be a union for love or not at all? Such differences can't be argued away, nor beaten down by the iron hand of authority, nor wiped out in competitive wars. The more they are stirred and opposed the longer they are in dying, and in fact, after they die they stir men just the same.

"E'en in their ashes live their wonted fires."

The only extermination for them is the "expulsive power of a new affection." Love is the universal solvent of all difficulties, the mightiest persuasive of peace, the conqueror of prejudice, and the end of controversy. Give us love enough and Methodists will flow together as streams in the south.

If we could have a General Love Feast instead of a General Conference to deal with this question it wouldn't take so many years to settle it. Of course we can't. The followers of the great god of things as they are would rise up and say, "We never saw it on this fashion." John Wesley's Bishop of London would get out of his grave and exclaim, "Enthusiasm, enthusiasm." But, O ye Methodists, who live and move and have your being in love, I challenge you in the name of Love Immortal, strong Son of God, listen to his voice crying with authority to us in the presence of a Methodism bound in the graveclothes of a bitter, unloving, deadening past, "Loose him and let him go."

Yea, I say unto you, Hear Him:

"He has sounded forth the trumpet that shall never know retreat,
He is sifting out the souls of men before his judgment seat;
O be swift, my soul, to answer Him, be jubilant, my feet,
Our God is marching on."

FAREWELL WORDS OF REVEREND THOMAS HAMILTON LEWIS

MERLE N. SMITH: Dr. Thomas Hamilton Lewis, Fraternal Delegate of the Methodist Protestant Church, who put us deeply

in his debt by the noble utterance which he brought to us to-day, is about to leave. I may say for you and for myself to Dr. Lewis that if he has been half as glad to see us as we have been to see him and hear him, he is in an altogether cheerful and comfortable frame of mind. I bid him God-speed as he goes back to his work.

REVEREND T. H. LEWIS: Brethren of the Conference, it is a great pleasure to me to say good-bye to you. I like to see you smile and I knew that would make you smile. I am happy to be here, very happy indeed to have had an opportunity to speak and really overwhelmed at the gracious manner in which you have received my message. May God bless you, may he lead you, and may he crown with success what you ought to do.

BISHOP NUELSEN: To all of which we say a hearty Amen.

AFRICAN METHODIST EPISCOPAL CHURCH

SEE JOURNAL, PAGE 399

Merle N. Smith, Chairman of the Committee on the Reception of Fraternal Delegates:

It was one of the orators of the Negro race who used to say: "You must judge us not by what we have come to but by where we have come from." And it was Mr. Bright, the great English statesman and scholar, who declared that the progress of the Negro race in America in the twenty-five years following the Civil War could not be matched by the progress of any race in a similar period of time in history. It is by the courtesy of your committee that Dr. Stanley E. Grannum, of Lexington Conference, has been asked to present to you the representatives of two of the Churches of our brethren.

STANLEY E. GRANNUM: We are to hear this afternoon from the fraternal delegate from the African Methodist Episcopal Church. Our Board of Bishops sent to this Church—the General Conference has just adjourned—as our fraternal delegate, Dr. Ernest S. Williams, of the Metropolitan Methodist Episcopal Church of Baltimore. Our brethren of the African Methodist Episcopal Church have paid us back in our own coin. They have sent to us as fraternal delegate the pastor of another Metropolitan Church, the Metropolitan African Methodist Episcopal Church of Baltimore. I think it is correct to say that this exchange of fraternal messengers is not a mere gesture of courtesy but is the expression of a genuine spirit of friendliness between our Methodist Churches, this spirit arising out of our common ancestry and common polity. It is therefore a great privilege to me to present to you through our presiding Bishop, Rev. William H. Thomas, Doctor of Divinity, Pastor

of the Metropolitan African Methodist Episcopal Church, and fraternal delegate of this Church to this General Conference.

FRATERNAL ADDRESS OF REVEREND WILLIAM H. THOMAS

TO THE BISHOPS, GENERAL OFFICERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN GENERAL CONFERENCE, GREETINGS: I bring you greetings from the African Methodist Episcopal Church. Unlike the task assigned by Dido to Æneas, I have to say that this task, that of bearing you greetings, is a pleasant one.

The African Methodist Episcopal Church is jealous of this task of bringing you greetings and is anxious to keep green and virile the tie that binds our hearts in Christian love.

Since the Christian Church is divided into and does its best work along denominational lines, we are glad that we belong to the Methodist group and that we can greet you as the Mother of American Methodism.

America has a proprietary interest in Methodism, for it is here on this continent that Methodism has had its greatest development. The African Methodist Episcopal Church is the largest Negro daughter of the Methodist Episcopal Church, "conceived in no spirit of racial exclusiveness, fostering no ethnic antagonism, but born of the exigencies of American environment."

The age in which we live has been called socialistic, but that is false. It has been called communistic, but that, too, is false. It has been called the age of doubt, but to the contrary, it is an age of faith; it is a fraternal age.

Before the war, the last word in our civilization was efficiency. The Germans called it kultur, but at the close of the war, won by the Allies, we found that the last word in our civilization was co-operation and no one who has observed the life of the Christian Church in America can doubt that there is a deepening of acquaintance along denominational lines. As a result of the Federal Council of Churches of Christ of America, there is a growing conviction that there must be a closer co-operation among Protestant Churches, and the recent conference on Faith and Order in Switzerland has pointed clearly to the path of unity, and yet we do not dream of all denominations becoming organically one.

Men differ too widely in birth, training, education and providential callings and, then, too, the universal law of God in Grace as well as in nature, is unity in diversity.

If we were to abolish all creeds we would not have peace, but confusion. The Master's prayer "that they all may be one, as I am one in the Father and the Father in me" is not one of organic union, but one in spirit, in will, in purpose and work.

The central point of union must be Jesus Christ, the Author and Finisher of our common faith, and as a member of the Methodist family, we love to recognize the worth and the work of noble men of other denominations as expressed in our hymnology. We love to sing with the Baptist Fawcett, "Blest Be the Tie That Binds," and with the Episcopalian, Toplady, "Rock of Ages, Cleft for Me," and with the Congregationalist, Ray Palmer, "My Faith Looks Up to Thee," and with the Presbyterian, Bonar, "Glory Be to the Father," and with the reformer, Luther, "A Mighty Fortress Is Our God," and with the Unitarian, Bowring, "In the Cross of Christ I Glory," and with the Quaker, Barton, "He Dwells in Cloudless Light and Shines," and with our own Methodist, Charles Wesley, "Jesus, Lover of My Soul," and to join with this Christian host in singing that hymn of common faith and inspiration,

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Hence, as Methodists whilst we live to make our Church a power in the community, we also live to love every other church which exalts our Christ.

When John Wesley said to a Christian who belonged to another group, "If thy heart be as my heart, give me thy hand," he was voicing the spirit of the Christian Church of to-day.

Each denomination is stronger because of the support of the other; because of the lessons learned from the other's experience; because of the consciousness of being part of one great Christian movement.

"Not alone we conquer,
Not alone we fall,
In each gain, the triumph,
Lose or triumph all."

OUR FELLOWSHIPS

The first thing is greater fellowship in human relationships. The Christian Church has sponsored international conferences and inter-racial committees. Christian Brotherhood understands the meaning of that sheet of Peter's and listens to the command, "What God hath cleansed, that call not thou common"; as Josiah Strong puts it, "If men got near enough to discover one another, they would find that they have more things in common than in difference." Cardinal Manning and Henry George once met. Cardinal Manning said: "I love men because

Christ loved them." Henry George said: "I love Christ because Christ loved men." Both expressed the same truth differently. The one was practical consecration, and the other, consecrated practically. Every Church must meet this double test. Is it of God? Is it of man? Does it speak of God? Does it minister to the needs of man?

The program of Christianity is "to bind up the broken-hearted, to comfort those who mourn, to give beauty for ashes, the oil of joy for mourning, liberty to the captives." The problem is not how to reach the masses, but how can the masses reach the Church; not the non-church goers, but the non-going Church; the Church which goes nowhere, but simply sits and sings "Rescue the Perishing, Care for the Dying," when the perishing and the dying are five miles away from it.

The world has commenced to regard the Church as a retreat of spiritual aristocracy and not as our Father's House. We need to learn the lesson of the Chinaman's prayer:

"One day without work and no rice,
Two days without work and no clothes,
Three days without work and no home;
Nothing left but beautiful churches,
God help me, Amen!"

The Church has a prodigious task before it, and it will not be accomplished by mere conferences or great conventions. "The kingdom of God cometh not by observation." There is needed the constant, faithful, prayerful work of each Christian congregation.

American Methodism has been a pioneer in leading governments toward international and inter-racial mindedness. Geneva is the child of the Gospel and the World Court is the result of the Master's "Go ye into all the world"; and the League of Nations is the fruit of St. Paul's, "I am not ashamed of the Gospel of Christ."

Religion is civilization. The Christian Church has been a pioneer in the promoting of civilization. Trade and commerce have followed the missionary into new fields—David Livingstone preceded Cecil Rhodes into Africa and made possible the work of empire building; Francis Asbury blazed the trail followed by the modern railroad.

PEACE

The most urgent question or need of the world to-day is the establishment of universal peace. It is urgent not only because war is wrong but because nations are rapidly forgetting the horrors of war. No agency can mold public opinion as favorably as the Christian Church. It was the influence of the Church which led to the abolishing of duelling, the hanging of witches, judicial torture and slavery. It was the influence of the Christian Church which led to the adoption of the

Eighteenth Amendment and it is to the Church that we must look to the establishing of universal peace.

The Christian Church is the hope of world peace. The war system is built on the assumption that war is inevitable. You cannot abolish war. You may evade it for a season, but soon or late it will overtake you again. But war is not inevitable. It is a man-originated institution. It did not come out of the earth or out of the heaven, but out of the human heart. It is not the creation of cosmic forces, but of the human spirit. It is a man-made institution and it can be by man controlled.

It must be ended by man. If the Christian Church cannot end war, no organization on earth can do it. How can this be done? Join in creating the will-to-peace. The pulpit is the real forum. Teach the people to desire peace. Mr. Kellogg launched a new idea when he made his offer of general treaty renouncing war. The Church must show the costliness of war, not in dollars and cents alone, not in the loss of man-power alone, but in the greater loss of Christian ideals. For death is not the following of a hearse to the grave, but a loss of ideals. During the days of the war men pointed to the Great World War as an evidence that Christianity had failed. It was the so-called Christian nations of the world who were fighting. But the war did not prove that Christianity had failed. It did prove something. It proved that Christianity had not been tried.

LASTLY, OUR COMMON TASKS

First, to make and keep America Christian, for the Christian religion, like charity, begins at home. In speaking for our own country, it is not because we love others less, but because we love our own more. America must be made and kept Christian in fact as well as in name.

Dr. Charles Sheldon told this story of a young Chinese lad, Wong Fu, who had been sent by the Chinese government to be educated at an American university to fit himself for a government position, and one day he went to his professor in philosophy troubled and sad, and said: "Professor, I have something on my mind that I want to tell you." "Tell it, my boy," said the professor.

"I came to this country, which is called Christian. I expected to find conditions much better here than in my own country. I find much evil, vice houses, child labor, murder, race riots, Sabbath breaking, suicides, divorces. When I go back to my people how shall I explain all of this? If the Christian religion is so much better than ours, why do all these things go on over here? If these are the results of the Christian religion, our religion is better than yours."

Yes, America must be made and kept Christian in fact as

well as in name. Christian in government and in politics. Christian in society, Christian in our national and international relationship, Christian in racial and inter-racial associations.

Finally, we must make the world Christian, and I am full of hope for the life of the world, because I believe in God. This is God's world. A world in which He abides. A world in which He is gaining an increasing control, and instead of fleeing from it, Christians must remain in and help to save it. I am full of hope for the life of the world, because I am a student of history and the lesson of history is the lesson of hope. The world is a better world to live in than it ever was before. Read any history of the nineteenth century and determine whether you would rather live in the England, the France, the Italy, the Spain, the Germany or the America of its first pages or of its last. The great task of the Christian Church is to hold up Jesus Christ.

A German spy had hidden himself in the branches of a tree to watch, to wait, to kill the enemy, as he passed by. Soon there came riding by a Russian Cossack and the spy, from his concealed place in the tree, shot him and killed him. He hastened down from his retreat and ran to the dead Cossack, robbed him of his arms, tore from his silent form his clothes, and as he tore the shirt from his breast, lo, on the breast he saw a crucifix. When he saw the crucifix he stopped, he looked, his hate began to leave him, a new spirit took possession of him. He drew together the shirt and covered up the crucifix. He placed back by the side of the dead soldier his arms and left.

What was it which caused the change? What caused his hate to leave him? It was that cross of Christ, and the cross is still the panacea for all the hate of the world and "I, if I be lifted up, I will draw all men unto me."

AFRICAN METHODIST EPISCOPAL ZION CHURCH

SEE JOURNAL, PAGE 399

Stanley E. Grannum, for the Committee on the Reception of Fraternal Delegates:

There is no one of the distinctively Negro Methodist Churches that is closer to us in spirit and in Church life than the African Methodist Episcopal Zion Church. When I go to their Churches I feel at home immediately, for they use our own hymnal, having adopted it as the official hymnal of our Church. I overheard this morning our presiding Bishop say that he numbered among his intimate friends one of the Bishops of that connection recently deceased. Now one of these days in God's own time when God shall have had his way with us and with them, all the elements that now divide us, keeping us apart, are going to be dissolved,

and these brothers and all the other branches of the great Methodist family are going to be reunited into the larger brotherhood of the sons of John Wesley by whatever name they may be called. We shall lose our prefixes and our suffixes and be part of the great world-wide Methodist Church. May God hasten the day. And I present now to you as a fraternal delegate of the African Methodist Episcopal Zion Church, Bishop W. J. Walls, of the Eighth Episcopal District.

FRATERNAL ADDRESS OF BISHOP W. J. WALLS

MR. CHAIRMAN, FATHERS, BROTHERS AND SISTERS OF THE METHODIST EPISCOPAL GENERAL CONFERENCE: I bring you the greetings of the African Methodist Episcopal Zion Church.

Recently, standing upon snowy crest, delivered from the determined storms and fogs that had forced down to death seven others who had made futile efforts to fly westward across the northern waters, Fitzmaurice significantly said, "By the grace of God the first non-stop flight has been made across the Atlantic." Courage and mechanics had coupled with faith in God and had won. The traits of the Bremen crew are those that have subdued and replenished the world. By the Grace of God, I am able to come to you to-day. If I could shed a silent tear, and breathing the courtesy of a humble guest should my trembling lips be struck to silence while you do me the honor to lend your ears and hearts for a message, though brief, from your sable sister by me, it would be more indicative of the intense emotions that stir my breast than my weak language can begin to show.

Amid renowned churchmen, and Christians who have deeds of daring rectitude to your credit and humble works that heal hearts and lift up the lowly in this growing world to nobleness and life, I am realizing a fond dream. Long since I was a student in the Home Mission School, the Allen Industrial Home at Asheville, N. C., under Miss Alice B. Dole, a fine soul and true missionary of the Methodist Episcopal Church. The ideals that I received there that have guided me ever since in my struggle on the onward way, and the fine and good things your Church has done for my group make my task at this hour most satisfying and pleasant beyond compare.

I speak to you of the gratitude of a race which is sure that the Methodist Episcopal Church is their friend and of all humanity. There are good white people, true and tried in America we know. And if there are, by far the black man believes the largest number of them is in the Methodist Episcopal Church. From the time that John Wesley characterized slavery "the Sum of all Villainies" and Asbury and Coke and McKendree and Freeborn Garrettson set their teeth against permitting slavery to fasten its fangs upon the infant move-

ment, Methodism has faced up always finally right on the open door for the African.

Without the helping hand of Bishop Matthew Simpson and the influence of the Methodist Episcopal pulpit and laity, Abraham Lincoln could never have accomplished his immortal Emancipation of American slaves.

EDUCATIONAL ALTRUISM

You have also to your credit a great altruism in your educational program. There is no colored Church that you have not made contribution to in preparing its leadership through your fine and renowned schools and by glorious men and women who found their way to the help of our race before the smoke of battle was cleared from southern hills and plains. In this adventure stand high in rank the names of John M. Walden, R. S. Rust, D. W. Clark, Gilbert Haven, E. H. Gammon, names made perpetual by labors and benefactions. Hubbard, Mallalieu, Newman, and the Hamiltons too, are famous in this cause.

Bishop J. C. Hartzell, than whom there is no greater Christian Altruist, was the patron and promoter of Tanner, the greatest colored artist, although he was the son of an African Methodist Bishop.

Bishop Wilbur P. Thirkield has the never-dying gratitude of the generation for his work in the freedmen's education at the head of some of the most powerful and useful institutions in the Church and nation and goes out of the harness of service to review his life's work in thousands of useful men and women—from peasants to great leaders, to college presidents, Bishops, physicians and men of wealth—made at the mills of his toils. He has, like Charles Lamb, "done task work and has the rest of the day unto himself, to continue his fearless advocacy of a Christian ideal."

THE NEGRO CHURCH

You will permit me a word for the Negro Church. The A. M. E. Zion Church started out from John Street, the Mother Church of American Methodism, between 1794 and 1796. This was the first venture of the blacks to form their own organization on the hemisphere. Other movements started soon afterwards that have grown to great heights. Be it remembered that the Negro Church is the nest where was hatched his civilization and all forms of his organized progress in the world. Stormy and tedious years have marked this painful progress. We confess to many faults and failures. But as Bishop Haygood said once, "The wonder is that they have not made more failures." The finest building in our race neighborhood, like Solomon's Temple, is the Church. I think we control five mil-

lions of the race to some extent in the Christian Church, and own more than a hundred million dollars worth of property. The African Methodist Episcopal Zion Church has a half million communicants. It was born in a carpenter shop, but out from that humble origin it has built nine colleges and schools, the chief of which is Livingstone College, founded by that Golden Mouth Methodist and noble race educator, Joseph C. Price. Its Theological School bears the name of Bishop J. W. Hood, who established more churches than any other man in our history. We have four Conferences in Africa and thirty thousand members. We make no boast in relating to you these few facts of our achievements.

THE NEGRO AND METHODISM

More is true: From the first our group was with Methodist development in this country. We therefore have a heritage that we claim with pardonable pride. Asbury wrote soon after landing in America, "To see the sable countenance of the Negroes so affected in our solemn assemblies and hear them sing with cheerful melody their dear Redeemer's praise, affected me much, and made me ready to say, 'Of a truth God is no respecter of persons.'"

When the contribution was made to Barbara Heck, Philip Embury, and others to build the first Methodist Church in America, two Negro slave girls named Rachel and Margaret gave nine and seven shillings respectively, which was all the money they possessed. Dr. J. E. Wakely in "Lost Chapters of Methodism," says he considers their subscriptions the greatest in the whole catalogue. Black Harry was called by Bishop Asbury the greatest preacher in the world. John Stewart started foreign missions in the Methodist Church on the continent by his heroic mission to the Sandusky Indian settlements in Ohio. Henry Evans founded the Methodist Church at Fayetteville and in North Carolina, and was the most remarkable preacher of the Church in that state while he lived, according to Bishop Capers.

The story goes that Asbury had a convert on a South Carolina plantation named Black Punch. Years afterwards he returned to find that he had made hundreds of converts and built a church among the slaves and won the title of the "Old Bishop." When the failing but faithful black saint saw Asbury he quietly said, "God has sent you to take care of them and I am ready to go." Black Punch is still expecting Asbury to co-operate in the saving of his spiritual children. The call comes to their successors.

ORGANIC UNION

The African Methodist Episcopal Zion Church, be it remem-

ered, did not go in strife from the Mother Church. It withdrew peaceably and received membership certificate and came out in good standing, and for some time the Mother Church furnished the pastors for the missions from the white group upon request of the organization. In 1868 you received our first fraternal delegate, Bishop Singleton T. Jones, to your General Conference at Chicago. He presented proposals of Union on equal basis which you now approach. I firmly believe that if this Church in 1796 had permitted preachers to vote and hold office to serve their own group and had communed as you did here on the opening of this General Conference at the same altar simultaneously, there never would have been an African Methodist Episcopal Zion Church. And if now you would carry your movement to promote black leadership and train the race over into a program of reorganizing American Methodism so as to include all in one Church through some safe plan of co-operation and solidarity and treat with the African Methodist Episcopal Zion Church, as Bishop Jones proposed and as you now are doing with the noble blacks in your communion, the union we devoutly wish would come. The outcast branches of Negro Methodism will return to their American Mother when she becomes willing to give them an undisputed place in the patri-mony.

You have made I. B. Scott, Robert E. Jones and Matthew W. Clair Bishops and won the increased love and respect of blacks everywhere for the Methodist Episcopal Church as a world Church. Bishop Robert E. Jones brought your greetings to our General Conference assembled in St. Louis last week. He was given a demonstration that expressed our honor for you and our appreciation of the message of brotherly love delivered in his inimitable style so simplified, so scholarly and Pauline in thought, and so eloquent in its expression of the spirit of the times, and so bold in its adherence to the principles evolving from Plymouth Rock, and of the fervent personal Christianity that radiates from Aldersgate. You will note our General Conference has voted union with the African Methodist Episcopal Church under the name of "United Methodist Church." Is that big enough for us all?

TEMPERANCE REFORM

The African Methodist Episcopal Zion Church locks hands with you in the fight for temperance and for a nation in truth and reality, as well as legally free of traffic in alcoholic beverages. We know its advantages. Under prohibition has arisen our best prosperity in home building and property acquisition, in education, business, character, and in the civilizing arts. Let the wets bring back the challenge as many times as they

will, we will continue to teach our people to vote dry, not as a duty only, but a triumphant privilege.

INTER-RACIAL HARMONIZING

The old method of remaining as far apart and knowing as little about each other as possible, as a solvent of race misunderstanding since the great war, has given way to a more sensible attitude of reasonable proximity and friendly exchange. The inter-racial committees serve to give opportunity for better dealing, with situations that are met by these dissimilar peoples dwelling in the same territory, working out their destiny toward a goal unprecedented before in the world. Since the great war this movement has been forced on to take the place of hostile and destructive movements that threaten to drive the blacks from the fold of Protestantism.

"You cannot chain the eagle,
You dare not harm the dove,
But every gate hate bars to hate
Will open wide to love."

God is looking for people who love, to give his world to govern. Love must not be blamed for lack of faith. When given her chance, love will win out in all situations. This I judge to be the meaning of the inter-racial committees that increasingly are working in this realm.

There are shiftless, illiterate Negroes and there are ignorant and backward whites who are a menace to all safety and good government. The level must be lifted by the right thinking and upstanding people of both races or the lives and well being of any and all of us will be in constant jeopardy. The African Methodist Episcopal Zion Church joins heartily in this movement north and south and has furnished recently Bishop George C. Clement, the first Chairman of such a Commission in the Federal Council of Churches, who has made a contribution to this cause of considerable importance. The whole matter resolves itself to this. The black man is wholly Protestant. Some one has said we are Methodists and Baptists unless somebody has tampered with us. Upon this matter of better understanding depends how well we will be able to save the coming generation of Negro people to Christ and Protestantism. There are great plans being projected by the Catholics to win our youth. But a greater menace is the threat of materialism and atheism growing among us. We can save the black youth, but it can not be done by shutting out from him the hope of equality in citizenship at the ballot box and equal rights in Courts of Justice and before the holy altar. You can help us, but when you come to do so, strike from the category the words inferior

and superior races. Let that take care of itself and take God's plan and the plan of thousands of your noble ones who have worked with us and deal with him as human. While you put over the programs of universal peace, and destruction to the drink evil, and justice to labor, give your strong churchly hand to the wider social implications of Christianity and drive the black blot of lynching from this land forever.

As a final word: I believe Methodism will be a potent unit in the triumph of the Universal Church of Jesus. She carries strangely wrapped up in her bosom, the solvent for the ills of all human relations and the spiritual hope of the human heart.

A ship was sinking off a coast near a northern village. The engines had exploded, the life savers were exhausted, when suddenly a man was seen struggling with a floating slab but could not swim. Only one man in all the crowd of spectators could swim. He wants to venture and help the struggling wreck victim, but his mother clings to him in tears and pleading, "Don't go. Your brother was a sailor and must be drowned at sea, for he hasn't been heard from in many years." But "I'll try," was the son's mild decision. Breathlessly they watched him as he pulled himself over the icy waves until he had reached the drowning man and was directing him on the other side of the slab to safety. "Have you got him?" shouted a voice from the shore, and a voice came ringing back over the waves, "Tell mother he is my brother."

In helping our brother in the compact of Christian redemption we save our own.

In races and groups we stand separate but equal, as Henry Grady wrote, and, as J. C. Price wrote, "Race feeling, like the family feeling, is of divine origin." The social idea is regulated by taste, condition, either by racial or family affinities and there it must remain forever. But we in this country, where the bones of our ancestors bleach, and where the hills and villages have been crimsoned by the blood and sanctified by the tears of all races, must never suffer a foreign foe to part us in loyalty nor besmirch our starry banner as long as its principles radiate from the indiscriminating cross of Calvary, for in all these things we be brethren.

The Church will continue its triumphant march until she breaks up all tyrannies, reforms hearts and gives back the music of God to his world in a unified humanity. Then white robed and crowned, she will hear, rolling out from the watch towers of Asia, those ever dear and venerated words, "One Lord," when from the watch towers of Europe shall roll out the words "One faith," and from the watch towers of America with inspiring chorus, "One baptism," when from the watch towers of Africa shall roll out "One God, the Father of us

All!" Then the whole human race shall spring to its feet in the jubilant chorus, "To him who is over all and in you all, to him be the glory, forever and ever."

Tennyson then was no unreasoning optimist when he wrote:

"That good shall fall
At last, far off, at last to all,
And every winter change to spring.
Nothing walks with aimless feet
And not one life shall be destroyed
Or cast as rubbish in the void
When God has made the pile complete."

MEMOIRS

SEE JOURNAL, PAGES 266 AND 267

BISHOP THOMAS BENJAMIN NEELY

READ BY REV. ROBERT C. WELLS

Trained in the Church from his youth up; a Methodist of the fourth generation; a Philadelphian by heritage and birth; a churchman by instinct and tradition; a staunch adherent of the theological formulas of the holy catholic Church; first in place as an interpreter of the canon law of his Church; second to none in laborious industry as a writer on the constitutional history of Methodism; fearless debater in six succeeding General Conferences; a gentleman in appearance, behavior and speech; a Christian in character, spirit and life—no member of the Philadelphia Conference has risen to greater eminence in the Church general than has Thomas Benjamin Neely, and no man has shed greater luster over the Conference which gave him birth and nourished him to greatness than has he.

Born in Philadelphia on June 12, 1841, of Thomas and Frances (Armstrong) Neely, he grew up to manhood in the middle of the last century when many of the worthies who had played an important part in the development of Methodism on this western continent were still lingering on these shores of time. His birth preceded the Mexican War by four years, and he was three years in advance of the great schism which divided the Methodist Church.

He early connected himself with old Salem Church, Philadelphia, and his father being a man of local importance, his home was frequently visited by the leading ecclesiastical lights of the Methodism of that day. He was educated at Williamsport Dickinson Seminary and Dickinson College, receiving an honorary A. M. from the latter institution in 1875.

Entering the Philadelphia Conference in 1865, he served as pastor in the ranks for twenty-four years, with an intermission of four years (1870-1874) as a supernumerary. In 1889 he was appointed "presiding elder" of the South District, serving the Church with ability and distinction. In June, 1900, he was elected secretary of the Sunday School Union and editor of the Sunday school periodicals of the Church. His success in this field was of such an outstanding character that four years

later he was advanced to the bishopric and stationed at Buenos Aires, S. A.

He had married in 1882 Elizabeth Cheney Hickman, daughter of a prosperous American doing business in this great South American city, who had been sent to the United States to receive her education. Her father had meanwhile died, and it seemed a very fitting thing that she should begin her life as the wife of an American bishop in the city where so many happy years of her girlhood had been spent.

In 1908 Bishop Neely was transferred to New Orleans, and in February, 1912, near the close of his first quadrennium in this Southern Area, he was robbed by death of the gracious and charming woman, who for thirty years had contributed much toward his success in the various tasks to which the Church had called him. Her presence in the home made it a delightful place, as can be testified by those who have had at any time the honor, as well as the pleasure, of being guests at her fireside.

Her departure occurred at a most critical time in the Bishop's history and deprived him of inward strength and support during the months preceding and during the General Conference of May, 1912, when he was relieved of the burden of episcopal supervision and retired to make his home among the men of his own loved city and Conference.

For six successive General Conferences he represented the Philadelphia Conference in that great law-making body, each time at the head of his delegation, and gave full proof of his argumentative ability in the numerous questions which came up for settlement. His mental attitude was strongly conservative and one of his favorite maxims was, "Radical changes should be approached with great care."

He had a profound belief in the wisdom of the fathers and felt that to radically alter the ecclesiastical abode in which he dwelt would be to invite disaster. He had a sincere reverence for the past, and entertained suggestions of change with the greatest caution. He was proud of his Church, regarding it as the finest ecclesiastical organism in existence, and never felt called upon to apologize for any of the so-called peculiarities of Methodism. To him they were excellencies and not defects.

His tireless industry is seen in the literary output of forty-two years, from 1881 to 1923. In all, twenty different volumes came from his pen; the majority of them works of the first order, showing an extensive and intimate knowledge of the origin, growth and development of the Church. A glance at some of the titles is sufficient to show the texture of his mind: *The Evolution of Episcopacy and Organic Methodism* (1888);

History of the Origin and Development of the Governing Conference in Methodism (1892); *The Bishops and the Supervisional System of the Methodist Episcopal Church* (1912); *American Methodism, Its Divisions and Unifications* (1915); *The Doctrinal Standards of Methodism* (1918); *The Methodist Episcopal Church and Foreign Missions* (1923). A course of reading in these volumes is necessary to the man who desires to acquaint himself with the ecclesiastical structure called Methodism.

As an episcopal administrator he was honest, fearless, and just; and in his appointments gave proof of his desire to conserve the interests of the men who made up the ranks of the ministry. He magnified his episcopal prerogatives, and in so doing roused hostility in certain quarters, which eventually compelled his early retirement.

His life since 1912 has been lived mainly in Philadelphia among the scenes of his youth and manhood, and among the people he loved so well. He played a prominent part in civic affairs, and the day after his decease the leading papers of the city made most appreciative comment on his life and activities as an outstanding member of the community. He was a great Philadelphian, a great churchman, and a great Methodist. He was a notable asset to local Methodism and was held in high respect by the leaders of other denominations.

During these years of so-called retirement he was busy with voice and pen in endeavoring to maintain the status quo in matters concerning his own Church and the nation. His attitude on the Centenary, the League of Nations, and the union of the two Methodisms must be interpreted in the light of his constitutional caution when faced by impending changes in the existing order.

It was during these later years that Bishop Neely became best known to the men of the Conference. Always gracious and brotherly, he mingled in a most democratic manner with the preachers at the Monday gatherings and seldom allowed an occasion to go by without expressing his judgment upon the matter under discussion. Conservative in thought and feeling, he stood for the great and noble traditions of the past and fought with tongue and pen against what he considered to be wrong tendencies in modern-day legislation. Dignified in appearance and chaste in mind and spirit, he has left behind him a legacy in life and achievement which shall add to the treasures of Methodism.

The end came after a brief illness on September 4, 1925, at the Methodist Hospital in Philadelphia. A large audience assembled in Covenant Church on Tuesday afternoon, September 8, to do honor to his memory. Bishop Luther B. Wilson, one of his episcopal classmates, delivered the address at the service.

His earthly remains rest beside those of his beloved helpmeet in the beautiful West Laurel Hill Cemetery, while his memory is in the possession of all who admired and appreciated him.

BISHOP WILLIAM ALFRED QUAYLE

READ BY REV. MERTON S. RICE.

I cannot bring myself to write what I shall agree to be titled as a "memoir" of one whom I feel to be so very much alive forevermore as I do in the case of my dear personal friend William Alfred Quayle.

In the Episcopal Address, which was delivered to our General Conference last Wednesday, was written a phrase that rang down into my soul, and will echo on across all the years to me. The brief, but impressively comprehensive sentence in announcement, "Bishop Quayle, apostle of optimism and brotherhood as never before, is in God's Out-of-doors." What chapters of real biography lie wrapped in those few words. His big, bold, hopeful, loving, careering personality stands indexed there, and I shall cherish that summary sentence as long as I live. That is a mortality breaking sentence; a death defying sentence: "As never before, is now in God's glorious Out-of-Doors." There could not be made a more compact sentence biography than that.

In that ever refreshing book of his, *The Pastor Preacher*, there is a fascinating and forward-reaching claim he expresses in the account of the passing of a friend, which seems so very full of himself, it is like an actual breath in autobiography breathed along the way in affection of another, or rather an evidently induced current biographical, running along in accompanying influence. He wrote, "Some people we cannot spare even to go to heaven. Something is always lacking, when such as he is gone. We go around with a lonesome feeling at the heart. He is gone, gone."

When the roll of our honored Episcopacy was called at the last General Conference, held in the city of Springfield, Massachusetts, the name of William A. Quayle was responded to by letter, and was read to the Conference in a most rarely beautiful disclosure of a heart-set fact of his character which had never before been allowed exposure. In the midst of the letter were these words: "Having been saved by the grace of God, I have been 'allowed of God to be put in trust with the Gospel.' How I have been elated at this high calling. Had I a hundred lives to live, I should desire to spend them all in this sublime service. This gospel is the world's hope and song. It has been a sunny life, radiant as Spring."

Enclosed in that paragraph is the heart-slogan of his life. It is woven into a sentence in so skillful a manner that not

even his most intimate friends detected it until death, impatient at a long resisting door, reached for him, and then, in the persistent dominance of a soul that would not be denied even when the always eloquent tongue could no longer frame the sentiment, he refused to surrender; he held his beloved Bible in his lap, and by a continued tracing of the selected words in the verse he so loved, he told those nearest to him the secret of the great phrase, and requested that it be graven on the stone marking the spot of his mortal desertion with the fadeless gleam of his immortal task, "Allowed of God to be put in trust with the Gospel." That was the talisman of his career. It was the secret of his tireless ministry. It was the flaming passion that ever attended his preaching. It was the main-spring of his pastoral activity. He would not fail in his sacred trust.

He was a composite expression of much that has made our Methodist Episcopal Church so Methodistic. He was a Methodist Episcopalian, with the capital letters all assigned to the word Methodist. He brought that fact to a flame as an artist, a poet, a literator, a preacher. The skill of his soul could lightly lift burdens from those who were cast down. The melody of his heart was forever attuned to songs that set tuneful strains amid crowding sorrows. The joy of his day-lighted anticipations was always bringing glad laughter to a real place, even in what has so often been only the darkness of death. Had he been among those downhearted Israelites in Babylon, there would have been at least one harp not to be found hanging on those drooping willows, and I fancy such a song as his had brought down the rest of those harps, and even Babylon had learned that you cannot mute such harps as the one kept attuned by William A. Quayle, by so small a matter as an imprisonment. He was a song-full soul. He knew God in this God-made world, and went about it in the joyful experience of a genuine lover of it all, shouting at its storms, laughing with its books, exulting with its skies, drinking from the brimming chalices of its flowers, singing with its breezes, radiant at its sunrises, and undimmed by its sunsets. He was a song-filled soul.

Those of us who had the joy of knowing him a bit more than some, cannot think of him as dead. He was so very much, and in so amazingly many ways, alive, we know not how to think of him in terms of death. I believe we have all too much allowed that altogether mortal talk to occupy too large a place in our consideration of those who have gone on. What do we mean when we utter the word "dead" with a heavy sound as though it were an eternal period, and put an end to the paragraph of life? We cannot find such a close for the life of this living man. We insist on defining "dead," if you write it in here.

Life was universally good in his all-beholding eyes. He did not insist on selections in days, and seasons, and things in order to discern the hand-clasps of God. He was an expert on divine finger-prints, and found them everywhere and every-when.

I can never allow my mind to go along those strange days of his preparation for mortal departure, and fail to remember his calm confidence. His was not a sudden going. He went about the removal of his temporal tent, for the re-pitching of it on immortal shores, with slow, calm step. He had early caught that fine challenge of the "Poet's Poet," "I would hate that death bandaged my eyes, and forbore." He kept those big blazing eyes open to see all there was to see, till the very last mortal sunset. "Let me taste the whole of it," cried he in his triumphant faith, as he went on unafraid. He had, indeed, so constantly walked in satisfactory companionship with his God, that he had no hesitancy in walking on into the dark. What could the presence of a river mean anyhow, if, as Bishop Cooke has put it, "Our Father owns both banks of it"?

"And so Christian passed over," is the way John Bunyan completed the famous account in crisp phrase of his hero. And so William Alfred Quayle passed over, we echo the triumphant entry again, and transfer his name from the Church Militant to the Church Triumphant.

When we buried his body, we rang triumphantly his beloved bell. The notes rang out in strains of ringing announcement, not in the dragging toll of sorrow's dirge. We marched away from Dream Haven with the sound of the bell in our ears. John Bunyan must have dreamed for his hero just such a funeral as we held for our friend, for he said, "I heard in my dream that all the bells of the city rang again for joy." The sound of the bells of victory in the triumphal march of William Alfred Quayle will ring in all our souls forever.

BISHOP HOMER CLYDE STUNTZ

READ BY BISHOP THOMAS NICHOLSON

Picture to yourself a man above medium height; frame well built; shoulders broad; chest deep; voice clear as a bell and vibrant; a man witty, racy, facile of speech; one who had an amazingly original and comprehensive vocabulary; a jolly, companionable soul; lithe as a boy; having a genius for friendship; a lover of men, without respect to race, color, or lineage; a world-traveler who noted what he saw with fullest penetration; a speaker of rare interest, who on the platform frequently showed great dramatic power and rose to heights of genuine eloquence; a prodigious worker; a practical man, yet with a touch of mysticism; fervidly religious; passionate in his zeal

for the coming of Christ's Kingdom; deeply consecrated to God, and single in his purpose to serve Him—such was Homer Clyde Stuntz.

Bishop Homer Stuntz was born at Albion, Erie County, Pennsylvania, January 29, 1858, and died in Omaha, Nebraska, June 3, 1924. After preliminary and normal school work he spent two or three years in the study of law in Iowa. During this period he became active in the Church. He taught a large men's Bible class. It is noteworthy that "Billy" Sunday was a member of this Bible class. Soon, by inward conviction and outward persuasion from the Church, he was pressed into the ministry and united with Upper Iowa Conference in 1884. To that Conference he gave a life-long loyalty. He maintained a genuine affection for that body. In it, at the maturity of his powers, he served two notably successful pastorates—one in the city of Waterloo, and the other at Mount Vernon, the seat of Cornell College. During his pastorate at Mount Vernon the present beautiful church building was erected. For years the great need of such a building was recognized, but the realization was considered beyond the resources of the local community. To this dauntless pastor, filled with the spirit of Paul at Troas, a sense of need was a call to duty and to opportunity. The church building materialized.

In the early eighties this young pastor student, then attending Northwestern University and Garrett Biblical Institute, came under the spell of that great prophet of God, James M. Thoburn. From 1886 to 1895 he was a missionary to India, serving in various capacities, among them as principal of Oak Openings School, and editor of the Indian Witness, and as secretary of the Epworth League. Forced home for health reasons, he became at first a flaming evangelist and then, as has been indicated, a most successful pastor. In 1901 he was appointed superintendent of the Philippine Islands Mission, and served in that capacity until 1907, when serious ill health forced him home. In Manila he made a profound impression. William Howard Taft was Governor-General of the Philippines, and great men like Elijah Halford were in the service of our government. They recognized his worth and gave him their confidence and their friendship in unstinted measure; in fact I have heard President Taft on more than one occasion jokingly boast that though he was not a Methodist he helped to make at least one Methodist Bishop.

From 1908 to 1912 he was one of the Assistant Corresponding Secretaries of the Board of Foreign Missions. Most of us know the eminent service he rendered in that capacity. At the General Conference in Minneapolis in 1912 he was elected a Bishop on the first ballot.

Bishop Stuntz at various times received recognition from the

colleges and universities. He had the degrees of Master of Arts, Bachelor of Sacred Theology, Doctor of Divinity and Doctor of Laws. The latter degrees were bestowed by more than one institution. He was a favorite with the colleges and with college audiences.

The young people loved him and trusted him. I think he came to his very best as pastor of a great church in a college town. He made Jesus Christ and His program fascinating to vigorous youth. He made service seem a joy. He made the missionary enterprises of the Church look like the greatest adventures of the ages. He set these young men and maidens pacing off empires for the Lord Jesus Christ. When in 1901 he was appointed from that pastorate at Mount Vernon, Iowa, to be superintendent of our newly established Mission in the Philippines half a dozen of the finest students followed in his train. Goodell went to translate the Scriptures and the hymnal; McCarl to establish a printing press; Moe for varied service; McLaughlin to give his life to distributing the Scriptures; in fact for a number of years almost our whole force in the Islands were students from that college or were men who had been touched by his adventurous spirit.

Paul told Timothy that, "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, one that ruleth well his own house." Bishop Stuntz certainly met these requirements. Look at his family. Little Lucy was the apple of his eye, the idol of his heart. She was sweet and beautiful as an angel. They laid her away in the Philippines. The poignant grief over her going left its mark upon the father to the day of his death. Clara became the wife of a useful young Methodist preacher and was proving an ideal pastor's wife in Omaha when God called her home. Bishop and Mrs. Stuntz were in India where he was holding the Conferences in which he spent his missionary apprenticeship. Little did they think when they left America that they should never see Clara again until they saw her in heaven. Clyde followed in his father's footsteps. After thorough college and seminary training he went to India where he has served with great fidelity in many capacities. He comes to this General Conference as a delegate, elected by the Conference to which he belongs in India and in the territory in which his father spent part of his missionary service. Hugh, a graduate of old Wesleyan, of Drew, and of Cornell University, has been and still is the representative of our Sunday School and Religious Education work for South America. That is a quartet worth while. Mrs. Stuntz through all the years has been as devoted as her husband. She now pays loving tribute to his memory by fulfilling his wishes for loyal Christian service of a high order, particularly with the Woman's Foreign Missionary Society.

Thus Bishop Stuntz served in many capacities—as preacher, pastor, evangelist, editor, teacher, missionary, secretary and bishop. He never fell below a high level of efficiency. Everywhere he was loved because he was so lovable. He left his impress where he served. He was loyalty personified, fidelity incarnate. If I seem to speak with enthusiastic appreciation, it is because I knew him so well and in such intimate personal relations. We were associated in various capacities for nearly a quarter of a century. For four years I was his next-door neighbor. I think the very last letter he ever wrote or dictated was to me. He approved it, I am told, about four o'clock in the afternoon of one day and died about dawn the next morning. It contained his impressions of the General Conference of 1924, gained from reading the General Conference Daily Christian Advocate. It was a remarkable letter; keen in its analysis of men and of measures; witty, hopeful, confident as to the future of the Church; loving in its appreciation of his brethren; breathing devotion to the Church of his choice; jubilant as to its ultimate victory; and withal it breathed from first to last a note of exultation over his personal joy in God through our Lord Jesus Christ. Bishop Homer Stuntz will feel perfectly at home with God.

Servant of God, well done.
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

BISHOP GEORGE HARVEY BICKLEY

READ BY REV. GEORGE W. HENSON

The roots of strength manifested in Bishop Bickley had their genesis in the yesterdays of his forebears. From the point of heredity his was a goodly heritage. He came from a line of men who were physically Saul-like in stature. His parental ancestors were tall, virile, capable men. They were noted for business sagacity, soundness of judgment, and religious fervor, matched by unimpeachable rectitude of life. His grandfather, George Bickley I, when sixteen years of age, willingly forfeited a fortune and was disowned because of his affiliation with the Methodists. This George Bickley was the progenitor of eleven men, including himself, who received license from the Methodist Episcopal Church to preach. Two of these were elected bishops.

The boyhood home of Bishop Bickley was characterized by the beauty and glamor of religion. It tingled with intellectual life. His father, George Bickley II, was ever stimulating his children to the quest of knowledge. The writer never visited this home without having some problem propounded which required a quickening of gray matter. Out of such environs and

heredity came the clear-headed, stately, strong, religiously inclined George Bickley III—the Bishop.

The family Bible notes that George Harvey Bickley was born in Philadelphia, February 25, 1868, and died in the same city December 24, 1924. This is a limited chronology. By other standards—heaven-approved—his was a long life. If conscientious discharge of duty, concentration on daily tasks, non-attention to clocks, noble feeling and actings, be measured, then only the Book of Remembrance contains the true dates.

The mind culture of our subject was created by the faculties and curricula of the high school of Philadelphia, Drew Theological Seminary and special work at the University of Pennsylvania. Taylor University and Dickinson College honored him with special degrees. His was an absorbing mind. Much true wisdom came to him through observation and reflection.

In his earlier school life he inclined toward the law as a vocation. However, the Holy Spirit, through the influence of his father's hearth, the church, and a wise pastor, led him into the ministry. If men come into Kingdom service by different gates, some through emotion—the south gate; some by meditation—the east gate; some by action—the west gate; some by reason—the north gate, Bishop Bickley came by the north entrance. He surrendered to his Master thoughtfully. His temperament forbade ecstasy. His religious experience, like Wesley's, rang true to the "heart warming." He never doubted the validity of his life investment. Whole-souled he poured his best into Christ's program as interpreted by his Church.

Bishop Bickley was the gift of Philadelphia Conference to the denomination. He was never on the transfer list. To the core he was a Philadelphian. Early in his ministerial career his worth and ability were recognized. He could not be hid. He became an outstanding factor in Conference affairs. His successful pastorate of five years in the cosmopolitan Arch Street Church made him conspicuous. His fine carriage, handsome face, dignity, poise, sanity and, withal, devotion to high ideals marked him for promotion. It may be he acted Lincoln-like: "I will study, prepare, and perhaps my time will come." It came. It is freely acknowledged as a district superintendent, he excelled. It would indeed be difficult to find his peer in this office. He was naturally a leader, with a marked power of initiative; fearless, optimistic, he moved "breast forward"—a dominating personality. He brought to pass that to which he set his heart. There was no turning back. Tomorrow would be better than today.

No church problem, however delicate, exacting or far reaching in its issues, baffled him. He never seemed hurried. He was unruffled. Calmness, steadiness, positiveness, characterized his service. His administrative work stood the test of time.

Bishop Bickley represented his Church in the administration of the noted Philadelphia William Sunday campaign, and won the unstinted praise and admiration of other evangelical leaders in the city. He was easily the outstanding administrator in his Conference. In the law he was versed. His decisions were quick, clear and definite. This capacity for details and sustained labor was witnessed when he acted not only as district superintendent, but also at the same time as area secretary, in the promotional days of the Centenary. His work in amount and results was monumental.

As a worker he was noiseless, tireless, prodigious—altogether free from complaining and fuming. He never asked others to do what he declined. He led the way in self-sacrifice. Rest and vacations were foreign to him. His work was constructive. He lives posthumously. The Bickley Memorial Church, in Philadelphia, is but one of his monuments. The preachers had a love for him born of deference and esteem. Fawning and currying favor were foreign to him. He did not know how to be a sycophant. He attracted friends and bound them to him by his superb worthfulness.

To the timid he was as a rock, as a highway for the weak, and as a covert for clinging spirits. He had "the strength of ten," for his life was pure. Young people in the parsonages and Epworth Institutes rejoiced in his presence. He had a genuine sense of humor, a contagious buoyancy of heart, an unforgettable smile. He held the social life of the Church could be channeled in such wise as to promote Christ's glory.

Bishop Bickley did not carry his soul on the outside. He was not easily read. Like a foreign language, to be appreciated to the full, he must be studied. His heart was translated in service. When known, he did not lack in sympathy. He bore his burdens man-like. If he had wounds, they were secret. If he wore sackcloth, it was invisible. He moved without sound of hammer in our Methodist Israel.

It was his habit never to make promises; hence his reputation did not suffer in his administrative work. The Beaconsfield counsel fitted his course: "Never complain; never explain." We have known him to suffer in silence adverse criticism in making appointments, rather than to cause pain to others by explanation. This forceful personality was never neutral in any assembly. His position was made known, not obtrusively, but unmistakably. His convictions were beaten wheat. He claved to them with full purpose of heart. He could not be stampeded into change. His disinterestedness for personal gain attracted others to his conclusions. He was no radical. He did not fly off at a tangent. In intensest debate he was calm, fair, and polite. Men trusted him. He merited the position of a constructive, ecclesiastical statesman. If Diogenes had lived in our

time and cast his lantern on George Bickley, he could have said, "Verily, I have found a man."

As a preacher, Bishop Bickley was instructive, uplifting, heartening. He loved the evangel. His proclamation of it was without mental reservation. He believed, therefore he spoke. The answer to Chalmer's prayer, "Let me not fall from earnestness," was in evidence in all his pulpit ministries. He never indulged in verbal pyrotechnics. He never cheapened religion. The verities of our holy faith he preached as Apelles painted—for eternity. He was a conserver of the faith once delivered to Methodist saints, yet hospitable to progress.

Bishop Bickley's life was enriched by his marriage to Miss Anna Felton, daughter of the late S. K. Felton—one of Philadelphia's elect Methodist laymen. In his wife, his heart safely trusted. She helped to make him known in the Gates, and did him good all the days of his life.

No one could ever question Bishop Bickley's love for the Church. As a member of the Board of Foreign Missions, with widening horizon and deepening concern, his heart beat sympathetically with "the far flung battle line" of Methodist heroes—never dreaming he was to be one of their number. Had he lived, he would have been a mighty exponent and advocate of our missionary program.

Seated next him in the General Conference delegation in Des Moines, we said, "If you are elected, it means a foreign area." He replied, "I will go." From this decision he never wavered. Responding to a toast, at a complimentary dinner, referring to his assignment to Singapore, he replied, "Let no tears be shed or words of commiseration be spoken because we go to this foreign field. It is the call of the Church. Mrs. Bickley and I have thought and prayed it through. We go gladly."

Intimately acquainted with him from boyhood, we never knew him to be ill. What symptoms the physician discovered on examination before sailing, the Bishop did not disclose. Unswerved, though, it may be, warned, he went forth gladly at the behest of the Church to this most trying of our mission posts. The equatorial climate wrought havoc with his vital forces. His friends urged him to seek more healthful atmosphere. He was deaf to their appeals. A quitter he despised. Rather than return to this country, even for recuperative purposes, he would fall at his post. He determined that the Church should have no occasion to question the heroism and sacrifice of her chief pastors through him. He declared, "I am here in the name of the Church; during the quadrennium I shall stay." His work in this area was characterized by vision, devotion and statesmanship. His co-laborers attest its substantial character.

On his return to this country, his friends painfully saw another man. The former agile, stately, forceful preacher was

broken. The contrast of the outgoing Bishop with the returning one was pitiful. Because of the longevity of his forebears and his own vitality it was hoped a kindly Providence would spare this useful life to the Church. It was not to be so. The weary weeks and months of suffering and disappointment were borne with a patience and faith worthy of a place in "The Lives of the Martyrs." No complaint escaped his lips. A mellowness and serenity characterized his concluding days. He had no fear of the Silent Opener of the gate of the Beyond. Not as in the case of Arthur's knights was there on his handsome countenance "a momentary likeness to the King," but there appeared to be with him ever "The Light that never was on land or sea." His escutcheon was unsullied. Unashamed he willingly waited to render an account of his bishopric.

On the eve of his Lord's birthday, God's finger touched this follower of the Gleam. He indeed lives as an accumulative and enriching power in the annals of Methodism—

"With God be the rest."

MRS. CHARLOTTE WOODMAN BLAKE

READ BY REV. LEWIS O. HARTMAN

For nearly three-score years the beautiful soul of Charlotte Woodman Blake expressed itself under conditions of space and time, and then, just as the morning light was breaking on March 19, 1925, her spirit again faded from the view of human eyes, and she moved out into the limitless freedom of eternity. And now at last she knows the full meaning of Infinite Love and understands the unfathomable mysteries of Perfect Power and Inscrutable Wisdom.

Mrs. Blake entered this physical world on July 25, 1865, at Westbrook, near Portland, Maine, not far from the place where these lines were written. She was the daughter of Benjamin J. and Charlotte F. Woodman, and was the youngest of a family of six children. In her veins there flowed the blood of the pioneers; for names of her ancestors, some of whom fought in the War of Independence, are listed among the early settlers of New England. Her religious heritage likewise was of the best: her family were all long-time Methodists and deeply devoted to the Church. Mrs. Blake received her educational training at the Westbrook High School and the State Normal School at Gorham, Maine, and after her graduation taught in the public schools of her native town.

On February 4, 1891, she was married to Edgar Blake, who for some years before his entrance into the Christian ministry was engaged in business. During this period they made their home first in Worcester, then in Ware, Massachusetts, and later

in Hartford, Connecticut, where the young business man finally reached his decision to preach the Gospel of Jesus Christ. Then came the stage of preparation for the ministry at Boston University School of Theology, and afterward active service in New Hampshire Conference, where Mrs. Blake presided over three parsonages—at Salem, Lebanon, and St. Paul's, Manchester. From 1908 to 1920 her home was in Evanston, Illinois. These were the years of Dr. Blake's connection with the Board of Sunday Schools, first as assistant secretary and then for two quadrenniums as corresponding secretary. After his election to the episcopacy in 1920 Mrs. Blake accompanied him across the sea to far-away Paris, where her home became a center of gracious hospitality for Methodist friends visiting the French capital.

In the fall of 1924, however, after a trip back to America, her health became so precarious that she decided not to return to Europe, but to spend the winter with her son Everett in Wilson, North Carolina. It was in his home that Mrs. Blake passed into the spirit world, leaving besides her husband four of her six children—Mrs. T. C. McConnell (Charlotte Blake), of Evanston, Illinois; Mrs. Gerald Hamilton (Rachael Blake), of Los Angeles, California; Edgar Blake, Jr., in charge of the Methodist boys' school at Charvieu, France, and Everett Blake, a merchant, now of Meriden, Connecticut, and one sister, Mrs. Clara F. Woodman of Evanston, Illinois.

Mrs. Blake was one of God's noblewomen, a typical New Englander, possessed of that fine common sense, courage and love of justice, which characterized the early Puritans. Born in an atmosphere of freedom, she was always a true democrat, and none of the many recognitions that came to her during her life of nearly sixty years succeeded in swerving her from her ideals of human equality and service to others less fortunate than herself. In the home Mrs. Blake was at her best. Her whole career and the dominating purpose of her life were identified with the interests of her husband and her children. She believed in the Kingdom of God and in the Church, which she joined in early childhood, and in the good old-fashioned way relied on Christ as Saviour and Friend. Through her winsome personality this noble woman made a host of friends whom she grappled to her soul "with hoops of steel."

We miss her kindly face, we listen in vain for "a voice that is still," and our hearts go out today in sympathy and affection to our beloved Bishop.

"Here by the windy docks I stand alone,
But yet companioned. There the vessel goes,
And there my friend goes with it; but the wake
That melts and ebbs between that friend and me
Love's earnest is of Life's all purposeful
And all-triumphant sailing, when the ships
Of Wisdom loose their fretful chains and swing
Forever from the crumbled wharves of Time."

REVEREND WILLIAM VALENTINE KELLEY

READ BY REV. JOHN W. LANGDALE

William Valentine Kelley, long time pilgrim to the-Infinite, has arrived! A few of those who loved him are gathered here to pay their tribute to his memory. A few, I say, for those who sorrow at his homegoing are scattered throughout the world.

He was born February 13, 1843. A child of a Methodist parsonage, he was educated at Pennington Seminary and was graduated from Wesleyan University in 1865. He began the activities of his busy life as a professor in Pennington and while there had Borden P. Bowne as one of his students. But, obedient to the call of the Master, after two years of educational work, he entered New Jersey Conference, was transferred to the Western New York Conference (now Genesee), then became a member of Newark Conference, afterward of Philadelphia Conference, serving two important pastorates in the city of Philadelphia. It was during his residence in that city that Dr. Kelley was married in 1876 to Mrs. Aliza W. McVeigh. After more than thirty-two years of ideal fellowship, in 1908 the sorrow of the great bereavement fell upon him. In 1881 he came to the fellowship of New York East Conference, in which relation he continued until he left us.

In 1893, when the editorship of the Methodist Review was made vacant by the death of Dr. Mendenhall, he was chosen by the Book Committee for the position and, turning from the duties of the regular pastorate, he gave himself to the editorial task committed to him, contributing his ripening store of knowledge and the impulses of his eager heart to the enrichment of thought and life, not only of those within his own communion, but to appreciative readers widely scattered.

Within the brief time allowed for the services of this somber afternoon no attempt at eulogy would seem appropriate. Indeed, if it were fitting for us to sit in silence and if then we might visualize the composite picture wrought of our recollection and affection, such a gathering together of tender memories would be far more eloquent than the word that any one of us might be able to speak. Following, however, a custom which seems compelling when the great servants of the King are called home, we pause and think together of a life of singular strength and grace.

To those who did not know Dr. Kelley, except as he appeared upon great occasions, the first impression of him would have been that of a rather severe dignity, and the reaction might have been for the moment discouraging of approach. In reality Dr. Kelley was of broadest sympathies and appropriately companionable in almost every setting of association. Like his Master, he had fitting words for the house of sorrow but he was

also able to bring his contribution of cheer to the marriage feast. He was at home in the flashing exchange of brilliant conversation or in the companionship of plain folk. He was the genial comrade of those who discussed great themes, but he could be a brother among the young people and a playmate even with the children. Such was the unconstrained range of his comradeship. Charles Dodgson of Oxford University, better known to the most of us as Lewis Carroll, the author, was of those of whom he often spoke and he possessed in some good measure the versatility of that distinguished personality who could be at once the professor of science in a great English university and the author of *Alice in Wonderland*. If we ask how such breadth of adaptation could be possible, we must remember that from the beginning of his school days until, in age and feebleness, he finished his course, Dr. Kelley gave himself without stint to the furnishing of mind and heart. He took himself seriously, though in the home and out of it he revelled in the beauty of field, or sea, or sky. He looked with the eyes of a poet upon the glories of the sunset and never did any of the well remembered conversationalists have keener zest for the intimacies of the inner circle.

In the world of general literature there were few masters with whom it might not honestly be said he was acquainted. If the content of their thought was really of value, obscurity of style was to him only a challenge. He was not to be turned away from his quest for the treasure because the way of its possession seemed difficult, and with the greatest of the masters he was at home. He walked with them; he sat and dined with them, waiting in their presence until he caught the atmosphere of their dwelling place and really understood them. Those who were privileged to hear him speak or who systematically read what he wrote were led to wonder at the hospitality of his eager mind, though no author, however brilliant his literary gifts, was privileged to sit with him in the chambers of meditation unless he came with garments undefiled.

Probably this day we are thinking of Dr. Kelley chiefly as a lover of men. His taste and furnishing had opened the way for his comradeship with very many who would be recognized as leaders in the world of thought and action. In his own communion he was for many years a member of the Board of Trustees of Drew Theological Seminary and of Wesleyan University. He was a member of the Board of Foreign Missions and, before the work of missions was divided into the two boards, was one of the directors of the work at home and abroad. He was a trustee of the American Bible Society and in each of those groups would have the privilege of unusual association. As a member of Annual Conference there were open to him other relationships, and five times a member of the General Confer-

ence, he mingled familiarity with the foremost minds of our own communion. But in all the churches were his friends to be found. Whether of the laity or ministry, of his own or other communions, the friends whom he gained he held as with hooks of steel, for to him friendship was a fine art to be cultivated and mastered, though in his heart touch, let it be said, one did not think of art, but of love. As, from among the writers of the past and present, he chose the best, and out of their writings made selection of the finest, so he seemed to have the patience and instinctive nobleness to deal with his friends. There was a strange subtle wizardry in his friendship, as many of us were made to feel. He seemed often to find in men elements of strength which they would not have thought of themselves as possessing. It may be that what he found was really what he first inspired.

Many of us are chiefly interested in the curious or the commonplace and there are many who seem to major in hectic moods and things abnormal. Probably no one of all those whom we have known more constantly followed the program of St. Paul than did our friend, thinking deliberately and habitually of whatsoever things are pure or lovely or of good report. And if the gardens of fragrance and beauty were not immediately before him, then he looked to discover what there was of virtue and praise, upon which he might think. Friendship to Doctor Kelley was never a cheap or tawdry thing. His very letters told in part the story, recalling what perhaps we had forgotten and entering with delicate thoughtfulness into the things which most concerned us. In these last years the lines of the pen showed the tremulous mark of age, but there was no trembling in the will that ordered the hand to write. Every word revealed the discriminating care of the writer.

He knew that he possessed the things which count, but he knew also that they were those things which must never be roughly handled. He was a nurse when what he had to give needed to be so imparted. He was as one who owns the springs upon the hills. He was unwilling to leave his contribution of their crystal waters to those of valleys to any devious play of the meandering will. He summoned all the engineering skill of which he was capable to conduct the stream direct and full to those who were in need of its refreshing. His impulse to give could not be satisfied unless friendliness really became effective and he loved to deal with those about him in the distinct individuality of their wants.

In his treatment of life, words were never offered as a substitute for bread to hungry men. His substance as well as his avowals were at the command of those whom he sought to serve. Read that brief word in *My Gray Gull*. He is speaking of one

whom he calls "my marvelous soldier girl, Norman Derr," and after he has introduced her to our notice and tells of her departure for her war work in France, he says, "Four years later Le Bon Dieu gave my Norman, broken and ill from scarlet fever and the awful strain of four years of frightful war, into my care for the saving of life and reason: no more sacred privilege in all my eighty years." That was Doctor Kelley's way. To him the tests of friendship, as we commonly think of them, were really its great rewards.

Ascending the hills of sacrifice the most of us would be thinking upon the difficulty of the upward climb; he thought of the sunshine on the summit. In his writing, his preaching, his living, he never chose the easy, but always the worthy. He gained the best that he might give the best. He set himself deliberately to master the intricacy of high thinking not only that he might pay to great thinkers the compliment of his intelligent appreciation, but he wanted to possess in order that he might become, and to become in order that he might impart.

Less than a month ago it was my high privilege to sit with him for an hour. I wondered as I listened to his speech. Even I could recognize something of his method of selection and classification. He dealt with his memories of men as a lover of pearls deals with his precious gems, as a great musician might handle his violin fashioned by one of the masters of old Cremona. It was impossible not to note how, in talking, his well-trained mind seemed to choose name or noun instead of pronoun where his loves were concerned, and he was speaking only of his loves that day. It is fair to say that his preferred method of comment and criticism was always that of winning men from the thrall of the forbidden, not so much by condemnation of unloveliness as by alluring them to love intensely the beautiful and true. It was easy also in the twilight of that afternoon to see that the finely appropriate words he used did not just happen to fall from his lips that day. In the mental processes of the years he had sifted the faultless from the faulty and also this was clear when mind and heart disclosed their secrets: the best he had was given unto God. He spoke of texts evidently not because their analysis would afford opportunity for exercise, much less display, of the preacher's skill, but because their content would make for the hearer's good and for the Master's praise. He came to the climax when he said, "If I had the opportunity to preach just once more, this would be my text, 'The Son of man is come to seek and to save that which was lost.'"

After all, to this lover of high thinking and great thinkers, there was one name incomparably above every other name. Men might be true—Christ was the Truth; men might point the way—Christ was the Way; men might show themselves alive,

but Christ was and is and forevermore shall be the Life. The impression of that afternoon is borne out by the record of his pastorates. He sought men out with a zeal which did not flag, an ingenuity of approach which defeated indifference and added to the Church many who were saved.

In the tribute which, in the *Methodist Review* of May and June, 1920, Doctor Kelley paid to his devoted friend, James M. Buckley, he paints the picture of that personality who seemed so long to occupy in so many ways the center of our denominational stage—humanly speaking. He tells of how, at the close of a Conference Sunday in 1920, they two had their last goodnight together and of the prayer he offered, kneeling beside Doctor Buckley's bed. That great expounder of our law, that great defender of our policies, was no longer able to command his speech, and so Doctor Kelley prayed. "Master, look mercifully upon thy servants here. For us it is toward evening, and the day is far spent. O Master, abide with us." When the two old friends, one seventy-six, the other eighty-two, as unwavering as they were undemonstrative for over threescore years, rose from their knees and stood a moment looking into each other's eyes, they clasped hands and gave each other "the ultimate and supreme manly token of mutual respect and affection." So wrote Doctor Kelley, about to surrender his editorial commission.

Back of his patience as a student, dominating and inspiring his devotions; or as a friend faring forth with radiant face and reaching out hands ready and strong for every task of lifting them, there was the child-like attitude of heart toward the great Father, God, the unhesitating devotion to Christ as in all things having the pre-eminence.

If we to-day ask where he is, no one of us would hesitate to answer. He is at home in the house made ready for him by the great older Brother-Master-Saviour, who told us a long time ago that He was going to prepare a place for us. As David Livingstone declared, so Doctor Kelley believed, so also are we persuaded, the Lord Christ always keeps his word.

As we stand with this life—strong, symmetrical, vibrant, fruitful—before us, we remember the more than fourscore years ended, but we remember also the composure of his mind, the confidence of his faith. He sang, "This earth is but men's cradle." "What man gets on the earth is just a start in life." As God shall help us, let us go out into the ways and life as better friends of man than we have ever been and readier to validate our words by our deeds. Let us go out highly resolved to keep ourselves as he kept himself—unspotted from the world. Let us go out to show our loyalty to the Christ beyond that which the best years have ever written of us, more confident as

to the foundation of our faith, more joyfully certain as to its finishing.

In one of the rest hours of the last autumn this servant of God, our friend, wrote his Cape Farewell. Let us read it:

"The map of the world shows two Cape Farewells. The one of the southernmost cape point of Greenland, the other on the coast of New Zealand, but Cape Farewell is on my coast also. Most of my friends have passed or are passing out of sight beyond it.

"My last sight of the face of that great lover of God and men, William A. Quayle, he was throwing kisses to me as he rounded Cape Farewell.

"In Greenwood lie the ashes of that fine minister, Albert J. Lyman, forty years pastor of the South Congregational Church. No finer man ever in any Brooklyn pulpit. Walking down Flatbush Avenue and Fulton Street, from the Brooklyn Clerical Union, one Saturday night with him, at the point of parting I took his hand and, looking up into the sky, said, 'Dr. Lyman, I hope to find you up yonder some day.' That was our last parting. He went to his home and was seized that night with his final illness. In his last letter he wrote, 'You will see the flag of the Mediatorial flying over my grave.' During the years of his spiritual ministry his thinking about Christ came to lay its emphasis on his mediatorship between man and God, and ever since I have seen the flag of the Mediator flying over his grave.

"That born gentleman, George Slocum Bennett of Wilkes-Barre, passed out of sight beyond Cape Farewell, sending to me his parting message, 'Give him my love. Tell him I'll meet him on the Other Side.' He never broke his word, 'He'll keep his tryst wi' me, at what 'oor I dinna ken.'

"My little craft still lies in the harbor, flying at its peak the Blue Peter, meaning 'About to sail,' waiting only for the signal to hoist anchor and away!"

The signal has been given, the anchor has been hoisted, the little craft and its sailor are away. Let us, by God's help, follow him.

I think that today Dr. Kelley would choose that this brief and inadequate word should close not in tribute to him, but in praise of the Christ who loved him and gave himself for him; who guided him through all the days and who, at life's sunset hour, put beneath him the everlasting arms and held him until, to those who watched beside him, like the weary pilgrim that he was, he fell asleep.

REVEREND DAVID DRYDEN FORSYTH

READ BY REV. ORIEN W. FIFER

David Dryden Forsyth and I were young men together, attending the same university, standing side by side on graduation day; later rooming together when we attended Garrett Biblical Institute and entering the ministry in the same state. Later on, in the city of Denver, he was my district superintendent. During the years from youth up, I had opportunities to know intimately and to value greatly this gifted and untiring servant of the church.

In all that length of time and in all those varied associations, even in those less serious and more frolicsome days of campus

life before life's problems and burdens became heavy, I never heard one sentence or one word from his lips that could not have been spoken in the presence of any child or woman. In the words of his mouth and in the meditations of his heart David D. Forsyth was clean and wholesome. His rugged frame was the habitation of a white soul.

He was born March 31, 1864, in Dane County, Wisconsin. When he was six years of age the family moved to Webster County, Iowa. In 1874 they became residents of Nebraska, establishing a ranch in the northern part of Custer County, then a cattle country. They built a loghouse, taking up both a tree claim and homestead. Those were pioneer days of many hardships and privations of much exposure and toil. A new country always seems to fight viciously against its transformation into Christian and civilized conditions. Blizzard, drought, panic and perils from savages and lawless folks were not unknown and only heroic men and women overcame them. Those early experiences did much to make David Forsyth the home missionary secretary of such unequalled skill, vision and understanding. He had been reared in an adventurous and heroic era and environment. His ancestry was a rare combination of religion and refinement.

The Scotch-Irish and English qualities in his parental and maternal sources produced in him an inner reverence for holy things and an outward humor for daily experiences. Frontier life made anything superficial impossible. The natures of the aristocrat and the democrat mingled harmoniously and attractively in his soul. The family bonds were unusually strong and earnest. The mother especially gave to him and to his brothers and sisters a resistless impulse towards education. That western home had a religious basis and formed a secure foundation for the sturdy, enduring practical Christian character and service which made him the trusted and honored leader in our church. It is interesting to record that the Presbyterian and the Episcopal inheritances from his parents made Dr. Forsyth all the greater and broader Methodist. They were tolerant and liberal enough in pioneer days to join with the Methodists in community religious service. Their son grew up to be catholic and tolerant in all his denominational and interdenominational duties.

Few persons know the significant factors and features in his spiritual growth and power. Based upon example and precept in his pioneer home it was but inevitable that early in life he made his acceptance of Christ. If it was not the time of his actual conversion at least a very definite Christian stand was taken during the pastorate of Robert Newton McKaig at St. Paul Church, Lincoln, Nebr. This was in the early 80's when

young Forsyth was a student in the preparatory department of the State University. In his junior year in the university he went down to the doors of death through an illness sudden and apparently resistless. It was on the very threshold of death that the pneumonia stayed its progress and David Forsyth came back with a grip on God and a vision of consecration which changed the direction of his life. Like others of us he had planned to enter the profession of law and the area of political activity; but in those hours of illness and later convalescence he saw the heavenly vision and was never disobedient to it. That there had been inner promptings by the Spirit thitherto I have no doubt, but it was a surprise and challenge to his friends when he quietly turned aside after completing his university course and joined what was then the West Nebraska Conference in September, 1889. He was licensed to preach and recommended for admission on trial by the quarterly conference of First Church, Kearney. It was characteristic of his reticence and modesty about inner religious things and of his independence of thought and action that not many and possibly not one of his relatives knew of his decision until the quarterly conference action was about to be taken. It was not without significance that thirty-seven years afterward, when he knew he must go to his eternal home, Dr. Forsyth requested that his body might be buried in Kearney not far from his boyhood home, in the community of his first official sanction by the church for his ministry and where he had been a pastor in later years and almost exactly midway between the ocean borders of the land to which he gave the last full measure of devotion in industry and faith.

For twenty-six years he served in the West as pastor at Callaway, Kearney. Gothenburg and Cozad, Nebr.; Cheyenne, Wyo.; Delta and Grand Junction, Colo. Then he came to the Denver district where he made such conspicuous record that it was logical for the General Conference of 1916 to turn to him for leadership when the Board of Home Missions and Church Extension Society was reorganized. The breath of the prairie and the strength of the mountain blended in him to achieve such successes as a secretarial leader that all the church wondered and rejoiced.

He seemed never to rest. Vacations were almost strangers to him. At least they were not welcome at his office door. Yet work to him was not endured bondage but rather acceptable, even a beloved duty. He could toil tremendously. More pioneer sons who had their first education in the school of work—constant work—hard work, stayed in those courses of study all their lives. They died on the field of toil. If we grieve over the thought that he died prematurely, perhaps overworked, let us remember that he died in the habit and joy of his life.

His worth and service as secretary of the Board of Home Missions and Church Extension have been made known by official persons and organizations in terms of highest and deserved eulogy. In those intense eleven years he met and accepted and mastered new and mighty tasks. He led his organization safely through the tumultuous conditions of the World War, through those high pressure and super-charged atmospheres of the Centenary and during those crumbling, heart breaking days of reconstruction which followed the Centenary and ushered in World Service. The church discovered him then as one of its greatest builders and safest leaders and counsellors.

He was rightfully ambitious to stand and to serve where usefulness could be increased; but obligation was master over any ambition for place. I remember well one night as we talked together, waiting for a train which should bear him away, how so earnestly he declared concerning any future honor the church might bestow upon him that he held his position as a sacred trust and would consider himself recreant to every sense of duty and honor if he consented for one position to be used solely to climb to another. Some here will remember how well he kept that faith. The mountain stars that night were not whiter than his soul.

He did not readily or willingly disclose the inner qualities of his heart. He had the pioneer habit of apparent diffidence and restraint about emotions, religious and affectionate. More than once in days when we were nearer in location of work than later, I heard him exclaim "We do not pray enough." He had a spiritual experience "too full for sound or foam." He had a very rare gift of humor and playful exaggeration in conversation which made him a delightful companion. He had more, an unswerving enthusiasm for the truth, for the beauty and power of a fact, when the occasion demanded information and guidance.

The romance of his life had its best expression, not in the pioneer experiences, not in the almost phenomenal rise in the confidence of the church, but in the beautiful fact that one June day in 1892 he and his classmate, Myra E. Clark, with whom he had gone to school through university days, joined hands and hearts in a deathless covenant to be true and loving to one another, to their Church and to their Christ. That home became one of the secret places of the Most High. A son and daughter added to its joy. Outwardly Dr. Forsyth may have seemed to restrain the evidences of his measureless love for his family. Within its company in the house he was one of the tenderest of men. It was touching to see him at play with his boy or girl. The widow and children know that those early vows and visions remained unbroken and undimmed and so remain today, afford-

ing hope and assurance of life and fellowship "where partings are no more."

On November 8, 1926, Dr. Forsyth ceased from his earthly travels and labors and entered into service anew with his Master and Lord in "the house not made with hands eternal in the heavens."

Funeral services conducted by Bishop McConnell were held in Chicago and Kearney.

Once in summer time years ago, far up in the foothills, I saw Long's Peak near at hand rising majestically above canyon and forest towards the heavens in the golden sunshine of an unclouded day. As I recall that striking scene I note the parallel between it and David Dryden Forsyth who

"As some tall cliff lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread.
Eternal sunshine settles on its head."

REVEREND HENRY • CLAY JENNINGS

READ BY REV. JOHN H. RACE

Henry C. Jennings was a son of the parsonage. He was born in Fremont, Illinois, December 21, 1850. His father was the Rev. George R. Jennings, a minister of our Church, who died when Henry was five years of age. His mother, Clementine S. (Trumbull) was the daughter of a Methodist minister. As a widow she was left to struggle for her three little boys.

At the age of eleven Henry went from Illinois to Minnesota to work on a farm. At sixteen, while attending the Pleasant Grove camp meeting, he was converted and at that early period attended a Methodist class meeting held in a log school house. Encouraged by his pastors, he attended school and even had a short taste of college. But under the stress and strain his health broke.

He passed through the stages of local preacher, class leader and of the traveling minister, being received on trial in Minnesota Conference in 1871 under the presidency of Bishop Simpson.

Henry C. Jennings was a pioneer. He loved adventure. What he has written concerning another may very fittingly be said of him: "From the days of his youth his life was spent in the open. Both his nature and his opportunities brought him into publicity. He was always a partisan. He did his own thinking and reached his own conclusions independently. He had a reason for his beliefs, and he held tenaciously to his opinions. He possessed an enormous fund of knowledge concerning the life

of the Church and the details of the work in his hands and of the collateral issues related thereto."

One of the stirring novels of the past year is entitled "Giants in the Earth." It is an epic story of the endurance and achievements of the hardy race who faced the frontier conditions in Minnesota and subdued the wilderness. Dr. Jennings belonged to the race of giants in that same Minnesota country. He was a giant in frame, in spirit and achievement.

In his early years in Minnesota the Chautauqua sun was just appearing above the horizon, and this virile young preacher was one of the earliest in that great northwest to appreciate its life and warmth. He started one of the first assemblies in the state of his adoption, and was among the other pioneers of that inspiring group of whom John H. Vincent was the leader.

Later he appreciated the opportunities afforded by organizing for greater Christian service the youth of the Church. He became, therefore, one of the early and enthusiastic friends of the Epworth League and for seven years was one of the members of its Board of Control.

Dr. Jennings served acceptably nine charges within the bounds of Minnesota Conference and also as presiding elder of the Marshall District. In 1896 he was elected publishing agent of the Western Methodist Book Concern with residence at Chicago. From 1900 to 1916 his residence was Cincinnati. From 1916 to 1920 his residence was again in Chicago. During the twenty-four years of his active relationship as one of the publishing agents, during seven years of which period he was the General Agent, the service he rendered was of real significance and highest value, not only to the Book Concern, but to Methodism as a whole. Indeed, this period through which Dr. Jennings served in this office was a period that stands out as epochal in the history of our publishing interests. With rare ability he possessed the power of anticipating the religious and intellectual needs of preachers and people. Traveling extensively throughout the Connection he stimulated the sale of our books and periodicals everywhere. He was always a strong defender and a faithful and efficient promoter of the product of the presses of the unique institution he served. The business thrived under his leadership.

In 1913, by vote of the Book Committee, he was elected General Publishing Agent, filling the post then vacant by the death of Dr. Homer Eaton. From that date, those of us who were intimately associated with him called him "General." This was an affectionate term, symbolical of his leadership, his skill in strategy and his sagacity. So through all the years from then till the time of his translation he was known to us in all our publication interests as "The General." It was during this

period he wrote the historical volume, "The Methodist Book Concern," which he fittingly characterized as "A Romance of History."

He was seven times a member of the General Conference. Of rugged form and large physical proportions, he was capable of an enormous amount of hard work. Serving conspicuously as one of the publishing agents of our Church from 1896 to 1920, he was at that time elected Publishing Agent Emeritus, with residence at Portland, Oregon.

During his retired relationship he sought to render such service as his strength would permit. This last fall he was eager to visit some of the Annual Conferences. The publishing agents gave him such assignments as he thought he could carry. It was my privilege to greet him at Northern Minnesota Conference held at Duluth. What joy that meeting gave to the old friends of the years! In the several Conferences that he visited he showed a lively interest in current events, an up-to-date knowledge in what was going on, and more than ever his old time devotion to the Book Concern and the Church.

Dr. Jennings rendered unusually significant service to the Church. Firm in his convictions, loyal in his devotion to his friends and the interests committed to his care, indefatigable and tireless in his labors, he served the Church to the utmost of his ability and strength. In his going Methodism has lost an ardent lover, a staunch defender of her doctrines and policy, and a man whose whole-hearted devotion to whatever he undertook will be an inspiration to all who were permitted to enjoy his friendship, and to fellowship with him in service. To his family and friends he leaves that best of all legacies, a sterling Christian character and the record of a full-orbed life.

The Publishing Agents, in their report to this General Conference, reverently call attention to the final sentence of his semi-centennial sermon delivered at the session of Minnesota Conference in 1921, which epitomized his active career and his conviction as to the future:

"If they shall give me, by and by, a modest headstone, I shall be well satisfied if, below my name, they engrave upon it: 'He is gone to larger service.'"

MR. FRANK ASBURY ARTER

READ BY REV. ALBERT E. PIPER

His parents named him Francis Asbury Arter. The public knew him as Frank A. Arter. His dear friends called him Frank Arter.

From the farm in Hanover, Columbiana County, Ohio, where

he was born March 8, 1841, to St. Luke's Hospital, Cleveland, Ohio, from whence he went to his coronation March 7, 1928, was a span of eighty-seven years. And what a span of years it was! In science, in industry, in religion, in nation building, in growing world consciousness, in widening horizons for the Christian Church, what stupendous changes marched across those eighty-seven years. Frank Arter was not a passive creature of his times, but as citizen, business man, churchman, Christian gentleman in his own circles made his contribution to the dreams and deeds, the adventures and achievements of those wonderfully potential and prolific years.

From the public schools in his home village he entered Allegheny College, from which he was graduated in 1864. After his graduation he went to Cleveland, which had been incorporated as a City just five years before his birth, and here for sixty-two years he lived as one of the outstanding Christian business men, noting with pride the growth of his city from a few thousand in 1866 to a city of nearly a million when he exchanged it for the "city that lieth foursquare."

Two years after going to Cleveland he was united in marriage to Eliza, daughter of Bishop Calvin Kingsley, whom he had met in college days at Allegheny. Thus began the home life of one of the most beautiful domestic shrines in our Methodism. Three children, Mrs. Mary A. Taft, Mrs. Louis E. Myers, and Mr. Charles K. Arter, together with eight grandchildren, bear grateful tribute to the memory of this ideal Methodist home.

In addition to his powerful physique he possessed tremendous mental power and keen business sagacity which enabled him to build up a fortune that made him one of the princely business men of his city. He was not, however, simply a builder of fortunes and a captain of industry but was even more a distributor of bounties and captain of philanthropy. A Cleveland daily, the day following his death, commenting on his passing, said: "One who makes a business of business until he acquires a competence or more and then makes a business of philanthropy merits the thanks of his generation. Frank A. Arter spent more years disposing of his wealth than he spent accumulating it. He made philanthropy a hobby and organized it as another organizes an industry or a commercial pursuit. A pioneer oil man and contemporary of the elder Rockefeller he made a great fortune when still comparatively young. He belonged with the pioneers but his spirit never lost step with the new century."

Another daily of the same city headed an editorial with "He Loved His Fellowmen" and then went on to say: "Having acquired wealth through enterprise in the early days in the petroleum industry he found it agreeable to devote his time and money to human kindness rather than profitable business.

Naturally his friends were countless and enthusiastic. Cleveland has occasion from time to time to regret the passing of old residents, prominent citizens, known for their eminence in various kinds of activity. But if public sorrow is particularly sincere in the case of Mr. Arter's passing that is the logical result of his long and generous devotion to education, religion, charity and all manner of good works."

Intelligently and loyally patriotic as a citizen; keen, far-seeing and successful as a financier; he was pre-eminently a Churchman. For nearly two generations he was the best known Methodist layman of his city and was widely known and esteemed throughout the State. He was greatly interested in the work of the Church both in our home and foreign fields. Accompanied by Mrs. Arter he visited the church fields on the other side of the world, where his name is known and revered for his warm sympathy and liberal contributions to the work of the Kingdom.

As a generous benefactor to the various institutions of the Church his interest never waned. He gave largely to Baldwin-Wallace College at Berea, Ohio, and to his alma mater, Allegheny, at Meadville, Pa., where he built a fraternity house for his brothers of Phi Kappa Psi, while his latest contribution provided for a splendid new recitation building to be known as Arter Hall.

He was first, last and always a friend of the Methodist preacher. As the founder of the Superannuates' Fund Association of the North-East Ohio Conference and its treasurer from its inception to his death, he had built up a fund of \$600,000, one-fifth of which was his own personal contribution. Among preachers of North-East Ohio Conference no figure was more familiar or more welcome in the sessions of the Annual Conference for the past generation than that of Frank Arter. Indeed he had been coming to the Conference so long that few of the members can remember the time when Brother Arter was not present. Cleveland Methodism never had a truer leader, a wiser counselor, a more princely giver than this noble son of the Church. Practically every Church and Methodist institution of the city has felt the warmth of his heart and the liberality of his hand. Those who knew him best could well say:

"The elements
So mix'd in him, that Nature might stand up
And say to all the world, 'This was a man!'"

As Sunday School superintendent, steward and trustee he wielded great influence and won the esteem and affection of his local Church for nearly two generations. He was an intelligent, devout and regular worshipper in the Church of his choice. Frequently his eyes filled with tears as with great modesty and

humility he spoke in testimony meeting of the great goodness of God and his own unworthiness. Once after his return from a sea voyage he spoke with thrilling testimony in the prayer meeting, of a night at sea when for hours he sat on the deck and communed with the vast abyss of sea and sky, calling to mind Faber's great hymn—"There's a wideness in God's mercy like the wideness of the sea;" and then added, "If it were not so I should not be here tonight." Just a year before his own translation the companion of nearly sixty years of wedded life went away to the Beautiful City on the other side. A short time before her going she attended her last city missionary meeting in Cleveland and delivered an address. A friend writing about that meeting, writes thus about the Arters: "Mrs. Arter and Mrs. Taft, her daughter, were there. Mrs. Arter said, 'My daughter is here. She must be patient if I indulge in reminiscences. I have often had to be patient with her. Sometimes my daughters have said, "But, mother, why do you give so much time to the Church? Why don't you go into society more?" And I have just straightened up and said, "Daughters, I have always moved in the best society, the society of Christian people." I only wish I could have given more time, could have done more for my Saviour.' " That was a characteristic statement of the place of the Church of God in the lives of these two royal souls.

Forty years ago he came for the first time into the General Conference of his Church. Eight times was he elected to membership in this body, where his striking personality, his commanding voice, his intelligent and loyal devotion to his Church, his knowledge and grasp of men and measures made him a conspicuous and influential member. A man of ardent convictions, he was equally a man of dauntless courage. As a champion he was much to be desired, as an antagonist not lightly to be reckoned with. Last September his brethren again elected him as a delegate to sit in this General Conference. Alas he was to be transferred in the meantime to the General Assembly and Church of the first-born in heaven.

Just but generous, dignified yet democratic, firm yet friendly, courageous yet courteous, ever a soldier yet ever a good scout, baffled at times but "baffled to fight better"—that was Frank Arter. As business man he breathed the spirit of probity, integrity, honor and success. As philanthropist with genuine love for his fellow men he liberally ministered with open hand. As pre-eminent Churchman, with concern and consecration he served the Church of the living God as a radiant and conquering servant of the long, long years. One day Tennyson was walking in his garden with a friend when the conversation turned upon religion. During the conversation the friend said to Tennyson, "What does Jesus Christ mean to you?" and the poet stooped and

plucking a little flower growing by the garden walk, held it up to his friend and said, "What the sun is to that flower Jesus Christ is to me." It was the sun that had so much to do in giving the little flower shape, size, beauty and fragrance. Jesus Christ was the central sun in Frank Arter's skies. Jesus Christ made him what he was in his best moods and noblest manhood. You cannot understand this man only as you know that he and Jesus Christ were comrades of the long, long road. And now he has gone—gone where? Into what realms and worlds he has gone we may not know, geographically. Only this we know:

"Go where he will, the good man is at home;
Where the good Spirit leads him there's his road,
By God's own light illumined and foreshowed."

MR. LEWIS BURTON ALGER

READ BY REV. HOWARD A. FIELD

Lewis Burton Alger was born in Lorain County, Ohio, in the year 1873. In early childhood he moved with his parents to St. Joseph, Michigan. There he was graduated from high school, and later attended Albion College and the University of Michigan; the latter institution granting to him a bachelor's degree. He then entered Columbia University, from which he received his master's degree.

For a time he chose the teaching profession, and was for a while a member of the faculty of the University of Michigan, and also of the Columbia University Summer School. Mr. Alger, however, never felt that his life work lay in the field of education, and early sought some business connection with which to serve. It was not long before he found his opportunity along the line of manufacturing and gave himself to the manufacture of heavy chemicals. Although interested in the West Detroit Auto Sales Company, his principal business connections were with the Detroit Soda Products Company and the Southern Acid and Chemical Company.

In 1898 he was married to Miss Blanche Selway of Dillon, Mont. To them were born three children, Mrs. W. E. Parker of Bancroft, Michigan, Mrs. K. L. Bell of Milford, Mich., and Miss Marian Alger of Detroit. His wife passed away in 1910, and six years later he was married again to Miss Marion Wilson of St. Louis, Mo.

His conversion occurred in early life, and from that hour to the hour of his coronation he was a lover of the church and the Kingdom of God. He was actively connected with practically every department of church work, not only in the local church, but in the district, conference and state.

Some ten years ago, he retired from the more active responsi-

bilities of the business in which he was engaged, in order that he might give more time to the Church he so greatly loved. From that day on, practically all his time was spent in some form of labor for the Church of Jesus Christ, always serving without pay.

At various periods he was connected with almost every good movement in the Church of his own denomination, and he was also closely identified with the inter-denominational movements of his city and state.

At the time of his death, he was President of the Good Will Industries of Detroit, a member of the executive committee of the Methodist Union of Greater Detroit, a trustee of the Methodist Foundation of Michigan, a trustee of Albion College, President of the Laymen's Association of Detroit Conference and a member of the executive committee of the World Service Commission of our Church.

Mr. Alger was a wide traveler, having visited various parts of the world in the interest of the Church and the Kingdom. He was a member of the Congress of Christian Work in Latin America, and traveled through South America on a tour of investigation of our Church and mission work. He had visited our work in Europe, and only a few months ago returned from a trip through Italy and Northern Africa. Wherever he went, he visited our mission stations and used the information for the benefit of our Church, the Board of Foreign Missions and the World Service Commission.

He was a member of the General Conference of 1924 and was elected to lead the delegation of laymen from his Conference to the General Conference now in session in Kansas City. For this work, he had been studying devotedly the movements inside and outside the Church, and was looking forward eagerly to serving as best he could the Church he so loved.

It was while on the way, driving to this city with his wife and other friends, that suddenly the Master called. Without immediate warning, he went from the scenes of earth to the scenes of heaven.

Lewis Alger was one of God's good men. Everything that he undertook to do, he endeavored to do it well. He was clean in his person. He was clean in his habits. He was clean in his methods. God prospered him. He was a good steward of Jesus Christ. He gave liberally of his time and his money, and the world is richer, the Church is stronger, the Kingdom of God is more triumphant because he lived.

CAMEO MEMOIRS OF MEMBERS OF BOARDS AND COMMISSIONS

READ BY BISHOP EDWIN H. HUGHES

Benjamin F. Adams, a member of the Board of Pensions and Relief, lay member in the Indiana Conference, son of a splendid and loyal family that helped to make our work strong at a great educational center. A high-minded and kindly-natured gentleman whose generous smile was a symbol of his heart. Successful in business, he consecrated much to the kingdom's advance and has been fittingly memorialized in gifts made by his widow to our Wesley Foundation at Bloomington, Ind. On the streets of one of our great cities his footsteps suddenly halted while his soul marched up to that other city that has the eternal foundations.

Clyde Clay Cissell, a member of the Board of Foreign Missions, efficient, whether as a Pastor, District Superintendent, or Area Secretary; a man who possessed a spirit of brotherhood and worked in harmony with many others because his heart was kindly toward men and eager toward the Lord's service. Greatly beloved in the Nebraska Conference and affectionately interested in the spiritual welfare of his state, he yet saw greater areas of work and heard distinctly the voice of One who declared that the world's fields were white unto harvest. While still before him there loomed years of earthly service, his body refused the calls that had hitherto had full answers, and his soul of energy assumed the tasks of those who, resting for a season beneath the altar, rise up to do double work in that they serve God day and night in His holy temple.

Charles H. Edenborn, Trustee of the Chartered Fund. A Philadelphia layman, of fine business ability, and of deep and genuine piety. A pillar of his local Church, faithful in his attendance and generous in its financial support. Conservative in his own theological opinions, but finely liberal toward those with whom he differed. A man given to hospitality and keeping always an open door and a pleasant fireside for the servants of God. Only slightly beyond the three-score and ten years the shock of a dear grandson's death carried him swiftly to the land whither his beloved had so recently preceded him and where God issues sure rewards for all the faithful.

Charles Gibson, one of the best-known laymen in World Methodism. A member of the Board of Foreign Missions. A man who took the proceeds of a successful secular business and made it over into higher values. Deeply interested in his own dear Church at Albany, N. Y., his heart yet swept to the farthest working frontiers of our faith, so that as a commissioner to many fields he won knowledge of the work and found his heart

still more stirred with missionary passion. A wonderful husband who lived as a widower for years in the memory of his love, and a father idolized by son and daughters, he gained by God's good grace, and by his domestic loyalties, and by his ecumenical sympathies, preparation for dwelling in the Father's house in the everlasting company of his own beloved, and of God's children who shall come from the East and West and the North and the South to sit down in the Kingdom of God with Abraham, Isaac and Jacob.

Fred Whitlo Hixson, a member of the University Senate, a handsome, upstanding figure of a man. President of two Colleges, Chattanooga and Allegheny; halted in the midst of his career while the sun was at meridian, and compelled to put aside his glorious burdens. He passed early to the eternal school room where he shall learn lessons not lawful for him here and where he shall greet or await the many hundreds of parishioners and students whom he instructed in his fruitful ministry on earth.

William T. Jennings, a member of the Board of Foreign Missions. A quiet consecrated gentleman, whose growing devotion to the wider work of the Church never led him to forsake the spiritual routine of his own Church in one of our smaller cities. A widower for many years, the Parsonage was always his second earthly home, and its occupants were like the adopted children of his own kindly heart. A successful banker, he laid up money on earth and left not a little of it to the causes of his Zion; but he likewise laid up larger treasure in Heaven; and when he came to the open Gates many welcomed him as a lovingly remembered benefactor and friend.

Charles Melville Moss, a member of the Commission on Music; a Professor of the University of Illinois; an effective Trustee of the Church that developed with our wonderful Wesley Foundation at Urbana and Champaign; a son-in-law of one of the great Bishops of our Church and thoroughly interested in all phases of its work. Thousands of young men and women who pursued their studies under him join in a chorus of praise, both because Professor Moss was a teacher of renown and because he was a man of matchless spirit. Deeply interested in the music of the Church on earth, he found a speedy and glad part in the celestial music that makes the atmosphere of Heaven.

Samuel Plantz, a member of the University Senate; a scholarly gentleman who could write on philosophical problems but who had practical genius that enabled him to build up one of our finest institutions. For a long period President of Lawrence College, he worked patiently and made one of the solidest collegiate foundations in our Methodism. A member of several General Conferences; an author of repute; a counselor who com-

manded great confidence; an educator recognized in the wider fields and a Trustee of the Carnegie Foundation for the Advancement of Teaching—he wrought himself into many enterprises, but chiefly into that Wisconsin College that shows its splendid work as Samuel Plantz's chief earthly monument. Other towers beckoned to him one day; and he quickly took his journey in their holy direction.

Mrs. D. B. Street, a member of the Board of Hospitals, Homes and Deaconess Work—a lovely, lovely lady who gave herself unstintingly to all the causes that are in the heart of Christ. A speaker of quiet charm, and an adviser with sure wisdom, she became prominent and beloved in the work of the Woman's Home Missionary Society. A promoter of harmonious action among the branches of Deaconess work, she helped to advance our connectional works of mercy and to build the hostelries for the sick and helpless over our wide domain. Entering into Heaven she needed to make no great readjustments simply because her heart had long been attuned to that love that made God's holy city like her native place.

Rolla Vernon Watt, a member of the World Service Commission; a princely gentleman, a dear, dear friend of many Methodist comrades; a Saul among his brethren because of the height of his body and of his soul. Long a member of the Book Committee and one of the most prominent laymen in all the world, he touched our greater work influentially. For all that he was for 25 years the Superintendent of the Sunday School of Central Church, San Francisco. Beginning his business career in connection with our Book Concern, he ended his life as one of the giant figures of the Insurance world. For over fifty years he stood in the midst of a city that does not easily understand a Puritan, and with an unfailing smile that puzzled the worldly he kept floating in the heights a white banner that never became acquainted with compromise. When this tall cedar fell, his going made lonely places against the sky for thousands who loved and trusted him fully—and even for many does a General Conference Hall seem lonely without his presence. Who can think of him as being elsewhere than in the Halls of Zion, the affectionate center of many friends who waited to greet him in the blest abode?

Charles Edgar Welch, a member of the Board of Foreign Missions; a man whose name became a household word in this land and many others, not only because he made a widely advertised product, but also because the grace of the redeeming Christ made him a citizen of the whole earth. He caused many acres near his home town to become fruitful with the vines and their luscious grapes; yet he himself was pre-eminently a servant in the vineyard of the Lord. He was a man well acquainted with

the altar of God, and at the holy place he could pray with seeking sinners, or plead for larger grace in the company of men who longed for divine power. The author of certain attractive automobile parables in which he made the modern vehicles the illustration of the higher life of progress, he prophesied shortly before his death that soon some earthly hill would be too steep for his lonely journeying; and that then a good Pilot would come and bring him Home. So came the Lord one day and found that his pilgrim was so near to Heaven that the remainder of the way was not long, nor the change of spiritual climate great.

Eugene Weiffenbach, a member of the Board of Education; a fine product of our German Methodism, a splendid instructor of youth, a consecrated minister of Christ, a chief factor in arranging the plan for the merging of the St. Louis German Conference with the surrounding English Conferences,—a man who wrought out all needful details in any program that promised glory for Christ and advance for the holy Kingdom. An expert in the use of two languages, he was best acquainted with the idiom of love wherein all men are born into God's Kingdom. Suddenly removed in mid-career from his teaching work, he was greeted in the City of God by the Methodists that had come up from two continents; and so he entered into the joys of their Lord and his own.

Frank Bartlett Willis, a member of the Board of Prohibition, Temperance and Public Morals, twice Governor of Ohio, and later elected United States Senator of his state. A man majestic in appearance, popular in approach, convincing in speech, the people heard him gladly. His great voice was lifted not merely for his own promotion, but for the moral causes that appealed to his Christian conscience. In a peculiar sense the intellectual and spiritual product of Methodism, he never betrayed its ideals, nor ceased to love its ways, nor failed to bear his witness to the saving grace found in its sanctuaries. A tribune of the people who could lift his word of prayer in the humblest meeting house of village or countryside. Smitten in the midst of a great campaign, while receiving in his home town and near his native place the plaudits of those who loved him most because they knew him best, Frank Willis heard the swift approach of the chariot that carried him to heights that are loftier than those of any earthly office and placed him amid honors more sure and more enduring than any that a nation can confer. To him, and to each of his colleagues in this list of faithful and efficient workers for our Lord, we can say with assurance—

“And doubtless unto thee is given
A life that bears immortal fruit
In such high offices as suit
The full-grown energies of Heaven.”

REPORTS OF EPISCOPAL AREAS

ATLANTA AREA

ERNEST G. RICHARDSON, RESIDENT BISHOP

The work of the Atlanta Area has made steady progress during the quadrennium. Very cordial relations have existed between the pastors and laymen of the Area and the Resident Bishop. No Bishop in the Church has been treated with greater kindness and consideration. To all ministers and laymen, I wish to extend my hearty thanks.

Evangelism is one of the dominant notes of our people. With scarcely an exception, revival meetings are held in every church every year. The report of these meetings always tells of converts. Some of these converts, because of predominating denominational sentiments in the community, unite with other churches. The exodus of our colored membership to the North, while much less than in the preceding quadrennium, still continues. The latest membership reports show a slight decrease of members for the quadrennium. For the reasons stated above, and for the further reason that the membership statistics are in many cases mere guesswork, this decrease does not at all adequately measure the evangelistic results during the quadrennium. Many have been won to allegiance to Christ and the Church that are not recorded in the statistics.

About one-half of the work of the Area is included in the State of Florida. Our work there during this quadrennium has had to contend against difficulties. The hurricane and the financial depression have halted our speed and progress of former years. Our people in Florida of both races are still full of devotion and enthusiasm. In view of the handicaps under which our work has been carried on in the last two years, the record of our progress in this State is very gratifying. With proper leadership, our Church is sure to be a strong Church in this State.

Most of our white work in Georgia is in the rural sections. On account of physical and financial conditions, the needs in most of these communities are very great. Our membership is as loyal a group as can be found anywhere. They have large capacities for the highest development and usefulness. But they are not now, nor are they likely to be for some time in the future, capable of self-support either of their churches or schools. Their economic conditions are such that they handle

little money. Without the missionary assistance that our Church has been giving, many of those to whom we minister would never have their capacities developed. To those who can observe the fruitage of our investment, there comes a joy in the service we are privileged to render.

The major portion of the work in the Atlanta Area is and will continue to be of a missionary nature. Five of the Conferences of the Area are colored Conferences. Our people of the Negro race have made remarkable advances since we have been working among them. Their development has been noteworthy even in the last eight years. The schools in this Area have reached a very much higher grade than they formerly occupied. A desire to give larger support to this educational task is also manifest. Generally speaking, our Negro membership is realizing increasingly its responsibility for self-support. Yet the day is far distant when they will be able adequately to care for themselves entirely. In many directions we will continue to have a missionary responsibility toward them.

The Area is under great obligation to several of the Benevolent Boards of the Church. The Board of Home Missions and Church Extension assists many of the churches with maintenance. This ekes out what in many cases is a pitifully small salary. We have also been under obligation to this Board for coming to our relief in a very fine way after the devastation of the storm of 1926. We are greatly obligated also to the Board of Education for its assistance in our educational institutions. Through their assistance the institutions of this Area have all been strengthened in this quadrennium. We now have very creditable schools. The Woman's Home Missionary Society has continued its very helpful mission in all of its homes, schools and hospitals. For the building projects that they have put through, and that they have promised for the immediate future, the Area is much indebted to this society. We have also been greatly helped by representatives of the Departments of Sunday Schools and Epworth League, and by the Board of Foreign Missions in their cultivation work. We also thank the Board of Temperance for placing a Secretary from this Area to further its work among our Negro constituency.

It has been my privilege to serve this Area for eight years. Whatever the future may have in store for me, I would like to leave this Pauline message with the Area: "Only let your manner of life be as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

REPORT OF THE BANGALORE AREA

FRANCIS W. WARNE, RESIDENT BISHOP

I left New York July 5, 1924, to return to India via the Pacific and to hold a Conference in each of the following countries: Japan, China, Korea and Burma, all on my return journey. This opportunity to visit and help in other countries I esteemed highly, and greatly enjoyed the distinctive experiences of each country and Conference. On my way to the Pacific I went via Toronto and visited my childhood home now in possession of a nephew, and preached in the church where I preached my first sermon, and visited the grave of my eldest sister, through whom I received my call to the ministry. Then I went West to Winnipeg over the Canadian Lakes and revisited the scene of three years of missionary work in a part of British North America which I had before coming to the United States and which then was a hundred miles ahead of the railways. This gave me a most unique and enjoyable experience in seeing the marvelous advances that have taken place.

I held the Japanese Mission Council at Karnizawa, one of Japan's beautiful summer resorts. The Mission Council convened August 22 and closed August 25. It was for missionaries only and thus entirely different from all my experience in Indian Conferences where there are often five or more Indian members to each missionary. One day Bishop Kogoro Uzaki visited the Council and gave an inspiring address, emphasizing Japan's appreciation of missionaries and urging their remaining long in Japan. He became enthusiastic over the sympathetic and statesmanlike attitude of Bishop Welch, particularly with reference to the American Exclusion Act which had so deeply wounded the heart of Japan. That which seemed to touch deeply the heart of the Bishop of Japan was the appeal of Bishop Welch to Japan to be patient with the United States, a young nation, until it should grow up and learn how to treat properly a great ancient Oriental people. He said, "Japan can never forget such a sympathetic understanding and appreciation of her wounded feelings."

I next, after a most interesting trip from Karnizawa, held in Peking for Bishop Grose, the North China Conference, which opened September 3. Tuesday, September 2, the missionaries met together and gave wonderful reports in English of thirty-seven departments of work, for the purpose, as they said, of saving time in the Conference, which it certainly did, but as it

seemed to me at a very great loss to the Chinese Conference members. It was to me an intensely interesting and inspiring session. At its close I started north via Mukden for Seoul, but on arrival at Shanhai Kwan (meaning the great wall between the sea and the mountains) the train was stopped as war was raging north, and as the railway authorities feared losing their train if they went farther north, I was taken back to Tientsin.

Dr. Keeler has a hospital in Shanhai Kwan, and a peculiar incident occurred. The good doctor photographed me at sunrise on a high bridge over the railroad with the great wall of China and her mountains as a background. Over two years afterward I received a copy of the photo from Dr. Keeler with the story that soon after the photo was taken his hospital was filled with wounded soldiers, his camera stolen, and was not rescued until two years later when my photo, a copy of which was enclosed, came out in perfect order.

This return to Tientsin necessitated crossing from Cheefu to Diren in a 400-ton old Japanese boat without any provision for passengers and whose engine broke down three times in crossing. I was without food, and these breaks extended many hours the time occupied in crossing. I was given a little dining room in which to sleep. It reminded me of a story told by Bishop McCabe in his famous lecture on "The Bright Side of Libby Prison," in which he told that the prisoners for their entertainment organized a "Lyceum," and added, "You could see um, see um"; so as not to feel "um" I tried to ride and sleep on a little table a foot too short at both ends.

All this made me miss three trains and I was late, but Bishop Boaz, of the Church South, opened and presided at the Conference. This, I think, is the only case in history where the Bishop of the Church South has presided at a Conference of our Church. I greatly enjoyed the warm-hearted people of Korea. They temperamentally and in spiritual capacity seemed more like our Indian people than those of the other Eastern Conferences I visited. I thought it was a great Conference.

This closed my official work, but arrangements were made for my return to Japan and there I held two retreats with leaders of the Japanese Church on the eve of a national evangelistic campaign. In both Kobe and Tokyo we had meetings of marvelous spiritual power. I felt as though these alone were worth the whole trip. I arrived in Japan August 11 and left for India October 6.

My visit to these Eastern lands profoundly impressed me with the idea that the missionaries and the Christian leaders in each country with equal devotion and consecration, are honestly feeling their way for the best methods of advancing the Kingdom in their respective countries. Exactly the same methods are no

more suited to each country than North China's cold weather costume is suited to India's heat, nor India's hot weather costume suited to China's cold winters.

I had on my way to India the joy of revisiting the Philippine Islands. This was enhanced by the fact that I had had episcopal supervision of our work there from 1900 to 1904, that was before Bishop Oldham's election, and therefore had part in all the beginnings. I held the first evangelistic services and witnessed some wonderful conversions. I administered the first baptisms, received the first converts into our Church, organized the first Sunday Schools, ordained our first workers, dedicated our first church and so on and on. Imagine my joy at witnessing the present amazing developments.

I was disappointed on my arrival in Singapore at missing by one day a steamer for Rangoon and had to wait for a week. But I had compensations in reminiscences. I visited Singapore first in 1890, when our work was yet small, and have been coming here off and on ever since and have been permitted to understand and co-operate in the marvelous growth of our work in this great island world. Bishop Thoburn, being ill as he started on his journey to the General Conference of 1900, I was appointed from India as his traveling companion on his home journey, but as he was ill I held for him the Singapore Conference before I was elected to the missionary episcopacy. Early in the quadrennium 1900-1904, Bishop Parker died, and throughout most of the quadrennium Bishop Thoburn was home ill. I therefore held the Singapore Conference during that quadrennium. It was from here in 1901 I went to Borneo with the first Chinese emigrants and founded our work in that Great Island Empire, the outcome of which is one of the wonders of modern missions.

In Rangoon, Burma, I held the twenty-fifth session of the Conference. I had presided at the organization twenty-five years before and had between these Conferences visited Burma and held Conferences several times. At the organization twenty-five years before we had but two missionaries and a very small work. It is interesting to re-read the minutes of that organizing session and see how one missionary moved and the other seconded all the motions made in a whole session. I will let the reader imagine the joy I have had in seeing our work in Burma grow from those small beginnings to its present amazing development. That is but one of the many compensations of the life of a missionary. The work of the Conference was the usual routine with much encouragement.

I then proceeded to my new home in Bangalore. When the Episcopal Committee expressed at Springfield their opinion that a Bishop should remain only eight years in the same Area, I had been in the Lucknow Area twenty-four. I left New York July 5

and arrived in Bangalore December 3; that is, I was just two days less than five months on the trip and held on the way the Conferences aforementioned.

In India, at the end of 1924, I held my own Indian Conference and the Gujarat Conference for Bishop Badley, he being held at home with other Bishops with the hope of arresting the falling income of World Service. Early in 1925 I held Sironcha District Conference and had to ride twenty-five hours in an ox cart to get from Sironcha to other means of travel. Next I went to Tuticorin and traveled over a large district. When the rivers were low, we would wade the streams, dry ourselves on the opposite bank, and go on. Thus I went on with all sorts of work until June, 1925, when from weakness I went into the doctor's hands, for a term in the hospital, and was up and down for six months. I attended my District Conferences and was the speaker at one interdenominational convention. All this time I was too weak to stand and delivered all my sermons, addresses and lectures sitting. Thus I continued until my last Conference for 1925. I presided sitting, preached Sunday morning sitting, but in the afternoon at the ordination service when I rose to ordain the class my head reeled from weakness, the elders caught me, carried me along, and thus I ordained the class. It was the memorable session at which the old South India Conference was divided. That closed my last Conference for that year, and I thought it was time to stop trying to travel and preach, so I laid up to give weary nature a chance to rest. I recuperated and gained sufficient health to have medical permission to be brought home. I came to Clifton Springs and remained there four months and regained my health.

I was out of India with my illness fifteen months to a day. Eight of these months were given to travel and hospital and for seven months, while at home recuperating, I did strenuous deputations work visiting thirteen Annual Conferences, speaking sometimes two and three times a day, and through all this my trouble did not return, so I felt encouraged to return to India (though against the judgment of my medical advisers) to carry on my work for about nine months and to close up my official life service.

I wish to thankfully acknowledge the loving, loyal and efficient way my Indian colleagues carried on my work during my enforced absence. It is my judgment that during this quadrennium, through the help of my colleagues, no interest of my Area has suffered.

I have had nine busy months in India, after my return, and have held my District and Annual Conferences, and found the outlook everywhere exceedingly hopeful. At the last General Conference this Area had only "South India and Burma Mission

Conferences." Now it contains "Hyderabad, South India and Burma Annual Conferences."

I had purposed retiring in India, but since my illness all my physicians advise against so doing, and I am therefore obeying medical advice, and sorrowfully saying farewell to India's lovable people and this wonderful land of my adoption. I cannot close this, my last report, without expressing my thanks to God, who, as I believe, in answer to the many prayers of his people in India and elsewhere, restored me to health, and has permitted me to round out my years of official service in my beloved India and among her affectionate and lovable people.

REPORT OF THE BOMBAY AREA

BRENTON THOBURN BADLEY, RESIDENT BISHOP

FIFTEEN OHIO'S AND 87 MILLION PEOPLE

Fifteen States the size of Ohio can be fitted into the territory of the Bombay Area, while the population of the Area is nearly fourteen times that of Ohio, or eighty-seven millions. This means that the Bombay Area contains as many people as all the United States, omitting only New York, Pennsylvania and Illinois.

Perhaps the best idea of the Area can be given through its cities, of which it has an imposing list. The Area and Episcopal headquarters are at Bombay, the "gateway" of India, the second city of the British Empire, its population, including the suburbs, having reached a total of two and a half millions. If a map of the Area be imposed on a map of the United States, with Bombay resting on Kansas City, the following facts appear: Karachi, the third port in size in Southern Asia, would be represented by Bismarck, N. D.; Quetta, the metropolis of Baluchistan, would be situated 100 miles beyond Winnipeg, in Manitoba; Hyderabad, the great inland city of Sindh, would fall on Minneapolis; Sukkur, the headquarters of the greatest irrigation scheme now under way in the world, would be near Fargo, N. D.; Lahore, the famous capital of the province of the Punjab, Kipling's city and the scene of "Kim's" doings, would lie beyond Duluth, 300 miles in Ontario; Ajmer, the sacred center of Rajputana for both Hindus and Mohammedans, would be found nearly 100 miles northwest of Milwaukee; Bikaner, the renowned capital of the Maharajah, who bears its proud name, would rest on the northern border of Minnesota, about where Manitoba and Ontario meet; Baroda, the beautiful capital of the great "Native State" of the Maharajah Gaekwar, the seat of the 1912 and 1928 General Conferences of Southern Asia, would be somewhat beyond Omaha; Nagpur, the live-wire capital of the Central Provinces, would fall exactly on Indianapolis; Basim, our great center in Berar, would come just where St. Louis lies, and Poona, the "Queen City of the Deccan," the most radical political center of India, would be near Jefferson City.

ASIA'S CHIEF AIR-PORT

It is fortunate for the Resident Bishop that all this vast region is well served by railroads, India having, outside the United States, the largest railroad mileage of the world. Fast

express and mail trains connect all these widely separated cities, while good motor roads cover most of these regions. Airplane service is being developed, Karachi being the chief air-port of India. All transcontinental air routes, existing or projected, pass through this great seaport of the province of Sindh. An air service between India and Egypt is in operation, and it will be only a few months until through service with Europe and Australia may be expected. Meanwhile, preliminary ground organizations are being carried out in India itself by the Director of Civil Aviation, and the time is near when the various great centers of India will be bound together with an efficient airplane service. This may not reduce the expense of covering this great region by the Bishop in his wide travels, but it will certainly greatly reduce the time that is now occupied.

An interesting feature of much of the Bombay Area is the great irrigation system that makes it the great wheat-growing section of India. India's mileage in canals is the greatest of any land in the world, and by far the greater portion of these irrigation lands is found within the bounds of this Area. The Punjab alone contains over 30,000 miles of canals. Nor is the government resting content with the success achieved in past years; the greatest irrigation projects being undertaken in the world are now under way in India. The "Sukkur Barrage Scheme" will transform the upper Sindh Valley from desert into a great wheat producing region, making the waters of the great Indus River, at its most strategic point, available through a series of seven canals that radiate from the town of Sukkur. This will bring under cultivation eight million acres of land now desert. The produce will pour into Karachi, a seaport 200 miles nearer to Europe than any other in India. This fact, added to what has already been indicated as to Karachi being the air center of India, where converge all the air lines between Africa, Europe and Asia, should be taken in conjunction with one other, namely, that new railroad lines are being projected between Karachi and the capital of India, Delhi, 700 miles distant as the crow flies. This will traverse new regions and bring to Karachi a vastly increased trade, a port that already has nearly three times as large import and export returns as Madras. It is no wonder that Methodism is seeking most earnestly to strengthen its present meager work in the great metropolis of Sindh. Bearing these facts in mind, open a map of the eastern hemisphere and see the situation of Karachi as regards Arabia, Persia, Mesopotamia, Baluchistan, Afghanistan, Egypt and northeastern Africa, noting that all these are lands whose days of modern development are immediately ahead, and the thought is bound to come that Karachi in fifty to one hundred years hence will be probably the greatest trade center of Asia. Why should it not also be one of the greatest centers of spiritual

light and power? Have we vision enough to see so far, and statesmanship to look ahead more than a decade or two?

A large part of the work of our Church in the Bombay Area is of a pioneering type. In Baluchistan we are knocking at the southern door of Afghanistan. When the King of Afghanistan came to India last month on his way to Europe, he touched India at Chaman and passed within a block of our Church and dispensary building whence Christian influences find their way to Afghanistan daily through the hundreds of merchants and traders who come and go. His Majesty then went over a double-track railroad bed to Quetta, where we have District headquarters for Baluchistan, with an English-speaking Church, an Urdu-speaking work, an institute that carries on fruit-growing and gardening, and a dispensary where the missionary, single-handed, attends to 1,000 patients in a month—all Mohammedans, all friendly, and many of them urging visits to their homes.

METHODIST BANKS IN PUNJAB VILLAGES

In the Punjab, Methodism has 55,000 Christians on its membership rolls, having pioneered one of the greatest mass movements of this land during the past twenty years. An Annual Conference could easily be created in this field, and doubtless will within another quadrennium. Here vocational education is being pushed and our Christians are being followed into the new regions opened up by the growing irrigation schemes. If we can solve the village problem in the Punjab, socially, educationally and spiritually, we shall have the strongest Christian work in India. The province contains India's most virile people, and already they are contributing more for self-support *per capita* than any other part of this field. An Indian District Superintendent of the Punjab has the distinction of having established twenty-two Methodist agricultural banks in his District. These banks have changed the psychology of our people and are already the nerve centers of a new life and a growing evangelism. As many more of these banks could be established in other parts of this District, and hundreds of them in the various Districts of the Conference, had we the means in men and money to develop this most hopeful feature of our work to the extent that we desire. This method of helping to solve the problems of our rural Christian communities will doubtless be followed by other Conferences and Areas of this Southern Asia field.

In another respect the Bombay Area is destined to become an experiment ground for our work in India, namely, as to special efforts in behalf of the Mohammedan population. There are about seventy millions of Moslems in India, of whom more than a third are found within the bounds of this Area. One

of our Annual Conferences, the Indus River, contains one-fourth of all the Mohammedans in India, and in the province of the Punjab, 55 per cent of the population belongs to Islam. Lahore, the capital, is the strongest Moslem center in India, and plans are under way for our Church to unite with three others, two British and one American Society, in establishing an inter-denominational center for work among the Mohammedans. Methodism must be represented in this great new venture by one of its ablest and most experienced missionaries, for that projected center for training, literary effort, research and personal work will doubtless take on significance for Moslem work throughout India. It is strange that India, the land that contains the greatest Moslem population of the world, should so long have been without some great central Christian institution devoted exclusively to the work and problems connected with the evangelization of the millions of Mohammedans, accessible and prepared as in no other land where Christianity faces Islam. May our Church, having been given the vision of this supreme new opportunity, not fail of carrying its share of this great task.

OUR "ENGLISH" CHURCHES AND THE BISHOPS

The Bombay Area has always been strong in regard to English-speaking churches, there being eight such churches in the Area, with four congregations in addition which have no buildings of their own. It is worthy of note that all eight of these churches raise enough to cover the salaries of their Pastors. In two instances during recent years Pastors of the English churches carried also the work of the District Superintendents. Most of these churches got their start in the early '70's when William Taylor did his memorable work of evangelism in and around Bombay and other great cities of India. In every case the English churches became the centers around which grew up the vernacular work, and this intimate relationship has been retained, more or less, through the years. The immediate future bids fair to see the ties between the English-speaking and vernacular work strengthened, with a growing co-operation between these two great branches of our work. All through the years, the English churches have afforded many of our missionaries a rare training ground for wider missionary service in India. It is highly significant to note the connection that the Bishops of our Church in India have had with English churches: Bishop Thoburn, Pastor in Lucknow and Calcutta; Bishop J. E. Robinson, Pastor in Rangoon, Hyderabad, Calcutta, and elsewhere; Bishop Oldham, member and, subsequently, local preacher; Bishop Warne, Pastor for twelve consecutive years at Calcutta; Bishop J. W. Robinson, Pastor for eight consecutive years at Lucknow; Bishop Fisher, Pastor for

his entire first term at Agra; Bishop Badley, member from boyhood, and acting Pastor at Lucknow and Naini Tal. In addition, such successful missionaries as Bishop H. C. Stuntz, Bishop Titus Lowe, Dr. Rockwell Clancy, W. H. Stephens, Dr. P. M. Buck, J. H. Messmore, Frederick Wood, Dr. Mott Keislar, Dr. P. S. Hyde, Dr. E. Stanley Jones, and Dr. J. W. Pickett have all served as Pastors of English churches in this field. Many others could be named.

In addition, these churches have made church homes for our missionaries and their children, furnishing opportunities for prayer and spiritual contacts in groups all over India, and establishing Sunday Schools for the children of missionaries, without which the spiritual shepherding of these children would have been impossible. Further, they have afforded spiritual fellowship and the benefits of the sacraments of the Church to scattered members of the Free Churches, both of Britain and America, serving thus as a cementing factor that cannot be over-estimated in its value for the cause of spiritual unity in India and consequent co-operation in many phases of the Christian undertaking. It must be remembered also that they have established Boarding Schools for the boys and girls of the domiciled community, thus affording education and Christian culture to thousands of children otherwise unprovided for, and making it possible for missionary families to educate their boys and girls in India for entrance into college, and give them the influence of a Christian home, the alternative being to send them to America at an early age for their education. No factor has played a larger part in securing the return to India of the large number of second generation missionaries found in our Church in India. In addition, to mention only one more point showing their importance, they have made possible contacts with English-speaking Indians, both Hindu and Moslem, to which can be traced the conversion of many of the educated classes of Indians among whom our Church is to-day doing such a notable work in presenting the Gospel, the gatherings being almost exclusively addressed in English. No wonder the Bombay Area believes in "English" work!

HEALING IN THE DESERT

The Bombay Area contains not only the Punjab, Sindh and Baluchistan, to which reference has already been made, but a great portion of the romantic land of Rajputana, rich in legend and history, with a stalwart, large-hearted people, and a task to challenge the bravest and best. In the midst of its sandy stretches and rugged hills, our Church has its only institutions for tubercular patients in India. Names almost unknown, even in India, a decade ago, *Madar* and *Tilaunia*, now stand for a great work of healing, given efficiently and gladly by American

men and women, who have for the sake of Christ's Kingdom, gone into the desert to live lonely lives of sacrifice while they care for India's suffering ones. So the desert is beginning to blossom like the rose, and the fame of our Sanatorium for Men at Madar and for women at Tilaunia, is spreading over India, attracting in ever-increasing numbers such as in days gone by used to suffer in silence in their poor homes, and die ignorant even of the causes that cut short their lives. Thank God for such beacon lights as *Madar* and *Tilaunia* on India's dark shore!

MAHATMA GANDHI'S PROVINCE

The Province of Gujarat, which lies at the heart of the Bombay Area, has been one of Methodism's most fruitful and successful fields in India. The first District Conference of our Church was organized there only so recently as 1895, yet our Christian community now numbers 40,000, while the work is divided into six Districts, comprising an Annual Conference. Self-support work has been rapidly developed, the *per capita* giving of our people being very little short of the best record in India. The far-famed hospital at Nadiad, representing the genius and devotion of Dr. Alexander Corpron, shares with the hospital at Miraj a reputation that has brought national recognition. Gujarat, being the home of Mahatma Gandhi, has experienced a decided impetus toward political advancement and all reform movements. No more remarkable work has been accomplished in a single generation by our Church in India than in that fair field of achievement and promise, Gujarat.

SPEAKING IN TONGUES

The rest of the Bombay Area is composed of Maharashtra—the Marathi-speaking portion of the Bombay Presidency. This includes not only the regions contiguous to Bombay, but extends eastward in the shape of a great wedge more than 500 miles, taking in the southern part of the Central Provinces and the northern strip of the Nizam's Dominions. Maharashtra has furnished India with much of its most virile leadership, socially, politically and spiritually, in modern days, and holds great things for any church that can solve its problems and utilize its greatness in character and resources.

In regard to all the work in India, one must remember always the complexities and difficulties caused by the existence of numerous languages. In the Bombay Area, for example, the following nine distinct languages are used: Urdu, Punjabi, Sindhi, Pushtu, Gujarati, Marathi, Kanarese, Telugu and, of course, English. But in all these tongues, even as at Pentecost in the still longer list, Christians are telling of "the wonderful works of God."

In 1855, a British engineer, studying the great desert kingdom of Bikaner, made a proposal to take the waters of the Sutlej River from the Punjab into that distant State. A few months ago, seventy-two years later, that dream was realized, when the Viceroy of India declared open the canal project that is to irrigate about 350,000 acres of land in the northern part of the State, bringing help and hope to thousands who, through the years, have held on in the desert. In 1856, William Butler, representing the Methodist Episcopal Church, started the great enterprise of bringing the life-giving spiritual streams to thirsty, dying souls in India. Seventy-two years later, there are nearly half a million souls in our Church in India, from Karachi to Rangoon and from Lahore to Madras, who are drinking, even along the desert ways of life, from that stream which banishes thirst and becomes, within the life of each one that drinks, a fountain of living waters.

Blessed is the man who may share with God in such a work!

REPORT OF THE BOSTON AREA

WILLIAM F. ANDERSON, RESIDENT BISHOP

True to the spirit of the fathers from the days of Jesse Lee even until now, New England Methodism during the past quadrennium has been sowing the seed of the Kingdom beside many waters. Four major forms of service cover the chief activities of our people—a local normal Church program proceeding by continuous evangelistic and educational methods, missionary cultivation, education and the ministry of healing. The progress of our Zion has been in no sense spectacular, but steady and encouraging. Our membership in all these conferences, including both forms, totals 158,668, which is an increase over the total reported at the end of the last quadrennium of 24,409. Deducting from this number the non-resident and inactive members, we have a net gain in active full members during the quadrennium of 6,247.

It has been a notable quadrennium in the building of fine Churches—College Avenue, Somerville; Newtonville; Wesley Church, Worcester; Union Church, Fall River; Winchester, and First Church, South Manchester, Conn., have erected structures which would grace the finest avenues of the greatest cities in the land. The new structure at Trinity, Springfield, is nearing completion and will also be in the class of the finest Churches in Methodism. Other notable achievements have been at Rumford, Maine; Atlantic, Mass., and Glendale, Everett, Mass.

The subject of in-town Boston Methodism is receiving the most careful study by all our leaders, both lay and ministerial, and it is expected that in the near future a constructive plan of united action will be in operation.

Early in the fall of 1925 the city authorities notified us that the People's Temple, long a center of Methodist activities in Boston, had become unsafe and that it must either be repaired or abandoned. About the same time the historic Church, made famous by the ministry of Dr. Edward Everett Hale, at the corner of Newbury and Exeter Streets, Boston, only one square from the College of Liberal Arts of Boston University, came into the market. We purchased the building and are carrying on there with encouraging results.

Careful consideration is being given to the question as to whether the Wesleyan Association may not find a way to participate more actively in the general aggressive program of the Church. "The total resources at work upon the total task"—this is the ideal in Boston. Zion's Herald continues its splendid ministry to all the interests of the Area. It never enjoyed a more virile leadership than now.

Along with these activities the Boston Missionary and Church Extension Society is engaged in a work of the largest significance

on behalf of the Norwegian-Danish, Swedish, Negroes, Lithuanians, Italians, Portuguese, Russians, Syrians and Chinese.

We have shared with other Areas the sorrow of a decreased giving for World Service. Districts and Conferences have fallen from a former high degree of giving, but three of the Conferences more recently have begun to increase slightly. Let it not be thought, however, that our people are not giving. They are, and that very generously. During the four years there has been paid for World Service \$1,526,165, plus special gifts aggregating \$64,638. The total disciplinary collections aggregate \$2,068,918, an average of nearly \$15 per member for the quadrennium. The amount given for pastoral support in the four years is \$5,123,613. When the proposed readjustment to the new missionary situation takes place, our people who are deeply interested may be depended upon to do their part loyally and intelligently.

Early in the quadrennium Dr. Lemuel H. Murlin resigned from the presidency of Boston University to accept election to the presidency of DePauw, his Alma Mater. By unanimous vote of the Trustees the Resident Bishop was requested to assume the responsibility of the acting presidency of the university. His duties in this capacity began January 1, 1925, and continued until February 1, 1926. It was a heavy load in addition to the responsibilities of Area administration. On February 1, 1926, Dr. Daniel L. Marsh, by unanimous election of the Board of Trustees, assumed the responsibilities of the presidency of the university. Already there is throughout New England a general expectation that the administration of Dr. Marsh will register a new era of advance for Boston University. He quickly won the confidence of the entire constituency and the work goes forward with gratifying progress. The student body for the first semester of this academic year numbers 13,306, and the total gross assets of the university amount to \$8,497,140.49. In June, 1926, a campaign for Boston University was completed, resulting in the raising of subscriptions totaling \$600,000 for the purpose of meeting a proposal made by the General Education Board. These monies are to be paid in by July 1, 1928.

During the quadrennium Dr. James A. Beebe, long the able dean of the School of Theology, was elected to the presidency of Allegheny College. His place was filled by the election of Professor Albert C. Knudson, who is going forward with the work as dean with fine acceptability and success. One stands in admiration and wonderment at the contribution of this School of the Prophets to the leadership of the Christian forces of the world.

It is gratifying to note that the two presidents emeriti of the university, Warren and Huntington, survive and continue to take an active interest in everything pertaining to the welfare of the institution.

New England Methodism, unlike some other parts of the country, has jealously cared for its secondary schools during all these years, and in that has shown great wisdom. The Maine Conference has two preparatory schools, one at Bucksport and one at Kents Hill; New England Conference is still proud of the historic Wilbraham Academy. New England Southern Conference maintains an excellent school at East Greenwich, R. I. New Hampshire Conference rejoices in the steady progress which is being attained at Tilton year after year, and Montpelier Seminary worthily represents the Methodism of the Green Mountain State. All these institutions are prosperous and represent the most approved standards in secondary education. The great need of all of them is for larger endowment.

The institutional work of the Methodism of New England is attracting wide attention. The New England Deaconess Association is notable for its many-sided ministry. When its charter was granted by the Legislature of Massachusetts, the corporation was permitted to assume the care of properties totaling \$2,000,000. The gross assets now total almost \$2,500,000. At the last annual meeting of the Board it was voted to ask the Legislature to amend the charter so that the association might become sponsor for properties amounting to \$5,000,000. The Boston Hospital at Deaconess Road, the Palmer Memorial Hospital, for cancer and other incurable cases; the Wilbur Health Home for Children at Natick, Mass.; the Home for Aged Women at Concord, Mass., represent the manifold activities of this splendid organization. Philanthropic people of other denominations and of no Church affiliations are showing a gratifying interest in making large gifts. The association has also assumed the responsibilities for the conduct of Attleboro Springs Sanitarium under contract with the Board of Foreign Missions and the outlook for the future is bright.

For nearly forty years the Woman's Home Missionary Society has been worthily represented in the Area in two outstanding institutions, the Boston Immigrant Home in East Boston and the Medical Mission on historic Copps Hill.

The Maine and New England Conferences are engaged in vigorous campaigns for the Pension Relief Fund with good promise of complete success.

Late in November, 1927, our work in Vermont, centering about Montpelier, suffered the misfortune of a disastrous flood. Many of our people were involved in serious loss and some of our Churches were badly damaged. An appeal was sent out promptly through the columns of *Zion's Herald*, which resulted in the gathering of more than \$30,000 which has been expended under the wise direction of a judicious committee of ministers and laymen. The spirit of real brotherhood permeates our membership. We face the future with courage and hope.

REPORT OF THE BUENOS AIRES-ARGENTINE AREA

WILLIAM F. OLDHAM, RESIDENT BISHOP

I write the last official report of my Episcopal administration with regret and relief. The regret is natural, the relief welcome, because of a growing suspicion in one's own mind of failing energies and aptness for initiative. This mere suspicion in one's own mind may be a grounded belief in the minds of the younger onlookers, and the General Conference has done a kind and useful thing in fixing the age limit, though it might be put at an earlier date with profit.

Before leaving this foreword, let me thank the Church for her unbounded kindness, beyond what we have earned or deserved. To be given the opportunity of founding the mission in Malaysia, then to be returned later as Bishop, to administer this and other missions, and still later to be entrusted with the continuous supervision of one of the greatest fields in the world, surely all this calls for infinite gratitude, and our hearts warm on every remembrance of these unmerited tokens of goodwill and confidence.

The last twelve years have been happily spent in South America. This quadrennium, by edict of the physicians, I was precluded from visiting Peru and Bolivia, which Republics were transferred, with the consent of the Bishops, into the capable hands of Bishop George A. Miller. This has proved very satisfactory. These South Americans are like ourselves, in their ready appraisal of administrative capacity, mingled with human understanding and sympathy. There does not prevail among them any great prejudice against foreign Bishops, as such, but there is little enthusiasm for men who have no knowledge of their language, or appreciation of their ways.

The field itself is among the most valuable. Every needy land with human beings in it is made our care by Divine command. Some fields, because of our international relations and their potential weight in the world's future, call for more adequate consideration. When populations and opportunities are weighed, South America bulks large. To quote Mr. Roosevelt, "The present century is the century of South America." The thrill of life is felt in all these young Republics, and theirs are the growing pains of coming international greatness. Their spirit is decidedly "American," and though the utmost effort is being made by the Latin lands of Europe to win South America back to racial traditions and loyalties, the young lands hear the

call of the future rather than heed the call of the past. It is for us Evangelicals to help add to this certainty of an enlarging future, the moral and spiritual elements which will make the enlargements both stable and profitable to others. In other words it is for us to do for South America what we are trying to do for the Northern Continent, set forth a saving Gospel of religion that shall convince the intellect, strengthen the will, intone the conscience, make vivid the presence of God, and control the daily life.

To do this, religion must be something more than an inherited creed, or the assertions of priestly authority. It must combine "sweet reasonableness" with the sanctity that compels spiritual acceptance. The Latin American has a very deep respect for true piety, wherever it may appear, and with them there is no argument like a holy life. Oh, that we Methodists were better fitted to meet this need! And yet, in measure, the Methodists do furnish this very thing, and here is their winning note. What I would have the whole of the South American Church do, is, to seek holiness, not only in word, but in deed. Not declamation against the errors and decadence of Rome, but a deeper earnestness in the evangelicals themselves is what the situation calls for.

Take a look at the map of the Western Hemisphere, and see how this double continent is secluded from the rest of the world. Remember how the entire domain is held by twenty-one republics, and Canada a virtual republic. All of them young peoples, with room for expansion and growth. A spirit of useful initiative is in them all, and the "strenuous life" makes its appeal. What lands and peoples are these? Why may not ministering to such as these evoke the highest enthusiasm and keenest effort? The enterprise is difficult, but altogether possible. Large attention to education, particularly the education of our own ministers; larger help for suitable church buildings, and above all, a more driving evangelism, crowned with holy living, and the gains will be more than commensurate with the effort put forth. That every step of evangelical advance is a help to international goodwill, adds value to the advance. And goodwill is greatly to be desired for the sake of all parties, on both continents. Pan-Americanism, that dream of internationalists, can come only through community of thought and ideals, and a single Christian school, planted by Christian northerners in Southern republics, is a finer and more effective gesture of goodwill, and a better agency for mutual understanding, than many a more spectacular appeal.

Our effort has been, in the main, to persuade men of the higher classes that the choice is not between education and religion, but that there is a possible alternative. In Mr. Wesley's words—vital piety and knowledge—"what God hath joined together let no man put asunder."

To the humbler classes we have tried to carry the simple message of deliverance from sin and evil habits, and to stir lethargy, and provoke a spirit of Divine discontent with anything less than progress and advance in economic and social, as well as in spiritual life, and particularly the value and aid of education is this thrust upward. Toward these two chief ends are bent the energies of summer schools and churches, our convocations, institutes, our literature and all our Methodist machinery, and they are meeting with a good measure of success.

Three or four outstanding matters present themselves:

1. The Latin American Christian Congress met in Montevideo in March, 1925, and was a most profitable gathering to the evangelicals of these Southern Republics, and their friends. From this Congress are coming valuable "follow up" plans which promise the greatest good. Among these are:

2. The Educational Advance Movement, which is bringing new tides of hope already partially fulfilled, of a new day for the college in Santiago, Chile, and for the American College (Ward School) in Buenos Aires. Both these schools hope before long to move into worthy buildings, in splendid locations.

3. The Board of Education, through its Secretary, Dr. Wade Crawford Barclay, and its representative on this field, is carrying out plans for training, by means of literature and institutes, which promise the largest results.

4. The Social Gospel appears on the horizon, and attempts to work out the Christian social order are being made, so far as a small group can do so, in redemptive ways, in the Cerro Montevideo, the Boca Mission in Buenos Aires, the Gleason Mission in Rosario, or in more widely economic ways, in the Orphanage at Mercedes and on the farm at Angol, Chile, and in the teachings of the schools and pulpits.

The spirit of aggressive evangelism has been promoted during the quadrennium, and much help has come from the visits of fervent and carefully chosen workers from the United States.

The close of this administration leaves Methodism fairly compact, alert, progressive; a Methodism increasingly attentive to the duty of self-support, and yet more eager to learn how to extend its borders, than to grow eloquent over entire self-direction. The ideal that has seized the thinking man's aspiration is that of an ultimate Methodist Church which shall be one of God's greatest evangelists throughout the world, and in which, and of which, the Latin American section shall be a self-directing division, completely expressing the idiosyncrasies of the Latin American people, and yet be an integral part of the broader Methodism.

For the beautiful companionship of the quadrennium and for whatever little part I may have had in bringing Methodism to

where it now stands in the various Republics I give thanks to God and to all co-operating friends. Into the hands of my successors I solemnly entrust this great charge. God enable them to lead on to a future immeasurably greater than any past. Amen and Amen.

REPORT OF THE BUFFALO AREA

A. W. LEONARD, RESIDENT BISHOP

It was my privilege and honor to be assigned as the Resident Bishop of the Buffalo Area by the General Conference of 1924. Upon the adjournment of the General Conference I returned at once to San Francisco to make necessary preparations for moving my household goods and my family to Buffalo, where we arrived on Thursday, July 7, and immediately occupied the Episcopal Residence at 202 Morris Avenue.

In an effort to acquaint myself with the Area, I met, within thirty days after my arrival in Buffalo, the cabinets of the four Conferences which constitute the Area. In this connection it was possible for me to visit and inspect the work of our Church quite generally, and everywhere I was received most cordially and found, to my great delight, that Bishop William Burt, who preceded me in the administration of the Area, had a deep and permanent place in the love and esteem of the people. The twelve years he spent in the Buffalo Area were epoch-making years and his statesmanlike plans and activities have been recognized and appreciated by all Christian bodies within this section of the Empire State.

I was assigned to the presidency of the Genesee and Central New York Conferences in the fall of 1924, and to the Troy and Northern New York Conferences in the spring of 1925. I again presided over these Conferences in 1927. Twice, therefore, during the quadrennium now closing I presided over the Buffalo Area Conferences. In addition to this, the Board of Bishops, during the past four years, assigned me to the presidency of the following Conferences: Southern Illinois, Northwest Indiana, Newark, Puget Sound, Oregon, Columbia River, Alabama and Blue Ridge-Atlantic.

THE AREA COUNCIL

The first Area Council for the present quadrennium was held in the University Church, Syracuse, New York, September 16 to 18, 1924. This Council was organized on the same general plan as that employed in California while I was the Resident Bishop of the San Francisco Area. It was a delegated body composed of an equal number of ministers and laymen, each District choosing its own representatives under the leadership of the District Superintendent. The delegates numbered between three and four hundred. A carefully prepared program, including addresses by well-known leaders in various

lines of Christian activity, was carried out. The addresses were delivered in the morning and evening sessions and the afternoons were given over chiefly to discussion groups, where the general Church and local Area problems were given careful consideration. The reports from the groups, together with their recommendations, were reported back to the body of the Council, and when approved by the Council, formed a part of the Area program. The recommendations of the Area Council were then submitted to the Annual Conferences for their approval and became the "Area Program" for the ensuing two years. The program was printed in booklet form and a copy of the same was mailed to each Pastor and each official board member of every Church in the Area.

The Area Council is held but twice during the quadrennium, the second Council being held in our First Church, Syracuse, N. Y., October 26-28, 1926. At this Council the Area Program, as adopted in 1924, was modified or changed only insofar as it could be made more constructive and efficient.

In the report of the Findings Committee, which was adopted unanimously by the Council, appears the following statement:

The Area Council has proved already of such value and helpfulness in practical suggestion and inspiration in the work of the churches of the entire Area, as to make it indispensable to the best working out of the plan of the Kingdom. It has brought us together in helpful fellowship. It has made possible and is developing a most desirable Area consciousness.

We therefore recommend its continuance and request our Bishop to arrange for an Area Council every two years.

The Area Council also passed the following resolution:

Resolved, That the present plan of Episcopal visitation is not promotive of the best interests of any Area. A Bishop is not allowed to preside in the Conferences of his own Area often enough during the quadrennium to get acquainted with all its problems and to administer its affairs with the greatest efficiency. Therefore, we recommend to the Conference that they memorialize the General Conference that arrangements be so made that a Resident Bishop shall preside at the sessions of the Annual Conferences of his Area at least three years out of four.

In accordance with the Area Program, Episcopal Area Headquarters were located in the Genesee Building, Buffalo, which have made possible a form of administration thoroughly modern and heartily commended by both laymen and ministers.

The debt on the Episcopal Residence at the beginning of the quadrennium was \$27,000. Under the Area plan this indebtedness was assumed by the four Conferences of the Area on the following basis: Genesee, \$15,000; Central New York and Troy Conferences, \$4,250 each, and the Northern New York Conference, \$3,500.

Total indebtedness up to and including April 1st, 1928, was

\$11,000. This amount should be fully met during the first and second years of the next quadrennium.

If the said property ceases to be used as an Episcopal Residence and is sold, each of the four Annual Conferences of the Area, namely, the Genesee, Central New York, Troy and Northern New York, and the City Missionary and Church Extension Society of Buffalo shall share in the proceeds of the sale in proportion to its investment on the basis of the value of the property as stated in 1924, which was \$50,000.

It is also understood that the Genesee Conference proportion does not include payments by the City Missionary and Church Extension Society, the successor of what was formerly known as "The Methodist Episcopal Union of Buffalo."

Advisory Boards have been organized by all the District Superintendents in their respective Districts, for the purpose of studying the conditions among foreign-speaking groups and of establishing friendly contacts between these groups and the Church. Similar Boards have been organized to study the social and industrial conditions in the great cities of the Area and also to give consideration to the very difficult conditions now obtaining in the rural sections.

In many of the cities and towns a committee known as the "Committee on Church Location and Finance" has been organized and is functioning as well as possible under the present conditions. This Committee advises with those Churches that plan re-location or the erection of new Church buildings, studying with special care strategic locations, and taking into consideration overlapping of territory, cost of property, cost of new Church building and equipment, drift of population, new city or town developments, etc. This Committee seeks to acquire for the Methodist Episcopal Church building sites in the new sections of cities where there is reasonable certainty that in the future there will be need and place for a Methodist Episcopal Church.

AREA HOME MISSIONS

The Sunday immediately preceding Thanksgiving is observed throughout the Area as Area Home Mission Day. On that day the Pastors are requested to speak on some phase of Home Missions, with special reference to the problems existing within the Area. At the conclusion of the sermon or address by the Pastor, the people are given the opportunity of making subscriptions for the reinforcement of our missionary work in the Area, it being understood that all such subscriptions shall not decrease whatsoever the amount the people or the Church will contribute to the regular benevolent enterprises of the Church; the money subscribed and raised on that day is devoted to special work within the District or Conference where the money

is subscribed. In those Districts where the work is largely rural, the money subscribed on Area Home Mission Day is applied to the development and strengthening of the rural work.

As a result of this, new sites for Churches have been acquired, new parsonages have been built, old debts have been reduced or liquidated, and work in rural sections has been reinforced.

INSTITUTIONAL METHODISM

It is doubtful if any president of an educational institution connected with the Methodist Episcopal Church, either directly or indirectly, has carried heavier burdens during the past four years than Dr. C. W. Flint, Chancellor of Syracuse University. The city of Syracuse and the Alumni responded generously to the Chancellor's leadership for the reduction of the long-standing indebtedness on the university. The Conferences of the Area are loyally and generously paying for student scholarships and the Conference Committees have given careful attention to those students needing financial assistance.

During the academic year now closing there were 5,467 students registered in all the colleges and schools of the university, and of this number 1,330 came from Methodist homes or expressed a preference for the Methodist Episcopal Church.

The three secondary schools of the Area—Cazenovia Seminary, Cazenovia, New York, Dr. Charles E. Hamilton, president; Genesee Wesleyan Seminary, Lima, New York, Dr. F. E. MacDaniel, president, and Troy Conference Academy, Poultney, Vermont, Dr. Robert L. Thompson, president, have enjoyed four prosperous years.

Cazenovia Seminary has completed more than 100 years of remarkable service, and for nearly the same length of time Genesee Wesleyan Seminary and Troy Conference Academy have also rendered superb service in the field of secondary school education.

The following resolutions were unanimously passed by the Area Council:

First—That the Council records its conviction that the Secondary Schools of the Area are absolutely necessary and vital to the work of the Area, and deserve the strongest moral and financial support and aid of the ministry and laity of our churches.

Second—That the Council believes that these Secondary Schools have a priority claim on the educational money contributed by the Area, and that such money should not be distributed without adequately providing for their needs.

Third—That the Council requests the Board of Education to make larger appropriations to the Secondary Schools of the Area in subsequent years.

Folts Mission Institute, located at Herkimer, New York, after a long and honorable career, was compelled to close its doors in the spring of 1927 and to cease its activities as a mis-

sionary training school. This action was made necessary when the Woman's Home Missionary Society decided to withdraw its financial support from the school.

The buildings and property are in splendid condition and might well be used as an old people's home.

At Cornell University a Wesley Foundation has been established and an effort is now being made to pay for a student Pastor's home at the seat of that great educational institution.

The moral and spiritual interests of the Methodist young people at Ithaca are being given sympathetic and careful supervision by those in charge of the Wesley Foundation.

The Methodist Home for Children at Williamsville, N. Y., has had a most prosperous quadrennium. From the very beginning this work has been directed by very able men, each Executive Secretary making a distinct contribution to the work of the Home. During the past quadrennium indebtedness upon the institution has been greatly reduced, while the income for the running expenses has been greatly increased. The more than ninety children receive the best of care and the work is distinctly a credit to the Methodist Episcopal Church.

The Hodgman Home for old people, located at Fort Edward, New York, has also had a successful four years and has proved to be a godsend to many an aged and lonely soul. Although the home is small, it is always filled to capacity.

The Friendship Home for colored girls and the Social Settlement work among the Polish people in Buffalo under the direction of the Woman's Home Missionary Society are making a distinct contribution to the social welfare of large numbers of people.

The Community House in Utica, under the Woman's Home Missionary Society, is now having one of the most successful periods in its history of over thirty years.

There are four Summer Schools of Theology and five Epworth League Institutes held annually within the boundaries of the Buffalo Area, all of which have been most successful.

While Epworth League Institutes continue to be held, the League work throughout the Area is not the force it was at the beginning of the quadrennium. Some sections show splendid Epworth League vitality, but as a whole Epworth League activities do not occupy the important place they did before the League was made a department of the Board of Education. It is an opinion frequently expressed that the League will not regain its lost prestige until it is restored to the dignity and importance of a Board, which position it occupied prior to the General Conference of 1924.

• WORLD SERVICE

I have not endeavored to tabulate in this report a chart show-

ing the gains and losses for the quadrennium of the Churches of this Area. If some plan could have been devised whereby the special gifts could have had World Service credit, the showing would be very different, and if it had been possible to tabulate all the gifts that have been made through and by the Churches to benevolent enterprises not listed in World Service, the total giving from the Buffalo Area for the quadrennium now closing would have exceeded the amount given during the preceding quadrennium.

THE CHRISTIAN ADVOCATE

The Christian Advocate has been a very great help in the promotion of the spiritual and temporal interests of the Church. The editor, Dr. James R. Joy, has taken more than a mere editorial interest in the various enterprises of the Church within this jurisdiction. The appreciation of the editor's services to all departments of Church work is evidenced by the great record that was made by all the Conferences of the Area in securing renewals and new subscriptions.

STEWARDSHIP

Although it has not been feasible to organize stewardship campaigns throughout the Area, the Districts have nevertheless given very careful and systematic attention to the whole subject of stewardship.

LAY ACTIVITIES

Three Men's Councils under the direction and with the assistance of Dr. Bert E. Smith of the Department of Field Cultivation of the Board of Education have been held. The first Men's Council was held in Buffalo, New York; the second at Round Lake, New York, and the third—a Conference Men's Council—in Gloversville, New York. All of these great meetings proved to be very helpful in the development of the man-power of the Area.

The indebtedness upon the Churches has been very noticeably reduced, and while the erection of many new places of worship has very naturally entailed a large indebtedness in certain sections of the Area, nevertheless, upon the whole, the debts upon the Churches are being rapidly decreased.

There have been erected within the Area during the past four years forty-three new Churches, twenty-two parsonages and two District parsonages.

THE HEARTHSTONE LEAGUE

The Hearthstone League movement has had much to do with the development of the Christian life in the homes of our people. As the result of this movement hundreds of our Methodist fami-

lies now observe regularly grace at the table, daily family worship and Christian conversation in the family circle.

Splendid emphasis has been given to more and better public worship, with the result that hundreds of Churches are now using a stately order of worship in the public services.

On November 10 and 11 a Conference on Evangelism was held in the city of Syracuse, which was attended by approximately 1,000 delegates. I was assisted by five of the Bishops and several other speakers. The delegates paid their own expenses to the Conference and provided their own entertainment. For two days they faced in a very searching way the various problems relating to the reinstatement of evangelism as the ruling passion of Methodism. This Conference promoted very definitely the spirit of evangelism throughout the entire Area, with the result that more revivals have been held in the Churches during the past year than in any year of the present quadrennium.

One of the most significant and far-reaching movements with which I have been connected during the twelve years I have been in my present position is what is known as the Preaching Mission Movement in the Buffalo Area. The outline of the program for this movement has appeared in the Church press and it is unnecessary for me to repeat it here. It is enough to say that for three months, beginning with the first of January, I gave myself almost entirely to special evangelistic efforts in various sections of the Area.

The Preaching Missions, which include public or mass evangelism, visitation evangelism and the personal training and indoctrination of converts, were held in the following cities:

Buffalo, ...	January 2-8
Elmira, ...	January 16-22
Rochester, ...	January 23-29
Utica, ...	February 13-19
Syracuse, ...	March 5-11
Schenectady, ...	March 12-18

It is not an over-statement to say that in all of these Missions the spirit of evangelism was revived, large numbers of persons confessed Christ as their Lord and their Saviour, while many Church members renewed their consecration to Christ and pledged increasing loyalty to the service of the Church.

In each city where a Preaching Mission was held no Church was large enough to accommodate those who desired to attend the services, and in every instance the closing service was held in the largest available hall or theatre. The service in Schenectady, by request of the Church Federation, was of an interdenominational character, and was a splendid illustration of what can be accomplished by the Protestant Churches of a city when they organize for some definite spiritual work.

In connection with these Missions an Order of Worship was introduced which was based very largely upon John Wesley's Sunday Service and which met with universal approval wherever it was used. It is an adaptation of certain features of the Wesley Sunday Service and includes suggestions and arrangements that have proved helpful in the ministry of certain prominent Church leaders of today. Many of the Churches in the Area have adopted this Order of Worship as their regular order for the Sunday service.

No one movement in the entire quadrennium has been, from every standpoint, as significant as the movement known as the Preaching Mission.

I take this opportunity of expressing my very deep appreciation to the Pastors and laymen of the Buffalo Area for their unfailing courtesies, their constant loyalty and their brotherliness to me as the Resident Bishop.

REPORT OF THE CALCUTTA AREA

FREDERICK B. FISHER, RESIDENT BISHOP

That part of India known to Methodism as the Calcutta Area comprises three Conferences and one Mission. The Conferences are Bengal, Lucknow, and Central Provinces, and the Mission, Bhabua. The Area has four important centers. Calcutta, the home of the Resident Bishop, is a city second in size only to London in the British Empire. Commercially it ranks first in India. Formerly it was the home only of Bengalese—the poets and orators of India, whose beautiful language dominated it, but since the industrialization of India has begun it is compelled to share its prosperity with many other types of Indians, especially the sturdy Hindustani speaking races which are migrating down the Gangetic Valley by tens of thousands. This migration has made Calcutta the largest Hindustani speaking city in India. Large numbers of these emigrants are Christians and members of our own Church. As many as 1,000 have come during the past year from just one of the Districts of our Lucknow Conference.

It was natural that these villagers who had the courage to throw off one religion and to venture into a new one should be the first to venture forth into new work and into a new industrial life. They come from their quiet village homes into all the evil environment of a new industrial center. They come without their families. We have three centers for the Hindustani speaking people of Calcutta, one of which is entirely self-supporting. Among the Bengalese there are two churches. One of them is entirely self-supporting. Both of these larger congregations use the Central Church as their own. This magnificent church building, with its ample room for night schools and social life, is fast becoming a Church of all nations. The Hindustani pastor, in addition to the large flock of his own people whom he shepherds, has now under his instruction sixty Chinese, a score of whom have been baptized. Already Bengalese, Hindustanis and Chinese use the same building for their place of worship.

For the education of Indian boys there is Collins Institute, which carries them up through high school and prepares them for the university. The Lee Memorial School still continues its mission and has 200 Christian Indian girl boarders in the school. The English work of Calcutta centers in Thoburn Church, and a school for girls and another for boys which are the outgrowth of the Church and entirely without

gifts from the Board. The new Middleton Street property has become general headquarters for our Church in this great city and the possession of this property has lifted the Church in the minds of all Bengal. For some time to come it will be necessary to lease a large part of the building. But living rooms have been reserved for the general treasurer of the Board and the Woman's Society, and the Resident Bishop, as well as rooms for the offices of the Treasurers. The Seamen's Mission, supported by the business men of Calcutta, benefits over 8,000 seamen annually.

Lucknow is twenty-four hours distant from Calcutta and is the educational center for our Hindustani speaking people. There are two splendid boarding schools for our young people, the Lal Bagh for girls and the Centennial School for boys, which carry them up through high school preparatory to college. A self-supporting Hindustani Church and an English-speaking Church care for most of the Christians in the city. The Isabella Thoburn College, which is now the Woman's Department of the University, has been for the past quadrennium housed in its new spacious buildings. Its high standards have been maintained. The Lucknow Christian College has been the training ground for our Indian men for the past two generations and it is to this college we continue to look for our religious and educational leaders. Its principal is an Indian, one of the leaders of the Christian community and a power for good.

Jubbulpore is the largest city of the Central Provinces Conferences and is located in the very center of India. Distant from Calcutta twenty-one hours, it is in the heart of the Hindi-speaking population. This is the language which Mahatma Gandhi says will be the *lingua franca* of India and although his native tongue is Gujarati, he usually speaks to Indian audiences in Hindi. In Jubbulpore we have the Thoburn Biblical Institute, where Hindi-speaking evangelists are trained. There is a flourishing girls' school which gives a thorough high school education and two years of teachers' training which may be substituted for the last two years of high school work. This is done to prepare teachers for primary schools. The Boys' High School, formerly at Narsinghpur, is now in the process of being removed to Jubbulpore, where it will probably become a union project, governed by the different missions working in this section.

The India Methodist Theological College is located at Jubbulpore. The growth of this college has been truly phenomenal, perhaps because it was started with such knowledge of our need for such an institution. No one may matriculate at the college who has not a high school diploma, and at the present time there are several who have received the B. A. degree in other universities and are now taking the full course in this college

looking toward the ministry. The college is affiliated with Serampore Theological College, which is the only institution in India to which the Government has given permission to grant the B. D. degree. By this affiliation our graduates are made eligible to sit for this degree. This recognition has given the college a status equal to the best in India, and on this high standard it is moving forward.

Calcutta Area has but one hill-station, the beautiful city of Darjeeling, which is nineteen hours' distant from Calcutta. It would be difficult for a Methodist to think of this mountain city with its altitude of 7,000 feet and its priceless view of the Himalayas without picturing that beautiful settlement on the hill-side known as Mount Hermon. Seven years ago these seventy acres were virgin mountain forest. Roads have been built, paths have been marked out, drains have been made, building plots have been levelled and there are now twenty-three tiny cottages for the use of missionaries and others. The hill settlement is crowned by the splendid Queens' Hill Girls' School, which has been called by a number of engineers the most efficient and the most economically planned school building in India. We have opened a greatly needed Boys' School to match Queens Hill. Everyone who has experienced hot seasons in this attractive Methodist mountain city realizes that as the plans move forward Mount Hermon will soon become to eastern India what Northfield, Chautauqua, and other centers have meant to America.

Bhabua Mission is the first attempt which the Indian Methodist Christians have made, under the auspices of their Indian Home Missionary Society, to start an independent pioneering evangelistic effort. Into a territory unreached by any other Christian body, this society has sent a number of workers. Some degree of success has attended their work, a considerable number of adherents have surrounded the workers, and a growing interest in Christ seems evident.

A number of interesting experiments are being undertaken by missionaries and Indian Christians of the Area. India has for thousands of years lived largely in villages, and for many generations to come this will remain practically unchanged. The establishment of universities and high schools in the large cities has left the villages untouched. When a young man did leave his village for education he never went back to it and so the sanitary, social and religious condition of the village remained static. The government washes its hands of the problem, as being too enormous to attempt. The missionary looked upon the village and the villagers and his heart and mind has begun to work on the problem.

Perhaps one of the most scientific and Christ-like attempts to solve the village problem is being made by our missionaries

at Asansol, four hours by train from Calcutta. Ushagram, or the Village of the New Day, is a school in a village. The boys elect their ruling body, conduct their own bank, develop their own gardens, and build their own mud houses which are models of sanitation and coolness. They each learn a trade, and in addition to all this character-building vocational training, they are able to do full-time school work. It is from such trained, educated and self-reliant Christian villagers as these that we expect to see thousands of lay leaders in self-supporting and self-propagating Christian Churches in India. The educational department of government, as well as educationists throughout the country are visiting and watching this experiment with deep interest and admiration.

Our belief in the Church in India has been greatly strengthened during the quadrennium. Complete Indianization has been attempted in conspicuous Districts of the Area. In Lucknow Conference we have as many Indian District Superintendents as missionaries. Indians have taken over the missionary bungalow, the motor, and the management of the District. The practical points in which a failure was predicted by some have proven significantly successful. The property has been kept in excellent repairs. The homes have been made attractive and beautiful by the educated Indian women who preside there. In every way, both material and spiritual, the Indian District Superintendents have proved to the Church of India that they are able and ready to accept large places of leadership and responsibility.

The next step in this Area, and in fact throughout India, is the recognition of the capability of our Indian Methodist Christians. The Church has remained altogether too western in its methods and character. Christ calls us at this time to study our entire task in terms of Indianization.

REPORT OF THE CAPE TOWN AREA

E. S. JOHNSON, RESIDENT BISHOP

Bishop William O. Shepard visited Africa and held all the conferences of the Cape Town Area in 1924. His gracious presence and spiritual messages carried comfort and inspiration and his administration was everywhere helpful. I gratefully record the beneficent effect of this itinerancy in the episcopacy.

Early in the quadrennium we suffered the loss, by death, of an earnest and energetic young missionary, Harral A. Longworth, who was on his honeymoon at the close of his first term of service. He was drowned while bathing in a river near the home of his bride in Sweden. Owing to the contrasting laws of America and Sweden the bride widow found herself without a country, and she had to naturalize in the United States before she could return to her missionary work in Africa, to which she is devoted. Mr. Longworth had large and worthy plans for the industrial and social, as well as spiritual, uplift of the Angola natives. He is much missed.

There is gratifying progress in the work on all the fields, although in some places the progress is more rapid than in others. Notwithstanding the diminished missionary force on all the fields and the more intense opposition on some of the fields, our people continue to grow in grace and the knowledge of our Lord Jesus Christ and to increase in numbers.

Of outstanding significance in the progress of the work is the development of a native ministry. Twenty men in three missions of the Area have been ordained and admitted into full Conference membership during the quadrennium, and others have been received on probation. More intensive training has been carried on, chiefly by means of institutes held once or twice a year. In these institutes most of the missionaries, including those of the W. F. M. S., take part. About 400 natives have from ten days to three or four weeks of this training each year and the results are in evidence. Class leaders and stewards also have systematic teaching. The native Church is taking more definite shape and gaining strength.

Our day schools are doing more effective work. Higher standards are reached and more pupils pass the government examinations in Angola, Rhodesia and Portuguese East Africa.

In Rhodesia our work has received the support of the government by substantial grants. During these last few years the government has taken up some of the work which we initiated, particularly in agriculture, in which the natives are making rapid

strides. Where the woman used to tickle the surface of the soil with her short-handled hoe the man now turns up the earth with his plough. The missionary has taught him to train and use his cattle to advantage. In one village which I visited some time ago I was told that the natives owned 110 ploughs. Like progress has been made in other directions. The government has instituted and is carrying on a system of education, particularly in agriculture, which secures to the native of this territory opportunities beyond those enjoyed, at least to anything like the same extent, by the natives of our other fields. These industrial and educational advantages should only spur us to greater effort in our most essential task, the bringing of the native heart and life into glad conformity to the mind of Christ. Increasing success in this prime task has brought us much joy.

In Angola, with a diminished missionary staff, but with great faith and under the compulsion of the Spirit of Christ, our work has extended eastward and southward. With glad hearts, though with no hope of anything but the most meager material support, natives have pushed into these two new regions under the leadership of their missionaries with very beneficial results. With fortitude and zeal they have endured extraordinary tests, counting even their lives not dear to them if only they may bring men to share their rich experiences. Many lives have been transformed and a new and radiant joy is manifest.

Whatever be the reason, a similar wave of revival has visited the other extreme of our work, Portuguese East Africa. Devoted and conscientious missionaries seemed to be impelled, perhaps by conditions and relationships which imperilled the continuance of our work, to persistent prayer and personal heartsearchings. Without anybody knowing just how it happened the revival was upon them, and the end is not yet.

In Portuguese East Africa, as in Angola and Rhodesia, our native leaders have made marked advancement. They are successfully pursuing the Conference course of study, and there are now as many black as white Conference members and probationers.

In the Congo we are much nearer the beginnings of things and our small group of missionaries is very widely scattered, but in every station the infant Church is being carefully nurtured and a native leadership is beginning to emerge. Our school of the prophets is now functioning. One of the difficulties here is that we work in at least four different language groups, with no one common language. Much, however, has been accomplished by the missionary training of individual boys who evidence some strength. The gospels have been translated into all the languages and many of our people can now read the Word. The indefatigable missionaries on the railroad shepherd several thousand workers in mines and public utilities, many of whom go back to

distant villages and carry with them the Word and the life. New churches are being built in Elisabethville and Likasi for the many hundreds of natives who flock to our services. In these cities also we try to help the non-Catholic Belgians and others, and they are succeeding in no small measure. For this element of the population services are conducted in French by the missionaries at least weekly.

The ministry of healing has played an important part in opening up the way for the gospel, but at the present time our medical force is sadly depleted. Only three doctors are now on the field and one of these is about to leave on much needed furlough. Fortunately we have a few well trained and truly devoted nurses who render wonderful service.

Dr. Piper rejoices in a new hospital at Kapanga, in the Congo. A new leper colony has been established by Dr. Stouffacher with four buildings on a beautiful site in Inhambane. Dr. Kemp has built a number of small units for hospital work at Quessua, in Angola, and during the last two years several units were added to the Nyadiri hospital in Rhodesia. At Old Umtali a maternity hospital was dedicated during the last session of the Rhodesia Conference. This is operated by Misses Bjorklund and Hanson, who are training native girls for maternity work. Mrs. Berry is carrying on the medical work opened up by Dr. Berry at Kabongo and is at the same time doing the evangelistic and educational work of the station. She is about 250 miles away from any other of our missionaries and for months hears no voice in her own language. But she endures, seeing (visiting with) Him who is invisible. Dispensary work has been opened at Manjacase, P. E. A., by Mrs. Longworth. The W. F. M. S. now has nurses at its three centers in Rhodesia and one coming to Portuguese East Africa. The dispensary at Quiongua has been reopened by Miss Lindquist.

Besides attending a specially called meeting of the Bishops in 1926 and being present as the only representative of our Church at the 200th anniversary of the admission of John Wesley to his fellowship in Lincoln College, Oxford, the same year I have held all the Conferences of the Area since 1924. I have, I believe, broken every record in getting from place to place. Last year, accompanied only by a native schoolboy, I practically crossed and recrossed the continent within the tropics, driving a small automobile. New and pioneer experiences came to me on this trip of 8,000 miles.

The South Africa Central Mission Conference changed the boundaries of the Southeast Africa Mission Conference and the Rhodesia Mission Conference, so that in the former is included all the work of the Church in Portuguese East Africa and the Union of South Africa, and in the latter is included all the work of the Church in Rhodesia.

The Rhodesia Mission Conference and the Angola Mission Conference ask Enabling Acts permitting them to organize as Annual Conferences during the quadrennium, providing they can meet the conditions. I heartily concur.

Finally, may I express my increasing conviction that what Africa needs is Christ, Christ the power of God and the wisdom of God. When my father lay dying thirty-eight years ago he sent a message to the only absent member of his family, his far-off son: "Tell him to preach Christ, a full and free salvation for everybody." Christ is saving Africa. The first generation out of heathenism witnesses this fact. At the last session of the Rhodesia Conference a native choir under a native leader sang in all its parts The Hallelujah Chorus. It was wonderful. Where a quarter of a century ago there was not a Christian now rang out with repetition after repetition the triumphant acclaim, the kingdoms of this world are become the Kingdom of our God and of His Christ, and He shall reign—and He shall reign—and He shall reign—for ever—and ever—for ever—and ever—Hallelujah. So be it.

REPORT OF THE CHATTANOOGA AREA

WILBUR P. THIRKIELD, RESIDENT BISHOP

THE PEOPLE

The Chattanooga Area occupies a strategic position in the central and border South. It has access to the most distinctively Anglo-American group in the Nation. It is in the heart of the Piedmont belt, stretching 250 miles along the Ohio River and running northeasterly 600 miles. Here among the mountains and hills is a population of several millions of virile, stout-hearted people, of distinctively American ancestry and with large native capacity. The foreign element furnishes a very small percentage. American ideas and ideals are dominant. These American Highlanders are now aspiring and progressive as never before. They are awakened and making distinct gains in educational and religious efficiency. This region has furnished many strong leaders in Church and State.

Here in this Area the Methodist Episcopal Church took strong root after the Civil War, and has developed a membership of 82,456 among the white people, with colleges and academies which are now reaching and moulding the character and life of 1,722 pupils.

The Woman's Home Missionary Society has for nearly a half century done an invaluable work through its training and industrial schools, with an enrollment for 1927-28 of 1,272. Young women with lives broadened and enriched through Christian training in these schools have made a distinct contribution to the higher life of the South.

To this region there is opening a tremendous industrial future. The growth in hydro-electric power now available is prodigious, and mighty water powers are being harnessed to machinery. Men, women and children are being drawn to industrial towns and cities. As never before, our Church is needed in helping to meet a crisis in the life of these capable, hardy people, before whom the new industrial and civic life, with its opportunities and perils, is opening. The spiritual is the only force equal to the task of matching the material and redeeming the people from the sordid and earthly into the nobler and diviner life.

The East Tennessee and North Carolina Conferences, with a membership of 20,517, constitute a part of this Area. Outside the "Black Belt" this group of colored people in our Church, with better schools and a larger spirit of freedom, industrial

opportunity and hope, has developed a strong type of citizenship. Many thousand of them are in manufacturing plants and in other industries. In certain coal mines in the Virginias they furnish the backbone of the laboring force. Officials in charge of great coal mines came to the session of the East Tennessee Conference at Gary, West Virginia, and offered high praise for the fidelity and efficiency of laborers of this group. There is high appreciation on the part of this group for the large opportunity offered them for growth in the intellectual and spiritual life in the Methodist Episcopal Church. Their devotion to its interests has been demonstrated in the past fifty years in their really sacrificial support of its benevolent enterprises, in the benefits of which they have also shared. The recent action of the North Carolina Conference in bringing to the new Bennett College for Women the sum of \$5,300 as the result of a Self-Denial Week, without interfering with the claims of World Service, is an example of their consecrated giving.

So much then for the character and spirit of the people touched and uplifted to larger life through the Methodist Episcopal Church in the Chattanooga Area.

THE AREA

The Area stretches over an empire, running from the Mississippi River on the west to the Atlantic Ocean, and in 1924 the State of Alabama from the Gulf northward was added. The Area comprises four Conferences among the white group—Holston, Central Tennessee, Blue Ridge-Atlantic and Alabama—and two among the colored people—East Tennessee and North Carolina Conferences.

WORLD SERVICE

While during the Centenary two Area Secretaries were employed, these were dispensed with at the opening of the quadrennium. The District Superintendents and Pastors have given noble and generous response to the claims of World Service. On account of the extent of the Area and the large expense involved, only two Area Councils have been held. Yet last year this Area was one of three which showed an advance in World Service over the previous year. In the death of the Rev. Dr. B. M. Martin, the Area lost a leader whose sacrificial spirit led him to exhaust his very life in the service of the Church.

COLLEGES AND ACADEMIES

The marked contribution of the Methodist Episcopal Church to the educational life of the South is manifest in colleges and academies that it has fostered and maintained for a half-century

throughout the central South. These institutions are related to our central University at Chattanooga.

The progress of the *University of Chattanooga* during the quadrennium cannot be measured by statistics. The improvement in ability and morale on the part of both the faculty and students, the increasing loyalty of the alumni, the growing interest of the constituency which the university serves, the subtle influences of Christian culture which radiate from such a center are the most important developments. Higher standards of training and service for laymen, as well as ministers, are clearly a result of the university's program during these years. In resources the institution has increased its productive endowment from \$609,771 since May, 1924, to \$1,005,600. This noble collegiate Gothic plant, crowned by the John A. Patten Memorial Chapel, is valued at \$300,000. The enrollment has increased from 356 to 404 during the quadrennium. Including the summer school, its total enrollment is 671. New departments of Religious Education, Political Science and Music have been added. Its friends recently erected a Stadium costing \$65,000. The value of property and equipment to-day is \$1,250,000. The increase in value of buildings and equipment during the quadrennium is \$300,000.

A careful study of the relations of the *University of Chattanooga and the Athens School* awakened the conviction on the part of the Resident Bishop that larger interests in our educational program could best be served by each institution standing on an independent basis. After careful negotiations, the separation of the two institutions was brought about in 1926, with a spirit of unanimity and harmony that indicated it was in the order of Providence. The wisdom of this step has been demonstrated, both at Athens and Chattanooga, in increased attendance and enlarged interest and support of the constituency of each institution.

Established in 1866, with its long record of large usefulness, the institution at Athens took the name of *Tennessee Wesleyan College*, which now operates as a high-grade junior college with special departments of Teacher Training, Religious Education and training for Rural Leadership. Within a year of the separation its high standards were attested by its election to membership in the Association of Colleges and Secondary Schools of the Southern States. The enrollment of college students has increased to 229, with 116 in the Preparatory Department. In order to place it on a permanent financial basis, a campaign to raise \$500,000 has been entered on with encouraging prospects.

We note with gratitude the completion and dedication, during the quadrennium, of an auditorium and gymnasium, together with other improvements, aggregating \$100,000.

The following setting forth of the situation and outlook of the several academies in the Area may be of interest:

Washington Collegiate Institute in North Carolina, during its fourteen years of history, has had Dr. O. M. Fletcher as its President. In the last two years its graduates numbered fifty. Equipment for Christian service is emphasized.

Murphy Collegiate Institute at Sevierville, Tennessee, has an enrollment of 181 and a senior class of forty. It offers special training for teachers of mountain schools. A large girls' dormitory and a new water system have been added this year. Its campus and equipment are valued at \$200,000. It seems yet to be demonstrated that the abandoning of the old plant for this more extensive equipment has been altogether justified.

McLemoresville Institute at McLemoresville, Tennessee, specializes Agriculture and the Sciences, while also offering Vocational Training to its 200 students.

Baxter Seminary, also in Tennessee, has doubled its attendance and has gained membership in the Association of Colleges and Secondary Schools of the Southern States. Members of the faculty hold degrees from standard colleges. Besides regular academic work, it has departments in Music and Economics. Most of its graduates have become teachers or ministers.

At the Morristown Normal and Industrial College, Dr. Judson S. Hill in forty years of service has built in his life and really created an important institution. He is now claimed a first citizen in the city that once ignored him. Crary Hall, which was destroyed by fire last fall, has been rebuilt and a spacious gymnasium has also been erected. The college has gained recognition in the accredited list of normal and junior colleges and ranks as one of the best institutions for colored youth in the South. The high esteem in which Dr. Hill is held by the members of the East Tennessee Conference is enforced by the fact that for nearly forty years he has been honored as their only ministerial delegate to the General Conference.

It was a delicate task to change Bennett College, established fifty years ago, with a body of 650 alumni, from a coeducational institution into a college for women. Yet in the interest of the higher education and of specialized modern training for larger efficiency on the part of the womanhood of the Negro race, this readjustment seemed required. With the support of the Board of Education and the Woman's Home Missionary Society, together with the generous co-operation of the trustees and the North Carolina Conference, the readjustment was brought about in harmony. *Bennett College for Women* was opened in the fall of 1926. With the three recently constructed buildings and the refitted chapel, the college has a noble plant. Mr. David D. Jones, a graduate of Wesleyan University, with

an exceptional record of service as a Y. M. C. A. Secretary and as staff officer of the Interracial Commission, was called to the presidency. His wife is a graduate of the University of Cincinnati. The faculty is composed of graduates of the leading colleges of the Nation. The enrollment increased to 221 during the first year. This year the enrollment in the college department has increased five-fold. The institution has been rated as a standard junior college by the Department of Education of North Carolina. Bishop Robert E. Jones and a long line of leading ministers and educators of the Church are alumni of Bennett College, as well as of Gammon Theological Seminary. A noble hall bearing the name of Bishop Jones was dedicated last year.

RELIGIOUS EDUCATION

The Summer School for Ministers at Athens, under the supervision of President Arlo A. Brown, with a broad program and thorough work in the Conference Course of Study, has been of large educational value in lifting the standard of training for the ministry in the Conferences among our white people. A higher level of efficiency in the work of the ministry has been manifest. The school at Claflin University, directed by Professor Willis King of Gammon Theological Seminary, has rendered a like service to the ministers in the East Tennessee and North Carolina Conferences.

A more efficient type of rural leadership has been developed under the practical instruction given by Professor R. A. Kilburn at Tennessee Wesleyan to candidates for the ministry. Through his supervision of the work he has given valuable guidance to the student-pastors. Many teachers of rural schools have also been given broader ideals of service.

A higher type of Sunday School work is being developed under the supervision of the Rev. H. G. Williamson, who began work as Director of Religious Education in 1926. Not only have District Conferences and local and various group meetings been inspired to adopt modern methods and ideals in their work, but multitudes of teachers have also been led to adopt higher standards. Under the leadership of the director, graded schools have been made possible not only in the city but also in the rural churches.

OVER \$2,000,000 IN CHURCHES AND PARSONAGES

The quadrennium has been signalized by a record of constructive progress in building Churches and parsonages that is extraordinary. Even the falling off of appropriations from the Board of Home Missions, which has always given generous support, has not halted a new era in church building. The following record for the several Conferences is based on detailed

reports from the District Superintendents, showing total expenditures of \$1,847,142:

Conference	Churches	Cost	Parsonages	Cost	Improvements
Alabama	20	\$174,500	7	\$17,500	\$12,400.00
Blue Ridge-Atlantic...	12	88,000	4	16,000	18,800.00
Central Tennessee.....	9	47,300	2	2,500	17,117.00
East Tennessee.....	5	39,850	7	11,200	32,200.00
Holston	39	1,050,060	15	84,700	92,905.00
North Carolina.....	16	119,900	10	20,300	5,100.00
	101	\$1,516,610	45	\$152,200	\$178,332.00
Churches					\$1,516,610.00
Parsonages					152,200.00
Improvements					178,332.00
Total Investment in Churches, Parsonages and Improvements 1924-1928.....					\$1,847,142.00
Including the Johnson City Church.....					191,000.00
					\$2,038,142.00

This list does not include the impressive Gothic structure at Johnson City, now in the process of construction, to cost \$191,000, which will bring dignity and strength to the Church in this entire section where material growth and progress are startling. The Church at Baxter, Tennessee, together with the new churches at McLemoresville, Tennessee, and Boaz, Alabama, give these three seats of important academies worthy houses of worship. Notable among the new enterprises are the Colonial Gothic Church at Kingsport, Tennessee; the John A. Patten Memorial Parish House, First Church, Chattanooga, built and equipped at a cost of \$160,000, and numerous churches of the modern type, such as Manker Memorial, Chattanooga; Vestal and Oakwood Churches in Knoxville. The ever-enlarging field is evidenced in the recent dedication of spacious brick Churches for the white group in Roanoke and Pennington Gap, Virginia, and four churches in the Asheville, North Carolina, district, besides a larger modern brick church for the colored people at Pocahontas, West Virginia.

This indicates vitality and strength and a forward movement in the work of the Church that is notable, and also rich in promise of broadened usefulness in the central South. In fact, our church stands for an aggressive educational and evangelistic program and for intensive and thorough-going spiritual service.

There has been a noticeable deepening in religious life and worship among our people, along with the larger use of the Order of Worship and the noble hymns of the Church. The spirit of devoutness in the sanctuary and reverence in the administration of the Holy Sacrament are also in evidence.

EVANGELISM

In the interest of Evangelism and the larger spiritual life, the Men's Council held in First Church, Chattanooga, in 1925, rendered a distinct service. The culmination of this spirit of Evangelism was realized in the Conference held in First Church, Knoxville, last January, when Bishop Theodore S. Henderson, Dr. George Dean and others rendered service of immeasurable value. The thought and conviction of the delegates was centered on the one dominant theme of Evangelism. Money raising and World Service were not named. This so fixed the minds of all on the central aim of the Church in bringing men to God, that the very atmosphere was surcharged with this evangel. There is now evident throughout the Area the most marked and encouraging evangelistic movement that has been known in years. District Conferences and individual churches are becoming absorbed especially in the work of personal evangelism. Already reports show that hundreds have been led to Christ and brought into the fellowship of the Church.

FRATERNITY

The Resident Bishop has eagerly sought points of fraternal contact and possible avenues of co-operation with the Methodist Episcopal Church, South, and has received cordial welcome in its Conferences and Churches. Competition has been avoided. The spirit of unity, confidence and good-will is growing. A notable example of fellowship in Christian service is found in the Conference for Rural Ministers at the Vanderbilt School of Religion. Helpful co-operation in the plan has developed into the granting of thirty-six scholarships, including all expenses, now enjoyed by the ministers of this Area. The Resident Bishop and our college professors take assignments on the faculty. Definite advance in the work of our rural pastors is as evident as it is gratifying.

MOUNTAIN CENTERS

Broadened and more efficient work among the peoples living back in the mountain regions, under the expert supervision of Dr. J. S. Burnett, has been secured through enlarged buildings and modern equipment, made possible through the Board of Home Missions and generous friends. At Patten Center and Pittman Center in Tennessee and at Tipton Hill, North Carolina, work of practical and permanent efficiency is being done. The contribution of this work to the social, economic, educational and spiritual life of these virile people is beyond estimate. Remnants of the Cherokee Indian tribes are still found in the mountains and villages of Tennessee and North Carolina. Our ministry to the spiritual needs of these

native Americans has been welcomed. The principal church is at Pembroke, North Carolina, which, with its community service, is effectively reaching both young and old.

THE ADVOCATE

The unanimity with which the plan for the consolidation of the Southeastern Christian Advocate and the Western Christian Advocate, in the form of a Southern Edition, has been adopted, including the favorable action of the editors and local officials involved, gives strong hope of its success. The Area Council at Knoxville unanimously endorsed the plan. It is right in line with the movement in modern religious journalism on account of the large increase in the expense of publication. The Book Concern has adopted a liberal policy for this territory, as the edition offers twenty-four pages instead of sixteen.

INTER-RACIAL PROGRESS

A marked feature in the Area has been the ever-broadening spirit of inter-racial sympathy and co-operation. For fifty years the ministry and members of the white and colored groups in our Church have had little contact in religious service. There are historic grounds for this sensitiveness and fear on the part of each group. This has gradually been so overcome that for the first time in sixty years the groups met together in the Conference on Evangelism in our great First Church, in Knoxville. Speakers of both races took part in the program and at the close all knelt in consecration at the same altar. The Conference proceeded in perfect harmony and the outcome is a larger spirit of understanding, sympathy and co-operation. This is both gratifying and hopeful.

AFTER FIFTY YEARS

It is a singular fact that the last two Conferences ever to be assigned to the Resident Bishop were the Mississippi and the Latin-American Mission of Mexican ministers. Identified as he has been with the missionary enterprise in the South since accepting the call of the Church to Gammon Theological Seminary in 1883, these Conferences represent the racial groups to which he has especially given forty-five years of service. He feels that to him was given a great chance under the leadership of Christ to build nine-tenths of the fifty years of his active ministry into the helping of lowly groups and in developing broader inter-racial fellowship, co-operation and good-will between the white and colored races after the Spirit of Christ. As he lays down this office he has only gratitude for the high privilege of this service, cheered and sustained as he has ever been by one who has willingly shared this opportunity and who

has never faltered in the task. No real sacrifice has ever been required. But rather, as Paul says, "In His own love He chose us" and ordained us for a special ministry among His children who most needed help. Truly, the joy of the Lord has been ours in seeing the fruit of our labors and in receiving more than we have been able to give.

REPORT OF THE CHICAGO AREA

EDWIN H. HUGHES, RESIDENT BISHOP

The institutions within the Chicago Area are so many that any detailed summary of their activities and advances would fill this report with bewildering figures. I am presuming that any one who is sufficiently interested in these enterprises as to desire the fullest information would not hesitate to apply to the proper officials for printed material; and that, therefore, it is not necessary to make this quadrennial review a digest of statistics. None the less this survey may begin with the heading of

I. EDUCATIONAL INSTITUTIONS

The premier of these in its scope and financial standing is Northwestern University, whose charter provides that a majority of its trustees shall be members of the Methodist Episcopal Church, and eight of whose trustees are actually elected by four of our Annual Conferences—the Rock River, Central Illinois, Michigan and Detroit. The fiscal growth of Northwestern in this 1924-1928 period has been almost inconceivable. Practically every meeting, whether of the board of trustees or of the Executive committee, makes record of substantial additions to property and endowment. The development of the down-town campus, known as the McKinlock Campus, in honor of a generous donor, has given a stately and significant setting for some of the professional schools. The College of Liberal Arts, which is usually the department in which the Church has its chief interest, has not yet received its proportion of gifts; but a new emphasis in solicitation is likely to start funds in this needed direction. The Graduate School, to which fair-sized appropriations are made by our Board of Education, is doing fine service; and the lists and services of its scattered degree-holders show that the investment here is exceedingly fruitful. One of the big needs of the university is a proper chapel on the Evanston grounds. Such a building would stimulate the religious life of the college department. It is fondly hoped that some generous member of the Methodist Episcopal Church will come forward with a gift for this sacred purpose, and so relieve the anxiety that President Scott and his trustees have for the spiritual interests of the students.

Garrett Biblical Institute, under the headship of Dr. Eiselen, makes steady progress. The institution has been not a little

embarrassed in its current expense account because some of its property has been disqualified for regular income by the improvements of the famous Wacker Drive. We are slowly working out of this condition; and within five years there should be a decided change for our financial betterment. Still, Garrett, in order to do her full and splendid work, needs several millions of extra endowment. Her charter decidedly limits the number of her trustees. This might be changed, but not without possible sacrifice in other directions. The three lay members of the board, Messrs. Wheeler, MacMurray and Dunham, deserve high praise for their faithful custodianship of the Institute's interests. There is a wonderful and ever-growing opportunity for Garrett Biblical Institute to influence the wide world for the Kingdom of God.

Down-state, our educational interests of college rank are represented by Illinois Wesleyan University at Bloomington, and by Illinois Woman's College at Jacksonville—both of which have a good quadrennium. The passing of Hedding College from our control, because of lack of funds, centers our thought and benevolence more on Bloomington and Jacksonville. President Davidson has his current expense problem—which is often acute. Illinois Wesleyan needs some liberal friend or friends, who will endow it generously. In essentials of service there is constant improvement, while in its student-body there is an access of numbers and enthusiasm. In the quadrennium Illinois Woman's College has secured Dr. Clarence Paul McClelland as its president in succession to our marvellous Dr. Harker, whose work made an epoch in the history of Methodist education. Dr. McClelland has made a fine impression everywhere. Senator J. E. MacMurray, a member of this General Conference, has given \$125,000 for a new building on condition that a like sum be raised. The condition has been met; and the stately structure now awaits the admiration of all visitors.

Perhaps a sentence may be given to each of our other institutions, though in their works they deserve volumes—

The Chicago Training School, product of the life blood of J. Shelley Meyer and Lucy Rider Meyer, goes forward, probably to a transfer and transformation of its interests. Dr. L. F. W. Lesemann heads its work with rare efficiency. Its assets go probably beyond two-thirds of a million dollars.

The Wesley Foundation at the University of Illinois is the fine pioneer of our work at the tax-supported institution in America. Dr. James C. Baker has completed twenty years as Pastor of Trinity Church and Director of the Foundation; and this anniversary was remarkably celebrated in recent months by a day's program and by an enthusiastic banquet at which the deserved tribute, that could not possibly be overdone, was paid

to this faithful steward of a great opportunity. This Foundation needs a million dollars of added endowment.

Chaddock Boys' School does a gracious work, at Quincy, Illinois—with Mrs. Eva C. Fields, as Principal, and W. G. Pulliam, as Field Secretary. It is now at the end of a successful endowment campaign; and its good work for boys should thereby be enlarged and bettered.

Grand Prairie Seminary, at Onarga, should be mentioned in this report—if only to point the emphatic lesson that institutions which represent much prayer or sacrifice on the part of our forbears, may easily slip from our control and service—unless the Church guards the form of official relation and really does something worth while in the way of continued support.

Jennings Seminary, at Aurora, Illinois, continues to render fine service. The fact that it sedulously maintains a religious atmosphere may give confidence to parents who are anxious to place their daughters where our Christian idealism keeps its power.

II. HOSPITALS

The Wesley Memorial Hospital in Chicago is simply wonderful. These four years have brought it large and significant gifts, amounting to hundreds of thousands of dollars. Its full plan for affiliation with Northwestern University has not yet been consummated; but it is earnestly hoped by many that the partnership may ere long be made effective. A visit to Wesley Hospital will fill any of our people with a great pride in the work that we are doing in the name of Christ the Healer.

The Methodist Hospital at Peoria, Illinois, has a new building and is doing an enlarged work. It will soon need a big supplement for its running expenses, and it deserves richly the support of all of our people in Central Illinois.

We have likewise an indefinite but helpful relation to the Hospital at Mattoon, where much good is being done.

III. OLD PEOPLE'S HOMES

There are three of these: The Old People's Home in Chicago, under the magnetic management of Mrs. W. A. Phillips, the widow of one of our honored preachers. This home steadily increases its equipment and is the joy of its supporters, even as it is the refuge of its inmates. The Bethany Home in Chicago is under the patronage of our Central Swedish Conference. Comparatively this small group of Methodists has done an almost incomprehensible piece of work in promoting this enterprise. A few months ago another fine wing was added to the building. The property and other assets must now reach well toward the million! Dr. N. P. Glemaker does exceptional work

as superintendent. All praise to our Swedish Methodists, who have likewise opened the Susannah Wesley Home for Girls—in a new location and under improved conditions.

The Old People's Home, at Quincy, came to us with the merger of the St. Louis German Conference into the surrounding English Conferences. It gives a wonderful completion of the good work of the Illinois Conference. We are slowly, but surely, placing it on the hearts of our English people, being confident that we can never remove it from the hearts of our German people. It does fine service, under the guidance of the Rev. Emil Hemke, and it should have its place in the plans and wills of our people.

IV. ORPHANAGES

The Methodist Deaconess Orphanage at Lake Bluff has had a quadrennium of marked prosperity. A fine addition to its buildings and scores of minor improvements make the heart of Miss Jessie Arbuckle glad and the hearts of all her supporters in the care of the dear children very proud.

The Cunningham Children's Home in the Illinois Conference at Urbana goes on from service to service and makes us all happy by what it does for its wee guests.

The Baby Fold at Normal, under Mrs. Archer, continues as a credential of her piety and unstinted service; and a review of its work never fails to evoke an outburst of sympathy from people who, like Christ, still know how to take the children into their arms.

V. OTHER INSTITUTIONS

The Agard Rest Home, at Lake Bluff; the German Deaconess Home in Chicago; and the Chicago Deaconess Home all continue the gracious ministries of refreshing and renewing our good workers. Marcy Center, also, still maintains its fine influence in a vicinity largely Jewish; and we believe that through its work our Hebrew people catch some glimpses of their own Messiah.

The above list of enterprises, all too scantily treated, will show that our Lord does not lack in the Chicago Area for those proofs that He himself mentioned to the imprisoned John the Baptist. In truth, our hearts glow with grateful warmth when we see what Christ is doing through the hearts and hands of his consecrated people. Glory be to God for the privilege of such wonderful participations!

VI. PROPERTY

We are well-nigh staggered, as we note the property increases of this quadrennial period. Extensive building enterprises have been undertaken and completed at First Church, Oak Park;

Trinity Church, Chicago; St. James Church, Chicago; St. James Church, Danville; Lincoln Church, Danville; First Church, Elgin; First Church, Kewanee; First Church, Lincoln; Laurel Street, Springfield; Gresham, Chicago; First Church, Urbana; First Church, Morris; Grace Church, Quincy; Swedish Church, Austin, Chicago; Morgan Park, Chicago; St. John's, Chicago, while fine new churches have been dedicated at Downer's Grove, Park, Ridge, Lake Forest, Naperville, Onarga, Rockbridge, and Gridley. Indeed, one hesitates to begin a list lest offense be given by an omission. The amounts spent in these building enterprises represent fully four million dollars. In only one case has there been any serious financial crisis, following a building campaign.

In addition to these, Halsted Street Institutional Church, Chicago, has been erected on a large and useful scale and has been dedicated, the beautiful Chapel being named for a beloved layman, the late Perley Lowe. Almost a quarter of a million dollars was spent on this total plant. First Church, Chicago, was duly dedicated early in this period. Let it be gratefully recorded that monthly the debt on the Chicago Temple is being reduced, and that this colossal enterprise promises much for the future of our work in its great center. Large congregations wait here upon Dr. John Thompson's ministry. Evidently the boldness of the First Church officials is winning a great reward. But let not other down-town churches be misled. First Church began with an immense equity in the value of one of the finest corners on earth!

On reading over the building accomplishments of the Area, one is almost driven to pray that God may save our people from undue local expenses—if these shall hinder our wider missionary work! The figures show that in notable cases this effect has not been produced. Churches that have local rather than ecumenical hearts are always in peril.

VII. MEMBERSHIP

Comparisons of our membership at the beginning and ending of this quadrennium must be made with care. The merging of the St. Louis German Conference and the consolidation of the Chicago German and Northwest German have both affected the figures. The uncorrected comparisons would be as follows:

Conferences	1924	1928	Decrease	Increase
Central Illinois	53,128	54,213	...	1,085
Central Swedish	6,267	6,117	150	....
Chicago Northwest	8,016	12,016	...	4,000
Illinois	101,839	104,656	...	2,817
Norwegian and Danish...	5,156	5,011	145	....
Rock River	87,068	96,106	...	9,038
	261,474	278,119	...	16,645

The above figures should be modified as follows:

There came into the Area with the Norwegian and Danish Conference.....	5,156
Into the Central Illinois from the St. Louis German.....	745
Into the Illinois from the St. Louis German.....	1,504
Into the Chicago Northwest by the amalgamation with the Northwest German.....	3,280
	10,685

This would make a total gain in membership for the Area of 5,960. We must confess that this is not large. But we have had to meet most adverse situations that have greatly lessened the members of our rural churches. It should be said also, in justice to our foreign-speaking Conferences, that they have made many contributions to the English-speaking Conferences—occasionally by the transfer of whole societies—so that their records are far better than the above-recorded decreases would indicate.

While we have had a decrease in Sunday School enrollment, we have had an increase in average attendance. We would not allow the latter fact to lessen our zeal, nor to lead us into the thought that the younger generation can be won and held by any easy programs. God calls us earnestly to this work among the young. As an encouraging off-set it should be reported that our Epworth League Institutes have been amazing in attendance and in intellectual and spiritual influence.

VIII. CONFERENCE AND LOCAL CAUSES

This report is already too lengthy, though it fails to mention much good work done in many ways, and especially for the funds for our retired preachers and for our widows and orphans. Nor can it give any full idea of our city missionary work in Chicago and elsewhere. Neither can it enter the subtle figures that will tell of the deeper accomplishments of many of the nearly 1,100 faithful Pastors over this great Area.

IX. WORLD SERVICE

We must acknowledge with sadness that the Chicago Area has followed, in general, the descending curve that marks the giving to World Service. Though we are not by any means the lowest in our gifts, we have no right to indulge in anything that even resembles Pauline boasting! We have no alibis to offer—not even floods and agricultural depressions. These would explain some decrease, but not the whole decrease. The difficulty lies not primarily in organization but rather with our failure to get inspiring information clear through to our people, and in the larger failure in emphasizing the Great Commission. The whole giving of the Area should register a decided increase;

and it is our hope that duly our churches will be educated and moved to the point where the distinctly missionary phases of our work may receive their proportionate attention.

X. IMPORTANT MERGER

The Central Illinois and the Illinois Conferences have voted to merge, as under the Enabling Act of the General Conference of 1924. I fully expect to give official sanction, and so effect, to this overwhelming expression of the two bodies, at such a point in May, 1928, as may allow me to guard fully the representation of the two Conferences in this General Conference. The Central Illinois occupied a difficult position—holding a shoestring territory extending the full width of the State—and having decided limitations in the placing of its ministers, as well as very long moves. Few mergers could be made anywhere in the Church that apparently would bring so little duplication and provide for so much unity. There is really no doubling involved—there being one hospital, one orphanage, one Wesley Foundation, one co-educational college, one woman's college, one boys' school, and one old people's home. The combined Conference will be one of the largest in Methodism; and if it enters upon its work with commensurate enthusiasm and consecration, it should command its great region in Christ's name. The merging committees have their work well in hand, and this fall should see a genuinely pentecostal opening of the first session of the merged body.

XI. PERSONAL

I must add a personal word. My welcome to Chicago was wholly cordial and beyond all my deserving. I have an office in the Chicago Temple Building, free of charge, by the courtesy of the good friends on the board of trustees of the Temple. This office has been becomingly furnished by generous laymen, under the leadership of Dean Thomas F. Holgate. The Area has purchased a beautiful Episcopal Residence, in Wilmette, near the Evanston line, and is paying for the house in annual and generous installments. While the work of the quadrennium has been intense, I have been fortunately surrounded and have not failed to receive fine co-operation.

I am under especial obligation to Dr. W. D. Fairchild, Area Secretary, who has always been a wise and efficient helper; and to Miss Lucy A. Seavey, who has been a loyal and faithful office secretary for the entire four-year period.

And I do thank God for a chance to work with his People.

REPORT OF THE CINCINNATI AREA

THEODORE S. HENDERSON, RESIDENT BISHOP

The Cincinnati Area comprises the territory of the entire states of Ohio and Kentucky. There are four conferences in the area, the North-East Ohio, the Ohio, the West Ohio, and the Kentucky. The West Ohio and Ohio Conferences have voted with essential unanimity to request this General Conference to perfect the merging of these two conferences and the petitioners ask that the name of the new conference be the Ohio Conference. If favorable action is taken by the General Conference the new conference will have a church membership including probationers and full members of 234,606. The number of ministers, including those on trial, will be 692.

Evangelism and Stewardship. With definite purpose but with indefinite and unsatisfactory product, it has been my primary endeavor to propagate the stewardship of evangelism and the evangelism of stewardship. It is my conviction that where the church should be strongest she is weakest. Our organized activities have outrun our spiritual experience, and too often has it been true that our evangelism has been unequal to the intelligent and social demands of the modern day. Figures are by no means the last word in spiritual vitality, but wherever there are folks they can be figured. And when the figures year after year disclose the same deadly drift, they can not be set aside as sheer statistics. I am convinced that the lust of immediacy and the lust of statistics are two of the major evangelistic perils of our way, but for twenty-five years I have heard the meager membership increases dismissed complacently by the uninspiring and often inaccurate information that the church records were being carefully revised. It is therefore with keenest regret that I report the full membership of the Cincinnati Area has increased by only one per cent for the entire quadrennium. This meager tabulated return in the vital membership statistics of the Cincinnati Area cannot be wholly due to the use or abuse of paragraph 58 of the Discipline concerning non-resident and inactive members. It is unthinkable that the framers of this paragraph, and likewise the General Conference which enacted it into the law of the church, intended to provide an easy way to release members of the church from the full responsibilities of Christian discipleship and church membership. Whatever may have been the motive of the legislation, such has been the result. This paragraph has been the back door of Cincinnati Area Methodism, out of which multitudes of careless church mem-

bers have been bowed out, not to say thrown out, all too frequently to the suppressed satisfaction of both pastors and church records committees. After six months of special activity in personal and pastoral evangelism during one of the years of the quadrennium, the pastors reported to their respective District Superintendents that during this period of six months there had been a total net gain in the full membership of the twenty-seven districts of the Cincinnati Area of 35,564. When the statisticians of the four Annual Conferences tabulated the statistics reported in the Fall by the same pastors who had made the statistical reports of the same charges in the Spring the reported gain in full membership of 35,564 had been reduced to 3,028. An analysis of the situation discloses that an increase of 10,159 had been placed on the non-resident and inactive list that conference year; 4,797 deaths were reported; and it was conceded that as many members had transferred out by letter as had transferred in, which in this populous Methodist commonwealth is exceedingly doubtful. But allowing it to be so, the increase of 10,159 in the non-resident-inactive list added to the number of deaths, which was 4,797, would furnish a total of 14,956 to be deducted from the reported gain of 35,564 in the Spring. But this leaves 17,500 utterly dropped out, found on no list, gone into the outer darkness of the spiritual care of the church. Nearly as many Methodists in the Cincinnati Area go out by the back door of the church as come in by the front door. I am vastly more pained because of the violation of the spirit of the paragraph than I am in the violation of the letter of the law. I am shocked and grieved beyond measure because multitudes of our members are placed on the inactive list with positive glee on the part of the committees on church records, because they think, forsooth, they are "cutting off dead wood" from the records. As if the symbol of a shepherd was an ax to cut instead of a staff to guide and protect. I am not half so much concerned about the figures; I am woefully concerned about the folks. The spiritual mood back of a situation like this forces me to my face in confession and humiliation before God because of the lack of the shepherd heart in pastors and people who do it with a spiritual complacency which borders on spiritually criminal procedure.

Stewardship is still the forgotten evangel among us. A faithful minority know and practice the evangelism of stewardship interpreted in paragraph 71 of the Discipline. It is safe to say that the vast majority of the Methodists of the Cincinnati Area do not know of the existence of that paragraph as a standard of the stewardship of all life for an intelligent and consecrated Methodist. There has been an honest attempt in a limited number of places to foster and further the evangelism of stewardship, and wherever that has been faithfully and fearlessly

done there have been marked evidences of a quickened spirit, and the resultant satisfaction of the dedication of personality as well as of possessions. After an honest, though largely unsuccessful effort during the quadrennium I am convinced that the most needed and likewise the most difficult to have in the Cincinnati Area is a revival of the full stewardship gospel for all of life as outlined in paragraph 71 of the Discipline. Until that gracious day comes a modern Pentecost will be delayed and without doubt defeated.

Sunday Schools and Religious Education. As always our Sunday Schools furnish us with the major evangelistic opportunity of the church. It is a regrettable fact that the Cincinnati Area has joined practically all the other areas of the churches in America by showing a decrease in the total enrollment. There is an awakening on where Jimmie and Mary are. There is an amazing list of Sunday School officers and teachers facing that searching query. We think we have discovered that one of the main reasons of the defection of Jimmie and Mary from the Sunday School lies in the home life from which they come. At Camp Delaware, the seat of Ohio Wesleyan University, there has been started a standard school of religious education designed for leadership training in Religious Education, conducted jointly by the Department of Church Schools of the Board of Education, and the various districts of the three Ohio conferences. It is still in its infancy but augurs much in our work of religious education. Week Day religious education and Daily Vacation Bible Schools multiply and give us large hope in the field of religious education.

Christian Education. The area is rich in her educational institutions, and uniformly there is reported the best year in attendance and outlook of the entire history of these notable centers of higher education. It is estimated that there are 10,000 Methodist students from the Cincinnati Area away from home in the institutions of higher learning. It has been my privilege to hold student evangelistic meetings in all the Methodist colleges of the area during the quadrennium.

Ohio Wesleyan University. The student body has reached the largest enrollment of its history. The illness of President Hoffman has been an area-wide grief, but the Board of Trustees and the faculty have carried on the work of the university with amazing effectiveness. During the quadrennium an annuity gift valued at somewhat more than a million dollars from Mr. F. E. Stuyvesant of Cleveland has stimulated the alumni and constituency of Ohio Wesleyan to renewed endeavor to complete successfully the development program for eight millions. The three conferences of Ohio at their last session voted to undertake to raise one million dollars within the next two years from the churches of Ohio.

Mount Union College. In order to claim a conditional gift from the General Educational Board, it was necessary for Mount Union to raise one and one quarter million as the first unit on a two million dollar ultimate goal. After toiling heroically for a year or more, the college found itself within six weeks of the expiration of the time set by the General Educational Board, and \$325,000 left to be secured. At this juncture on the action of the North-East Ohio Conference the entire conference faced that task with a courage and unity which was a cheer to the Board of Trustees, and the full amount was pledged by the time fixed.

Ohio Northern University. With its five colleges—Liberal Arts, Law, Education, Pharmacy, and Engineering—fully accredited in faculty, curriculum and buildings and equipment, Ohio Northern lacked \$200,000 of the necessary endowment on a minimum of \$500,000 required by the Ohio College Association for remaining in the membership of the Association. Ohio Northern was on probation, and under the leadership of the district superintendents, pastors, and laymen of the West Ohio Conference the necessary unit was subscribed; a new gymnasium secured, and also other notable gifts.

Baldwin-Wallace College. Within a few miles of Cleveland, this institution has forged forward steadily and securely. A woman's dormitory is now being erected: plans are under way for the strengthening and developing of Nast Theological Seminary, which is an integral part of the institution, while the student body is both a joy and a credit to the entire church.

Union College, Barbourville, Kentucky. Due to the educational requirements of the Kentucky College Association it has become necessary for Union College to dispense gradually with her preparatory department, and become exclusively a Grade A college in curriculum and equipment. The transition is being made gradually, each year dropping one year of the preparatory department, and yet the total enrollment remains the same, which is a prophecy of an assured educational future. This mountain college ministers to youth who are from the remotest mountain regions and provides one of the most alluring opportunities in Christian education.

The Wesley Foundation. The Area carries on Wesley Foundation work at Ohio State University; Miami University; Ohio University; State Normal Colleges at Kent and Bowling Green, Ohio; University of Cincinnati; and assists in a modest way student work in the churches of Delaware, Ohio, the seat of Ohio Wesleyan University, where the presence of large groups of students in the churches creates an unusual Kingdom challenge.

The Cincinnati Training School. This training school for young women is one of three units of the Elizabeth Gamble Deaconess Home Association, the other two units being the

Christ Hospital, with its training school for nurses, and the Deaconess Home. Here consecration and culture blend in rare proportions.

Youth. The Epworth Leagues of the Area sustain seven Epworth League Summer Institutes. The North-East Ohio Conference, dividing its institutional forces between Bethesda, Ohio, and Lakeside, Ohio, the West Ohio Conference supporting two Institutes, one in the northern territory at Lakeside and the other in the southern part of the Conference at Miami Valley: the Ohio Conference centers its work at Lancaster, Ohio, while the Kentucky Conference has two institutes, one at Ruggles, Kentucky, and the infant institute of the area meets at Barbourville, Kentucky. At the latter institute last summer, young people from the remotest and most pioneer sections of the Kentucky Mountains came to share in the inspiration and instruction of the Institutes. Many mid-winter institutes are held throughout the Area. The Junior Laymen have become a spiritual force in this area and meet annually at the seat of the Annual Conference with definitely assigned duties in the home church between the Annual Meetings. They are young men between fourteen and twenty-three, who have adopted the following platform:

"To be a side partner with Jesus Christ and to help Him make a new world after the pattern of the Sermon on the Mount.

"To make an earnest and constant endeavor to be Jesus Christ's kind of a man, and to help my church to become the kind of a church Christ would like to have if He were the minister.

"To give my utmost influence, in co-operation with all other young people of my generation, to put Christ in the foremost place in all recreation, education, and consecration of life, in order that Christ may be crowned Lord of all life and of all lives everywhere.

"To invest my maximum energies to help make my community as nearly like the kingdom of God as may be humanly possible, and secure the adoption of Jesus' way in all social and community relations.

"To this end, at whatever cost to myself, I will look to Christ for courage and wisdom, to dare and to do whatever He asks me to do and go where He wants me to go, and to enlist others of like mind in this fellowship."

World Service. Whatever may be the causes of the decline in interest and income it is to be lamented that there is decline in both interest and income. Hardly more than half of our people share in the only program of world evangelism open to the average Methodist. The World Service income for the conference year ending September, 1927, for the entire area, was

\$774,725, which is only \$1.76 per capita or less than three and one half cents per week. I express the conviction that until the benevolent boards are able to provide more vital and constant information of our missionary, educational, and philanthropic achievements; together with a restored emphasis of the primacy of Christ as a necessary and only adequate Redeemer for individuals and nations will our Methodist people share in this redemptive partnership to save the world.

HOSPITALS AND HOMES

Christ Hospital. The most significant event in the life of Christ Hospital during the quadrennium is the recent completion of a financial campaign to add more than two million dollars to its equipment and endowment. Through various sources about \$700,000 had accumulated, before the intensive campaign for one and one half millions additional was launched. Of this latter total Mr. James N. Gamble, the generous and long time benefactor of Christ Hospital, gave \$500,000, and later made an additional agreement to build and maintain an entire new floor for the purpose of founding a medical research institute than which there will be none better in American Protestantism.

Flower Hospital. The bed capacity of Flower Hospital, Toledo, Ohio, has been increased from sixty to one hundred and fifty beds, and a total additional investment made in the hospital buildings and equipment of \$500,000 for the quadrennium. There is a definite determination on the part of Toledo Methodists, and the four patronizing districts of the northern part of the West Ohio Conference to develop Flower Hospital into one of the notable temples of Christian healing in Ohio.

St. Luke's Hospital. On December 7, 1927, there came the culmination of the dream of the North-East Ohio and Erie Conferences in the dedication of the New St. Luke's Hospital in Cleveland, Ohio. The new hospital building cost nearly three million dollars, made possible by the munificent gift of Mr. and Mrs. Frank F. Prentiss, who contributed one million dollars to the building and one million dollars to endowment together with other sums almost too numerous to appreciate fully. The churches of the North-East Ohio and Erie Conferences shared in this stupendous and glorious undertaking which places St. Luke's in the leadership of all the hospitals of Methodism.

White Cross Hospital. But a few years ago this hospital came to the Ohio Conference. Within the quadrennium its development has been phenomenal, growing from a hospital with ninety beds to one of three hundred and fifty beds. An adjoining hospital of fifty beds, known as McKinley Hospital, has been purchased and occupied because of the demands for more room. A medical

arts building has been erected adjoining the White Cross Hospital but without expense to the Board of Trustees and the building provides for modern offices for one hundred physicians and surgeons. White Cross Hospital is our most outstanding illustration of personal and social evangelism through the ministry of healing.

Louisville Hospital. This splendid hospital, once conducted under the auspices of the Central German Conference, but now owned jointly by the Central German and Kentucky Conferences, continues to render exceptional service in one of the most needed sections of the city of Louisville, Kentucky.

Pikeville Hospital. Owing to an industrial crash in the coal mines of Southeastern Kentucky, \$50,000 in supposedly reliable subscriptions went down in the crash. In the mountain regions of Pike County, where the people are far separated from medical attention, this hospital is a boon beyond words to describe. Ohio Methodism has helped this noble institution in one of its chapters of crash and crisis, while the Kentucky Conference is staggering forward with its noble and necessary load. Some of the most unique surgical triumphs in the Area have been witnessed in this mountain hospital.

Homes for Aged and Children's Home. Our home for the aged in College Hill, Cincinnati, has cared for 185 aged men and women during the quadrennium. The endowment funds of the home have increased from \$200,000 to \$500,000 since June, 1924. A new building of the Elyria, Ohio, Home for the Aged has been dedicated, and plans are completed for extensive developments which will greatly add to the capacity and to the comfort of this very worthy institution. During the past quadrennium the Methodist Children's Home of Ohio has cared for 770 children in placement, adoption, and residence. Its unusual Christlike ministry appeals very strongly to our people.

The Laymen. At the beginning of the quadrennium the definite effort was made to co-ordinate the work of the various laymen's associations of the Annual Conferences with an all the year round program of service by the laymen in their local churches. To this end each delegate to the Laymen's Association was requested to act as a leader of lay activities in his own church, and under the direction of his own pastor to develop interest in the following major interests among the laymen of the Cincinnati Area: (1) The Fellowship of Redemption; (2) The Organized Men's Bible Class or Brotherhood; (3) Fostering the work of the Junior Laymen; (4) To develop pioneer missionary work in the Kentucky Mountains by observing Lincoln's Birthday and securing thereby support for the work. The Fellowship of Redemption is not an organization but an endeavor to place before the laymen of the area well defined objectives included in the following statement:

In utter reliance upon Jesus Christ, my personal and present Redeemer, I venture:—

To study the New Testament in order to learn to pray effectively for myself, for my minister, and for a spiritual awakening in my church.

To make the cross of Christ the experience and standard of my daily life in all personal and group relationships.

To enter into redemptive partnership with Jesus Christ for the rebuilding of a World after the pattern of the Sermon on the Mount. In order to make this partnership spiritually effective I will acquire my income like a son of God; administer it as a faithful steward of God and in token of my acknowledgment of the ownership of God over all my possessions I will set aside at least one-tenth of my income for direct Kingdom purposes.

To endeavor to win others to Christ, especially my own personal acquaintances, and help them to share in the full responsibilities of the fellowship of the church. I, therefore, agree to accept from my minister the names and addresses of a reasonable number of people with whom I will have a friendly conversation about their personal relation to Christ and the Church.

As a result of their determined efforts and with the heartiest co-operation of the pastors of the area, the Henderson Settlement School, a combined church and day school, has been erected in the heart of the moonshine country in Bell County, Kentucky. Marvellous transformations have already taken place in that county as the result of our evangelistic and educational work. The Henderson Settlement School is valued at \$20,000. In other mountain centers at Booneville, Owsley County, Kentucky, and near Kingdom Come, in Letcher County and elsewhere, the proceeds of the Lincoln Day observance makes possible the work of a dozen or more mountain preachers, missionary school teachers and social workers. The triumphs of the gospel read like a romance.

In an unusual way the Area has been favored with consecrated lay leadership and among those who are giving practically their entire time in voluntary service for Christ and the church are Mr. E. C. Harley, of Dayton, and Professor C. P. Lynch, of Cleveland. Larger and more effective plans for our laymen's work are now in process of development.

Women's Work. With ceaseless activity and increasing efficiency the Women's Missionary Societies of the Area, and also the Ladies' Aid Societies are praying and toiling in almost an endless variety of kingdom service. These women are not only worthy of all praise but far surpass our men in spiritual, systematic, and sustained service.

Social Welfare Work. Our Goodwill Industries beggar description. These centers of life boat and light house social

evangelism capture the imagination and challenge our leaders to ever new adventure in the realm of service for the underprivileged. Cleveland and Cincinnati are fairly mammoth centers of mercy. Canton and Akron Goodwill Industries have been started during the quadrennium, and are fascinating in the achievements already made. In Louisville, Kentucky, with pioneer faith and dauntless daring a \$100,000 Goodwill Industry enterprise is being launched. Our Community Houses, Social Settlements, Esther and Friendship Homes and other social welfare activities teem with life and lure with Christlike service.

But it is conceded by us all that most of all we are in desperate need of a radical spiritual rebirth which has been outlined in the following fashion:

1. A rebirth of an experimental knowledge of the God and Father of our Lord Jesus Christ, who is at the heart of a living spiritual universe.

2. A rebirth of the sense of sin, as the voluntary, deliberate, and responsible choice of every man to defeat and destroy the primary purpose of God in Christ, which is to develop all men into sons of God after the pattern of Christ.

3. A rebirth of the conviction that there is no substitute for the spiritual experience involved in the requirement of Christ, "Ye must be born again," and that this experience of the new birth is possible only through the superhuman power of the Holy Spirit.

4. A rebirth of the joyous assurance of sonship with God through fellowship with Christ.

5. A rebirth of the passion of redemptive prayer, such as will justify God in trusting His church with a genuine revival of religion.

6. A rebirth of an undivided loyalty to Jesus Christ as the sole, sufficient, and supreme Saviour of all men, everywhere.

7. A rebirth of holy responsibility to project the standard of the cross of Christ, as the measurement of God's expectation of followers of Christ, into every realm of life and into every relationship of human society.

8. A rebirth of an obedient faith that dares to appropriate the unused spiritual resources made available through Pentecost for the purpose of endowing a witnessing church with invincible power.

9. A rebirth of the hope of immortality, not only as the persistence of personality after death, but also as an inspiration to regard the personality of man as inherently sacred, and as a spiritual stimulus to treat all men, regardless of the incidents of birth or social station, as candidates for immortality through Christ.

REPORT OF THE COPENHAGEN AREA

PREPARED BY BISHOP JOHN L. NUELSEN

Upon the request of Bishop Bast the residential supervision of the Copenhagen Area was divided between Bishops Blake and Nuelsen, Bishop Blake supervising the Denmark, Sweden and Norway Conferences, Bishop Nuelsen the Finland Annual Conference, the Finland-Swedish Mission Conference and the Baltic-Slavic Mission Conference.

FINLAND

The Finland Annual Conference comprises the work among the Finnish-speaking population; the Finland-Swedish Mission Conference carries on the work among the Swedish-speaking inhabitants of the country. Formerly they formed one Conference. The division seemed expedient on account of linguistic and racial differences, and the development of the work as organized at present has justified the wisdom of the division into two Conferences. Each Conference has now its specific task to which it may apply itself according to a very definite program, having in view the needs of the several races. The specific contribution which Methodism makes to the religious life of Finland is the evangelistic emphasis. Lutheranism in Finland, state supported and state privileged, is static, didactic. Methodism supplies the active evangelistic element without, however, countenancing enthusiastic manifestations, as is frequently done in independent evangelistic movements.

Our work is slowly but steadily growing. The equipment of the Church at Helsingfors has been, for some time, pitifully inadequate. Plans are being prepared to erect a modern building accommodating the congregation, the theological school and offering opportunities for social service. The larger part of the building is to be rented and the rental will take care of the interest on the loan and will leave a balance to be applied towards amortization. Money is very scarce in Finland and the rate of interest is high. It is to be hoped that a loan may be negotiated in America.

The Swedish-speaking population of Finland numbers about 10 per cent of the total population. Most of them belong to the middle classes. The Swedish language is a legal language. Our Swedish Churches are manned by Swedish nationals who remain for a few years and then return to their own country. However, much progress has been made of late in training a national ministry. Our Churches are increasing in membership

and in influence. Considering the comparative smallness of the Swedish population, the Methodists are doing a very creditable and influential work. During the last year a new Church was dedicated in Helsingfors, and a number of new Churches were organized during the quadrennium.

The Young People's work and the Sunday School work are well organized. We have a fine body of young people, intelligent, loyal, eager to render service. We have six children's homes, in which 128 orphans are provided for; an Old People's Home in the city of Abo, and a Deaconess Home in Helsingfors. Methodism in Finland is a spiritual force in the country and a credit to the Methodist Episcopal Church.

BALTIC-SLAVIC MISSION CONFERENCE

In accordance with the enabling act passed by the last General Conference, the Baltic Mission organized as a Mission Conference and took the name, Baltic-Slavic Mission Conference. It embraces the work in the three Republics: Estonia, Latvia, Lithuania, work being carried on in the Estonian, the Latvian, the Lithuanian, the Russian, and the German languages. These newly formed nations, now for the first time in history carving out their own national destinies, are, quite naturally, jealous of their national independence and their ethnic unity. Nationalism, in its noble and in its less commendable features, is rampant as in all European states, and an international ecclesiastical organization is not looked upon with favor, at least not until it has become quite evident that it is not a political organization. Accustomed to the close relations between Church and State; taught to look upon the Church as a political instrument, the makers of the new nations have their misgivings as to the presence of a "foreign" Church. The political power aimed at by the Roman Catholic Church has done much to strengthen the feeling of uneasiness. While the leaders of the government are very friendly towards the Methodists and show us a great many courtesies, the questions relating to the legal standing of the Church and its recognition are quite complicated and delicate. Gratifying progress has been made during the current quadrennium.

There is in all these countries, especially among the Estonians and Latvians, a sincere seeking after God. The people are ready for the preaching of the Gospel. Our evangelists and Pastors, our Deaconesses and Sunday School teachers, find open doors everywhere. We have in a number of prominent cities excellent property. We have enthusiastic and devoted workers. Most of them are living on starvation rates, but they are determined to do the work to which the Master has called them. Methodism has a wide field, ripe unto the harvest. The people are poor. These countries find it exceedingly difficult to overcome

the terrific economic handicap resulting from the war. Our work needs and deserves for a good many years generous financial support. But there is every chance for a strong, influential work, which will greatly strengthen the forces of vital Christianity in those new Baltic Republics.

During the quadrennium the Conferences in Finland and in the Baltic States were administered in 1924 by Bishop Bast; in 1925 by Bishop Richardson; in 1926 by Bishop Nuelsen; in 1927 by Bishop Blake. A deputation of the Commission of Ten, consisting of Mr. E. M. McBrier, Mr. A. J. Stock and Secretary John Edwards and Associate Secretary Thomas Donohugh, visited the work.

REPORT OF THE COPENHAGEN AREA

PREPARED BY BISHOP EDGAR BLAKE

In the month of December, 1924, I was requested by Bishop Bast to assume the supervision of the Denmark, Norway and Sweden Annual Conferences for him. In November, 1927, I was formally assigned by the Board of Bishops to these Conferences for Residential supervision. Thus for the last three years I had a semi-official and official relation to our Methodist work in Scandinavia. During this time of close association with our ministers and laity and with our Churches and institutions, I have come to feel a profound admiration for them and a deep and unshaken confidence in their future. The splendid courage they have shown in these deeply troubled years, their unswerving devotion to their Church, and their forward movement in the face of great discouragement and difficulty, have revealed the strength and stability of their foundations. Judged by their numbers and resources, by their churches and institutions, and by their administration and leadership, Scandinavian Methodism must be reckoned among the strongest sections of the Methodist Episcopal Church outside of the United States. It is a section in which the whole Church may well feel a just pride and confidence.

DENMARK

The work in Denmark has been the storm center of the recent troubles in the Area and has felt the full force of the buffetings that have been encountered. It has been a time to test the courage and devotion of the stoutest hearts and their courage has not failed. The fact that the work has held together and has not receded in any marked degree in spite of the powerful

forces that have beaten against it is proof of the security of its foundations. Our ministry and membership have maintained their loyalty in a remarkable measure. In the face of great temptation few have fallen away. To be sure, Danish Methodism has been profoundly shaken, but it was held together magnificently in the storm that has raged about it. Time will be required for it to fully recover from the strife that has rent it, but that it will recover and be the stronger for what it has suffered none can doubt who have seen its splendid courage and faith in the midst of almost overwhelming difficulty.

The Central Mission of Copenhagen has been more deeply affected by the troubles of the quadrennium than any other of our Danish institutions or churches. This remarkable piece of social and evangelistic ministry built up through the indefatigable industry and sacrifice of Bishop Bast is one of the most outstanding institutions of its kind in the Kingdom of Denmark. It includes homes for children, for unfortunate mothers, and for the aged; a hostel for young people, a nursery for infants, a people's restaurant, a shelter for jobless men, relief work for the very poor and dependent, as well as many other forms of social ministry. With the exception of Morgan Memorial in Boston, I know nothing comparable to the Central Mission of Copenhagen in world-wide Methodism.

The annual budget of the Central Mission has been in excess of \$100,000 in recent years. This entire amount has been raised by Bishop Bast from Danish sources largely outside the Methodist Church. It was a remarkable tribute to a remarkable man and his outstanding work for the poor. There are few examples to match it anywhere in the field of social ministry.

Naturally the Central Mission has suffered greatly from the troubles through which Danish Methodism as a whole has been passing. The strong hand and powerful personality of its founder have been withdrawn from its affairs. His guiding genius has been denied it. His force and vision have been taken away and the Mission has suffered in consequence. Its income has likewise been greatly reduced and its activities have been curtailed in consequence. But other hands have bravely taken up the work and are carrying on. Confidence is being restored and a mighty and blessed work of Christian service still goes forward. Its financial deficits have been covered. Its income now equals its expenditures and its budget is balanced. That it has been able to weather the storm that has beaten upon it is a splendid evidence of the firmness of its foundations and of the appreciation and affection which the Danish people hold for its noble and unselfish ministry to the poor and needy. It is also a remarkable tribute to the genius of Anton Bast and the genuineness of his work that the Central Mission, the creature of his own heart and brain, has stood the test and still ministers

to the thousands of unfortunates who look to it for shelter and aid.

At the session of the Denmark Annual Conference in February, 1925, one of its ministers was charged with having violated Paragraphs 282 and 284 against "brother going to law with brother," and against "sowing dissension in the Church." He was tried in full session of the Conference and found guilty and expelled from the ministry and membership of the Methodist Episcopal Church. Later the expelled brother entered suit in the civil courts against the Trustees of the Annual Conference and was awarded damages in the sum of 40,000 kroner. The trustees of the Annual Conference have taken an appeal to the Supreme Court of Denmark and the case is yet to be decided. The civil aspects of the case raise a very grave issue that the Methodist Church must face not only in Denmark, but elsewhere in Europe. If the Church is not to be allowed to administer its own rules and regulations, so long as it respects individual and property rights, without interference from the civil authorities, the future administration of the Church will be very gravely jeopardized. If every member and minister who feels himself aggrieved can secure financial redress to salve his wounded feelings, it is difficult to see how the Church can carry on its work with any sense of security or with any assurance that its rules and regulations will have any binding force upon its constituency. The issue that has been raised is one of such import that the authorities of the Church would do well to give it the gravest consideration.

NORWAY

The Norway Conference is one of the most virile of Scandinavian Methodism. It is dominantly evangelistic in its ideals and spirit. Its fire and fervor very strongly resemble old-time Methodism. Two of the strongest and most successful churches in European Methodism are found in Norway in Stavanger and Bergen. In Oslo we are strongly represented and our influence is large and commanding. In fact, wherever Methodism is planted in Norway it abides in strength. Our work up the West coast of Norway among the fisher folks is a credit to the best missionary traditions of Methodism. It extends as far north as organized communities are found. In Hammerfest, the most northerly town in the world, we have a strong and aggressive Methodist society.

In the work of its Sunday Schools and Young People's Societies, Norway is abreast of the best Conferences of its size in America. In its missionary interests and activities there are few if any Conferences in Europe ahead of it. Its contribution to Foreign Missions already exceeds the assistance it receives from the parent Board. Its deaconess work is entirely

self-supporting, and in the character and consecration of its sisters it is not surpassed by any Conference in the Church at large. The same is true of all our deaconess work in Scandinavia. A finer or nobler band of Christian workers is not to be found anywhere outside of Norway, Sweden and Denmark.

SWEDEN

The Sweden Conference is our largest Conference in Scandinavia, and it is not invidious to say that in membership, in the strength of its organization and institutions, in the extent and development of its resources, and in its leadership, it is the strongest Conference outside of the United States. Except for the Theological School at Gothenberg, which represents all of Scandinavia, all of the institutions of the Sweden Conference are self-supporting; that is, their support comes entirely from Swedish sources. The same can be said of the Churches taken as a whole. They gave to Foreign Missions last year more than they received from the Board at New York, and in addition they raised more than \$50,000 for special Home Mission enterprises in Sweden. The new Saint Jacobs Church in Gothenberg, costing more than \$100,000, was recently dedicated free of debt without any outside aid, the entire cost being provided locally from Methodist sources. The foundations of Methodism are well and securely laid in Sweden and it only remains for the Church to build worthily upon them.

The Theological School at Gothenberg is our most strategic institution in Scandinavia. It represents the three Conferences in Denmark, Norway and Sweden and is the school in which their future ministry is to be trained. Fifty-two students are already enrolled and their numbers are steadily increasing. The faculty of the school is strong and well selected. The professors are men who are in every way worthy of the great trust imposed in them by the Church. Gothenberg is easily the key to our Methodist future in these northern countries of Europe. From it will come our ministry and our leadership. What it is they will be. It will determine the spirit and character of the Church. For these reasons the school must be continually strengthened and its equipment and resources made adequate to the tasks the Church imposes upon it. It has an excellent property, admirably located and well adapted to the general character of its work. Its major difficulty is financial. The property was purchased under the impulse and promise of the Centenary movement. The hopes that were then raised have never been realized, the promises made have never been fulfilled. As a result the school is burdened with a debt of approximately \$100,000. This obligation is too heavy for the school to bear and do justice to its other interests. Until it can find relief from this impossible financial pressure it cannot expand and develop its departments

as the necessities of its work demand. It is our judgment that a campaign ought to be inaugurated at the earliest practicable date to free the school of its burdening debt, and that in this effort the friends in America should be enlisted for help. Only in this way can the school be made free to pursue the work committed to it by the Church. Later, when the way is clear, a further effort should be made to lay the foundations of an adequate endowment for the School. Nothing will do more to insure the future of Methodism in Scandinavia and furnish it with the leadership necessary for its mission than to strengthen the Theological School at Gothenberg to the limit of its needs.

REPORT OF THE COVINGTON AREA

MATTHEW W. CLAIR, RESIDENT BISHOP

The last General Conference created the Covington Area. On taking up the work my first task was to organize and establish headquarters. To this I gave my immediate attention, which required much time. The brethren throughout the Area received me cordially and gave their loyal support.

The Area comprises the Central Missouri, Lexington, Liberia, Lincoln and Little Rock Conferences. These Conferences have had general supervision, which has entailed constant travel. In addition, I have held the Mississippi, East Tennessee, Tennessee, North Carolina, Washington, Savannah and Central Alabama Conferences.

During the quadrennium three Area councils, composed of representatives from all the Districts of the Conferences throughout the Area, have been held. The first in St. Louis, July, 1924; the second in Omaha, July, 1925, and the third in St. Louis, September, 1927. The Findings Committee presented a report which was enthusiastically adopted and became the Area program. These councils have been most helpful and inspiring. "Hatch the Eggs or Get Off the Nest" was adopted as the Area motto. A few eggs are being hatched.

Slowly but surely the Area is going forward in World Service giving. We have constantly emphasized its importance in relation to Kingdom building to the ends of the earth. Last September the Area council unanimously accepted the minimum advance for this year. Our plan is to increase gradually until each charge is paying its full quota of World Service. A large portion of the Little Rock Conference was affected by the flood in the Mississippi Valley; in some cases whole towns were submerged and many Pastors were unable to hold services for weeks. The Board of Home Missions and Church Extension came to the relief of the sufferers in a very tangible way. This enabled these heroic men and their faithful followers to hold on with unabated courage and come to the Conference in November with reports showing unexpected advances.

The present membership is 55,170, which registers a slight increase. The Area embraces more than twenty large cities in which our growth in membership has not been commensurate with our growth in population, due largely to influx. Many of these cities in the past few years have increased two and three hundred per cent. The local Churches are alive to the necessities and opportunities confronting them, but are handicapped by inadequate equipments. Modern Church plants

appeal to and attract them and we lose them. This situation creates a problem with which we must reckon. The Church must be an asset to the community. The demand is upon us to stretch out the curtains of our tents, lengthen the cords and strengthen the stakes. To this our attention is being given.

Throughout the Area a number of Churches have been purchased or taken over, new ones erected and others are in course of erection. Old and burdensome debts have been paid or refinanced, rendering these Churches more efficient in their community life. Our property values have been materially increased. These achievements have been made possible through the Board of Home Missions and Church Extension. I make this mention to express my personal appreciation in which a grateful people are included.

Special mention should be made of achievements in Akron, Cincinnati, Detroit, Dayton, Denver, Des Moines, Omaha, Kansas City, St. Paul, Sioux City, Gary and Flint. In putting over these projects a United Methodist Program was promoted in each case which exhibited the possibilities of inter-racial co-operation in city Church extension activities.

The Woman's Home Missionary Society is doing a splendid work for our group in Cincinnati and Cleveland. Friendship Home is a strong force for good in West Cincinnati, where 30,000 of our people are crowded. This work is being done in conjunction with the program of Calvary Church. In Cleveland the Society makes possible a Community Center which is rendering valuable service. We must stand by these noble women and strengthen their arms.

St. Mark Church, Chicago, enjoys great prosperity. The present building is entirely too small; hundreds are turned away each Sunday. A new site has been purchased on which they have paid \$20,000, and funds are being raised to build in the near future. This new edifice will give Methodism among Negroes in this great city an outstanding position.

Four years ago we started with two Area schools—George R. Smith College, Sedalia, Missouri, and Philander Smith College, Little Rock, Arkansas. Before the close of the first year of the quadrennium George R. Smith College was destroyed by fire. It has not been possible to rebuild, although repeated efforts have been made. Philander Smith College holds her own and is doing a splendid work, with 300 students enrolled.

The question of the wisdom of maintaining two Area colleges is being debated. It is thought by some that what is left of George R. Smith should be merged with Philander Smith and out of the merger bring forth a greater college, around which the entire Area would rally. A commission has been appointed to consider the entire question and report at an early date.

Central Missouri, Lincoln and Little Rock Conferences feel

the urge to go forward into larger achievements in Kingdom building. To merge and organize two stronger Conferences and a Mission Conference west with Colorado is being considered. Many of our members are moving west and northwest and find no Church. During this quadrennium I have had several requests to come and set up Methodism. In Tucson, Arizona, on a visit last summer, I was informed that there were 700 Negroes in that city without Church affiliations and religious direction. I personally met several families, formerly members of the Methodist Episcopal Church, who were waiting our coming. In the face of such opportunities, what is the duty of the Methodist Episcopal Church?

Men and women trained for pastoral and social work are needed. To meet this need, Dr. W. A. C. Hughes successfully conducted a School for Rural Pastors last June in Little Rock, and in September a School for City Pastors and Workers in St. Louis. A Summer School of Theology, under the auspices of the Commission of the Conference Courses of Study, was opened and had a gratifying beginning. The candidates for the ministry and many already in the active service greatly appreciated this opportunity. The work during this period was intensive and thorough and was conducted by capable teachers and lecturers. An Area budget has been authorized to take care of this and other Area activities.

The Liberia Conference is on the West Coast of Africa, embracing the Republic of Liberia. I have held three of the four sessions since the last General Conference. Including this Conference with an Area in the home field has worked admirably well and should be continued.

Firestone Rubber Industry, with a concession to cultivate a million acres in rubber plantations, has revolutionized the industrial and economic conditions of the country. Already 15,000 nationals are regularly employed. As this industry and others, which must naturally follow, grow, the demand for men and women trained in mind, hand and heart will increase. To adequately meet this demand, education becomes the pressing need. An educational program is in the making looking forward to supplying this demand. This work is going forward under the Department of Public Instruction, with a special Educational Director and Advisor.

The old Seminary and Sharp buildings, the College of West Africa, have been torn down and a new building, Melville B. Cox Memorial Hall, is in course of erection. This building will cost \$30,000. Of this amount the Board of Foreign Missions is furnishing \$15,000 and \$15,000 is being raised on the field, of which \$8,000 has already been raised. A most interesting event was the occasion of breaking ground for the new building last May, when \$1,500 in cash was raised. Following

this will come the Roberts Teachers' Training School and the Girls' Dormitory. These three new buildings will constitute the new College of West Africa. At present the college carries an enrollment of more than 300 students.

Among other achievements, Cape Palmas Seminary has been remodeled and enlarged and is doing a good work with an increased enrollment. Garraway Training School and Stations is making commendable progress. They need a new Church and boys' dormitory. Nana Kru, with their Central School and substations, is ministering to the Kru Coast, lifting and enlightening hundreds. A Dispensary and a home for the doctor will be added this year. Hartzell Academy, Lower Buchanan, is to be the high school for Grand Bassa County, operated by the Government. This school has been erected during the quadrennium. St. Paul River Industrial Institute, White Plains, is to become Booker T. Washington Agricultural and Industrial Institute, a branch of the College of West Africa. Under the inspiration of a conditional offer of \$26,500 made by a friend interested in education in Liberia, a campaign is planned to raise \$25,000. This will be accomplished this year. The Government is keenly interested, and through President King has pledged \$5,000 a year of the \$10,000 annual budget required to maintain the same. Four new Church buildings are in course of erection.

Two years ago we opened a Mission in the Hinterland, ten days' journey from Monrovia, among the Mano and Gio tribes. At the end of the first year the Superintendent reported, "This Mission is in the center of two tribes numbering easily 200,000. These people are eager to 'learn book and the God way.'" This work is growing rapidly. The most marked feature of this Mission is the establishment of a Dispensary. In a recent report the Doctor in Charge says, "The Dispensary on this Mission was completed early in the year and at once thrown into service, though poorly furnished. The average daily number of patients increased, until it is not uncommon to have more than 100 a day. A total of 801 patients is recorded on the book for the past twelve months. I should like to emphasize the fact that each patient brought either a shilling or its value in produce to pay for medicine used." This work is in its beginning and is rendering a service which only God's neglected and long-suffering creatures can fully appreciate. The Government expressed approval and appreciation of the good work being done when the Legislature in its last session made a grant of three hundred and twelve acres to our Board on which to develop this Interior Mission.

Thus the work entrusted to us four years ago has gone forward, for which I am truly thankful to Almighty God and to the preachers, workers and people who have so nobly assisted.

REPORT OF THE DELHI AREA

JOHN W. ROBINSON, RESIDENT BISHOP

In order to secure a more evenly balanced supervision of its work in the Southern Asia mission field, the General Conference of 1924 realigned the Conferences and made Delhi, the new capital of the empire, the headquarters of its work in the mass movement area of upper India. From the administrative standpoint, a more convenient unit would be difficult to find. It is compact, and save for its mountainous portions is easy of access. In its nationalities, and the languages they use, it is much more homogeneous than is common in this part of the world; and, with its Episcopal Residence located in what for centuries was the ancient capital of the country, and which is now once more adopted as the seat of the present-day government, there is a touch with the political and social life of the land that adds to the possibility of a spiritual impact.

As an aid to comprehension, the Delhi Area may be compared to all of New England for size, but with a population three times as great. About fifty thousand square miles of its territory comprises the fertile plains of the Ganges and the Jumna Rivers, while the remaining ten thousand miles are in the very heart of the stupendous Himalayan Mountains, and within which are found twenty-nine peaks that reach an altitude of over twenty thousand feet. The plains part of the Area is fairly well supplied with railways and motor roads, and consequently is easy of access. But until the aeroplane is available for itinerating purposes, the difficulty of reaching our outposts in the mountain fastnesses will remain tremendous. The 25,000,000 of Hindus, Mohammedans, animists and other minor sects, are a challenge to the faith of the 275,000 converts of our Methodist Church within the Area.

Aside from our financial difficulties growing out of recent cuts in our appropriations from the Board of Foreign Missions, probably our most important problem is that of securing effective entrance into grades and castes of people other than those from whom we have won this more than a quarter of a million converts. Seventy-one years ago, when William Butler founded the mission, every door seemed closed, and it was only years of effort and prayer that gave us entrance to the *Mehtars*, the scavenger class. These were the lowest of the low, the most despised of the untouchables, but to-day our established Church and our splendid body of young people, many of them with college education, have abundantly proved that our predecessors were wise in accepting even that small opportunity. However, that rich vein is about

worked out, for the *Mehtars* are not a numerous class, and we now seek a wider entrance for a greater work. Just above the *Mehtars* are the *Chamars*, the traditional leather-workers, also counted an unclean caste, but who, having overflowed the traditional limits of employment, are now spilling over to the soil. They are more virile, more independent, and better circumstanced in many ways, and having been impressed by the transformations among their humbler neighbors that have occurred before their very eyes, they are deeply moved with discontent at their own religious and social condition. Into this class we have this quadrennium strenuously sought wider admission. While all the powers of hoary custom and ancient inertia and unclean and sinful habit have been against us, the hunger of heart and yearning for social rights on the part of the people, and the attractive power of the crucified Christ, have begun to triumph, and within the past three years we have baptized perhaps ten thousand of them in places where before the field had been sterile. If this beginning can be followed up we may expect among the *Chamars* a success as much greater than we have had among the *Mehtars*, as the millions of the former class exceed the limited number of the latter. This success among one class does not, however, indicate that nothing is being done among the higher castes. Of these we are now reaching individuals and families. In one single District in one year we had baptisms from more than a score of castes, but the time has not yet come when we have among these classes the entrance that brings the people in by villages and communities.

To an extent that is distressing, the work of the quadrennium has been an attempt to avoid the calamity that threatened to follow the successive reductions in appropriations from the home Church. Advanced positions and strategic places have had to be abandoned, aggressive plans have been discontinued, and with scores of workers dismissed, hundreds of boys thrown out of our schools and thousands of new converts in the villages abandoned for lack of teachers, it has been a time of mental stress and soul-agony. That we have deeply disappointed our trusting converts, that among the people generally our prestige has been lowered, and that our retreat has been the signal for increased opposition to Christianity and more bitter persecution of our converts, there can be no doubt. That it will take us years to get back to where we were is also certain. But on the other hand, when all is considered, the injury to work and prestige has been less than at first we had cause to anticipate. Our workers who remained have been faithful and patient, and our converts left alone in distant villages have stood the test of persecution and neglect in a marvelous way. God has been better to us than our fears.

In our evangelistic work one of the methods we have followed in attempting to discount the effects of the cut, has been to increase the efficiency of the workers we have left by closer supervision, and by inspirational meetings and refresher courses in Summer Schools. The lonely preacher, located in the distant village, without Christian fellowship, and feeling keenly the downward pull of everything about him, has been called in for a couple of weeks of association and study under the best teachers and preachers we could secure, and the man long out of school, whose mind had begun to rust, brought into contact with these surroundings, has responded in a way that makes him decidedly more effective in his work. During the past year we conducted three such refresher courses within the Area, and the results have been so good we hope to secure the necessary funds to make them a recurring occasion for our needy workers.

Within the Area we have fifty-one organized residential institutions, inclusive of theological, high, grammar, primary and training schools. On these we have depended to give our promising boys and girls such grounding in education and such training in methods as would make them effective workers among our own people. It is impossible to exaggerate the importance of these institutions to the welfare of our Church in India, and it has been a matter of immense concern to us that our repeated reduction in funds has seriously depleted the number of students, especially boys, that we are able to care for. With this, as with our evangelistic work, we have tried to make up for reduced numbers by more effective and intensive work.

The educational system in vogue in India makes much more to depend on examinations than is the case in our American schools, and these yearly tests, some of which are under government supervision, mark effective barriers against the promotion of students who fail. In the regular government schools it is estimated that the promotions year by year average only a little over thirty-three per cent of the students sent up. Our mission schools have averaged quite as well, but even so, that has meant that an average of almost two out of three of our children have to take three years to pass two classes at the very best. In consultation with the educational secretary of the Area, the Bishop in charge planned a campaign to increase the efficiency of these schools. Twice a year the two together have visited each school, inspected each class, commending the students who were doing their best and taking steps to awaken the indifferent, holding conferences with teachers and instructors, and in every way possible seeking to make all concerned feel the urgency of the situation. The response has been immediate, and we hope permanent. In no one of the schools did the promotions and passes fall below fifty per cent, and in some of them it went as high as a hundred

per cent. A decided improvement in the *esprit de corps* of the schools is recognized by the managers of practically every one of these institutions.

The tense political situation in India is having its repercussion on our work. The coming in of the political reforms, in which there is an element of democracy, has made both the Hindu and Mohammedan bodies apprehensive of numerical opposition, and both have recently taken measures to win back to their own fold converts who had been won from them to other faiths. In many of the villages where our Christian converts have been living, they have been subjected to violent persecution on the one hand, and seductive allurement on the other, to get them to renounce their faith in Christ. This coming at the time we had to withdraw workers from several hundred villages where we had converts, left many thousand of these new Christians almost at the mercy of these unscrupulous attacks. We cannot say that in each case they have remained faithful, but we do rejoice that in most cases they have stood firm, and in some cases where they did yield to the blandishment of attractive promises, they have repented of their lapse and have sent us word of their renewed vows. Under this pressure of persecution and allurement, it is imperative that we should, at the earliest possible moment, get back into these villages the pastors, now dismissed, who will be able to shepherd these bewildered flocks.

Within the Delhi Area is the largest mass movement field of the Church in India. A mistaken idea has spread abroad at home that the large number of inquirers has disappeared, and that the door of entrance among the depressed classes is no longer wide open. Any such thought is a mistake. The Church is unable at present to actively seek these inquirers as previously, but the fact that during the past year we have baptized within the Area almost fifteen thousand and that our Christian community here now numbers approximately 273,000 persons, speaks for itself. On the other hand, there can be no doubt that our failure to respond to invitations to instruct villages and communities, and our refusal to baptize inquirers because we are unable, with our limited force of workers, to instruct them, is discouraging thousands, if not tens of thousands, who have been looking to us for deliverance from superstition and spiritual darkness. In this foreign field, Methodism has before it no more urgent task than the instruction of its thousands of converts who, having taken the first steps toward Christ, now wait for that fuller revelation of him that can come only through the experienced teacher, and the evangelizing of the hundreds of thousands who have so far only been able to look toward us as their only hope of salvation.

REPORT OF THE DENVER AREA

CHARLES L. MEAD, RESIDENT BISHOP

At the beginning of the quadrennium the Denver Area was composed of the Colorado, New Mexico, Southern, Southern Swedish, Southwest Spanish Mission, Utah Mission, West German, Western Swedish and Wyoming State Conferences, covering a geographical Area from the southern boundary of Montana across the Rio Grande River into old Mexico and from the Mississippi River to the Sierra Nevada Mountains. During the quadrennium the West German Conference has dissolved and its various charges and preachers appointed thereto have been merged with the contiguous Conferences in the geographical territory in which they are located. The Southern and Southern Swedish Conferences were joined in a merger with the Gulf Conference under the name of the Southern Conference, which Conference was located in the Kansas City Area. This changes very naturally the statistics included in this report, which would otherwise show a large increase in all the activities of the Church. The territory covered by the remaining Conferences, however, comprises one of the largest Areas in the United States of America. Much of the territory of the Area is frontier in character, but the area as a whole embraces all of the problems incident to the work of the Church. It has the city problem, the rural problem, the Mormon problem in Utah and Wyoming, the mining camp problem in Colorado, New Mexico and portions of Wyoming, the Indian problem and the community Church problem in many of the rural sections. In Denver, Colorado Springs, Pueblo, Cheyenne and Salt Lake City, the city problem is especially pressing and prominent. In all of these places, however, the Churches are supplied with an adequate leadership which is maintaining the fine position which the Area has enjoyed for a number of years.

The Area has contributed to the general work of the Church through the conspicuous and statesmanlike leadership of the late and lamented David D. Forsyth, whose death during the quadrennium staggered the whole Church. In the services of the Rev. Orrin W. Auman, as treasurer of the World Service Commission, the Area has contributed an outstanding leadership in the conduct of the benevolent interests of the denomination. It was a great delight to the whole Church to witness the growth in influence of Dr. Forsyth during his years of service as Secretary of the Board of Home Missions and Church Extension. It is an increasing joy to the Denver Area and to the whole Church as well to witness the very efficient manage-

ment and leadership of Dr. Auman's ministry as the Treasurer of the benevolent funds of the denomination.

The Area has maintained a very enviable position in the record of World Service giving, every Conference in the Area last year having made a very commendable increase in its contributions of the previous year to the benevolences of the Church. This is a remarkable record in view of the fact that much of the territory is frontier in character, especially in Wyoming, Utah and New Mexico. This is due, however, entirely to the consecration of the Pastors on these difficult and lonely fields who have given such loyal and intelligent direction to all of the interests of the Church.

In the University of Denver we have an institution for Christian education, which is proving its influence in giving a finely trained group of our youth to all forms of Christian service, in the Rocky Mountain region particularly, and extending throughout the Nation generally. The assets of the university in campus buildings and equipment total \$984,137. The productive endowment is \$1,799,162. The total number of students during the last year was 3,467. At the beginning of the quadrennium the institution was showing a remarkable progress under the leadership of Chancellor Heber R. Harper, growing steadily in numbers and influence. During the quadrennium, however, Chancellor Harper resigned and the institution has been very fortunate in securing Mr. Frederick Maurice Hunter of Oakland, California, as his successor. The value of the university to the Rocky Mountain Methodism has been beyond all estimate.

The Iliff School of Theology, under the leadership of Rev. Elmer Guy Cutshall, has steadily grown in influence, maintaining a high standard of scholarship as one of the great and growing theological institutions of the Church. The total assets of the School as of April 30, 1927, are listed at \$622,157. During the four fiscal years immediately preceding said date, there was a gain of \$52,490 in monetary assets. Recent official action makes Iliff exclusively a graduate school, having the quarter system of four terms of eleven weeks each every year. Likewise it orders that no advanced standing will be given for work done in college and that the Th. D. degree will be given to superior students for four years of work. A strong Ph. D. faculty, adequate library facilities, unexcelled climate and good clinic opportunities add to Iliff's challenge.

In the student centers at Laramie, Wyoming, Boulder, Greeley, Fort Collins, Gunnison and Golden, Colorado, the Wesley Foundation work is growing in interest and influence, carrying on various forms of activities among the students of Methodist preference in each one of these centers, giving promise of increased development under the very fine direction of the

student Pastors now appointed to that work. This particular phase of our educational work in the Area gives promise of becoming increasingly influential in the lives of the students in these great educational centers.

The Epworth League work of the Area has been developing a very intensive program in pushing forward the Epworth League Institutes, where the Sheridan District in Wyoming has established a fine institute in the Big Horn Mountains, composed of a very adequate plant with equipment; another on the Cheyenne District known as the Snowy Range Institute; the Colorado Conference having three in its boundaries: one at Grand Mesa for the Western Slope; one at Beulah, Colorado, for the young people in the southern part of the State; one at Pine Crest for the young people of the Colorado Springs, Denver and Greeley Districts. In Utah a very fine institute has been conducted every summer under the auspices of the Mission, and recently a very flourishing institute has been organized among the young people of New Mexico. All of these bid fair to grow in influence and power in molding the lives of our Christian young people in every part of the Area.

There has been a great fluctuation in Church membership in the Area, owing to the distressing financial conditions, particularly in the agricultural, frontier and mining groups in different parts of the territory. The nature of our territory, which in its climatic conditions invites many tourists and invalids, necessarily causes us constant changes in membership of the various Churches, the total membership of the Area now being reported as 70,579, which shows a slight decrease over that of the last quadrennium of 705. When we consider, however, the fact that the West German Conference, composed of 7,065 members, has been merged with the contiguous Conferences, the membership of the Denver Area would show a very substantial increase of 6,360 over that of the last quadrennium.

The work in the Wyoming State Conference is progressing slowly but substantially. Material increases in Church property and buildings, Young People's work, benevolences and various other activities reveal the fact that despite the difficult conditions under which our Pastors labor, the Church is steadily growing in influence and power. The State university, located at Laramie, Wyoming, is destined to become one of the great educational institutions of the country, and our Wesley Foundation work in that institution is being carried on with efficiency.

The Utah Mission has a total of \$318,700 in Church buildings and \$71,400 in Church parsonages and has steadily maintained its position as leader in World Service giving. A slight decrease in membership, due to the industrial conditions throughout the State of Utah, is registered this year, but our work is being

strongly entrenched and developed by competent leadership in many of these difficult fields.

The New Mexico Conference ministers to both the English and Spanish-speaking people in the State of New Mexico, the English district caring for the centers at Albuquerque, El Paso and scattered towns throughout the great Area of that State, while the Southwest Spanish Mission ministers especially to the large and growing Mexican population of the State. In Albuquerque we have a new Church in a very desirable location recently built at a cost of \$28,000, a beautiful white stucco Spanish Church in Las Cruces, dedicated without debt, situated in the center of a Mexican population of 4,000 people; in Flagstaff, Arizona, a Church building in the center of a Mexican population of value to the community and an expanding influence in the life of the people; in Lyons, Kansas, a neat chapel where a graduate of our Harwood Boys School is the efficient Pastor; in Mesilla, New Mexico, an old property was purchased, and after proper preparation was transformed into a chapel. In the first service it was baptized with a shower of stones and other missiles thrown by bitter and active opponents. Since that severe reception over thirty people have been converted and have recently united with our new organization. In Emporia, Kansas, a Community Center, Parsonage and Chapel have been secured for the services of our Spanish-speaking brethren, this having been secured for them by the Ministerial Alliance of the city of Emporia. The Harwood School for Boys has been doing a most commendable work, with an enrollment of approximately eighty (80) students, who are being trained by a competent faculty and developed for the Christian ministry and service. This School must be the source of supply for a finely trained Mexican youth, both as Pastors and laymen, to care for the large number of Mexican people constantly augmented by the numbers who come yearly across the borders of old Mexico. It is estimated that 60,000 come in yearly through the regular gateway of the government, while many find their way across the border through various other channels. The Harwood School for Girls in Albuquerque, operated under the auspices of the Woman's Home Missionary Society, is one of the finest and best equipped educational buildings in the Area for its purpose. It is doing a most commendable work among our Mexican girls of the great Southwest, training them not only in general education, but also for Christian service, and I wish to commend it most cordially for the work it has done in the past and rejoice in the promise of its increasing future service to the Church.

The Western Swedish Conference, operating principally in Nebraska, is under the embarrassment of constant changes both in the official relationships of the Churches and the membership

of same. Many of the Churches are petitioning the privilege of entering the English-speaking Conferences in contiguous territory, and by a gradual process of absorption the Swedish congregation, now conspicuous in the Western Swedish Conference, will be merged in a foreign-speaking group or into the English work of contiguous territory.

The most conspicuous signal development in the Area has been in connection with our hospital work located in Colorado Springs in connection with our denomination known as Beth-El Hospital. The first unit of a National Methodist Episcopal Sanatorium for Tuberculosis has been completed, which consists of a commodious building completely equipped with the latest modern appliances for the treatment of this dread disease and offering the best service available with a corps of trained nurses and physicians familiar with every phase of the disease. In view of the fact that the Rocky Mountain country offers a climate singularly friendly to sufferers from tuberculosis, many people from all parts of the United States come to us for healing and health. The building was filled to capacity soon after it was open for patients and is now crowded to its utmost with a long waiting list of those who need the helpful, healing ministry which the Church can give. The Sanatorium at Albuquerque, under the splendid administration of the Woman's Home Missionary Society, has a complete plant with modern equipment and has become one of the great centers of healing and helpfulness in the life of the great southwest country.

There has been a steady growth in the development of Church buildings and property which has been made possible by the wise administration of the District Superintendents and splendid co-operation of the Pastors and people in every part of the Area.

The Board of Home Missions and Church Extension has been exceedingly sympathetic in its attitude toward the development of our work in these difficult fields, responding constantly and readily to innumerable appeals for assistance in developing situations which are wholly frontier in character and in maintaining the work which has suffered most seriously because of economic conditions in the agricultural and benign sections of the Area. It is our hope that with the improvement of economic conditions in the various sections of the Area enlarged contributions and increased activities will reveal the courage and spirit of our people who compose our Church in this great Rocky Mountain region.

The returns for the past quadrennium have not always been what we had desired, but the field has been thoroughly cultivated. The ministers and laymen have been very responsive to every call which the Church has made, and have placed the Resident Bishop under heavy obligations for many kindnesses extended to himself and his family.

REPORT OF THE DETROIT AREA

THOMAS NICHOLSON, RESIDENT BISHOP

The Detroit Area comprises the following Conferences: Detroit, Michigan, Central German, Northern Swedish, the Bi-Lingual Mission, and by the assignment of the Bishops since the last General Conference, the Norwegian-Danish Mission. I have tried faithfully to administer these interests during the quadrennium.

I have presided over the Detroit, Michigan, Central German, and Northern Swedish Conferences twice each. In addition I have presided over the Saint Louis German, Western Swedish, Maine, Pittsburgh, West Virginia, Saint Johns River, Northwest Indiana, California, Pacific German, Pacific Swedish, Western Norwegian-Danish, Central Pennsylvania; and over the following Missions or Mission Conferences: Pacific Chinese, Pacific Japanese, and Norwegian-Danish.

By far the most taxing and perplexing has been the administration of the Bi-Lingual Mission. It has probably taken more time and thought than all of the other Conferences of the Area combined. It has required the holding of many group meetings; it has necessitated thousands of miles of travel, and meetings personally and in groups with District Superintendents, Boards of Administration, and representatives of City Missionary Societies. There has been a total of six to eight meetings of groups each year, sometimes more. We have altogether about 1,500 separate pieces of Bi-Lingual work. The Handbook published during the quadrennium shows more than 100 regularly appointed pastors, representing many different nationalities. The work has also required service as the chairman of the Bureau of Foreign-Speaking Work, and the report of this Bureau and the Handbook of the Mission will give further information as to the onerous duties which this work has entailed.

I have served the Church in many capacities during the quadrennium. By appointment of the Bishops I spent a full month in Europe, mostly at The Hague, The Netherlands, as the Bishop appointed to preside over the committee investigating certain charges preferred against Bishop Anton Bast. Among other duties have been the presidency of the Board of Hospitals, Homes, and Deaconess Work; the vice-presidency of the Board of Education; the chairmanship of the Curriculum Committee; and service as a member of the Executive Committee of the Federal Council of Churches. I have also served during the quadrennium as the President of the Anti-Saloon League of

America and as the President and Chairman of the Headquarters Committee of the League in Michigan. I also hold many trusteeships such as that of Meharry Medical College, Nashville, Tennessee; Albion; Chattanooga, and Baldwin-Wallace College. These simply represent types of work which require much service.

The increase in Church membership of 7,425—making a total membership of 180,283—has not been commensurate with the effort put forth. The total Sunday School membership is 210,975, an increase of 1,248. The total of ministerial support shows an increase of \$196,078.

We have had a remarkable era of church building and enlargement. In January, 1926, Metropolitan Church in Detroit was dedicated. It is one of the finest structures in all Methodism, can accommodate a congregation of about 5,000 people, cost \$1,500,000, every dollar of which was paid in cash before the day of dedication. Recently in Detroit we dedicated the Boulevard Temple, costing over a million dollars. The Nardin Park Church, Detroit, is in process of erection—a magnificent building to cost about \$750,000. First Church, Kalamazoo, has in course of construction a magnificent building to cost about \$350,000. The People's Church, Lansing, a union effort with the Presbyterians, Congregationalists, and Baptists, was dedicated in 1926. It amply cares for our constituency in the student body of the great college at Lansing. Personally I have dedicated 50 new churches in the Area during the quadrennium, and there has been a goodly number which I could not dedicate in person. A dozen or more have had the service of the Area Secretary, Doctor Hugh Kennedy, and in a few instances the District Superintendents have handled the matter alone. In addition to this church building we have had a notable grappling with church debts, particularly with that on Wesley Church, Detroit; Saint Mark's, Detroit; and Trinity Church, Grand Rapids. The increase in the valuation of church property for the quadrennium is \$6,452,251.

The debt on the Episcopal Residence has been reduced to \$9,000. A committee has the matter in charge. Most of this is subscribed and the committee is pledged to have it all paid before General Conference opens.

We have in the Area a fine group of institutions. Foremost among these is Albion College, which is under the very able presidency of the Reverend John L. Seaton, D.D., Ph.D. It has shared in the proceeds of the Methodist Educational Advance, noted in the report of my predecessor four years ago, and during the quadrennium has dedicated the Kresge gymnasium, a superbly fine Woman's Dormitory, costing about \$300,000, has received a donation of \$250,000 for the endowment of a President's Chair, a bequest of \$240,000 for an Admin-

istrative Building not yet constructed, and other items too numerous to mention. The enrollment of students this year is about 800, the largest in the history of the college.

Baldwin-Wallace College at Berea, Ohio, an institution under the special patronage of the Central German Conference, makes steady and substantial progress under the able presidency of Doctor Albert B. Storms. It has completed a large addition to its endowment, has under construction the first unit of a dormitory for women. It has a good enrollment of students, and considering the handicaps placed upon it during the war period, no one of our institutions has made more gratifying progress.

The Bronson Methodist Hospital at Kalamazoo is making notable progress under the superintendency of the Reverend William M. Puffer, D.D., and has now under construction the first wing of what will be one of the finest hospital buildings in the State when finally completed. It was dedicated on Sunday, January 1, 1928.

In November, 1926, there was dedicated in Cincinnati, Ohio, the Bethesda Hospital. This is an institution of the Central German Conference. It cost one million dollars and is one of the best equipped hospitals in the Church. It is a worthy memorial to Doctor Christian Golder and is a monument to the industry and efficiency of Doctor John A. Diekmann and his staff of workers.

The Children's Home in Detroit, begun last quadrennium, has taken firm hold on the thought and affection of Detroit Methodists. Recently, through a gift of three-quarters of a million dollars from the Kresge Foundation, it has secured a new location and plans an entirely new group of buildings arranged in the most modern style and after the most up-to-date ideals to care for unfortunate children. Miss Frances Knight is an unusually capable superintendent and promoter, and this institution bids fair in the immediate future to stand as one of the best equipped and most successful institutions of its kind in the United States. We have another excellent institution under the care of the Central German Conference at Berea, Ohio. The history of its care for children is well known. It is constantly increasing in usefulness.

During the quadrennium our Deaconess Home in Detroit sold its property which had become commercially valuable but undesirable for Deaconess residence. We were able to buy a more desirable home on Putnam Street, Detroit, and set aside about thirty thousand dollars for endowment as a result of the change.

Our Wesley Foundation at Ann Arbor, Michigan, has emphasized its increasing usefulness by the purchase of a building at a cost of \$75,000, all of which has been paid. The First Church, for the last twenty-two years under the able supervision of the Reverend Arthur W. Stalker, D.D., has plans already in process

of execution for the enlargement and modernization of its plant, for the unification of this building for the religious care of the students of the University, and for an adequate program of religious education. At Ypsilanti, Mount Pleasant, Kalamazoo, and Marquette the Wesley Foundations are carrying on work for the students in the State Normal Schools.

The City Missionary Society of Detroit, so ably conducted last quadrennium under the direction of Doctor John E. Martin, has enlarged its scope and under the superintendency of Doctor E. J. Warren is giving supervision to ten most significant pieces of work among the foreign-born populations of Detroit. The recent dedication of Saint Luke's Church in the polyglot northeast section of Detroit is evidence of the growing success of this work. The building cost about \$65,000 and is remarkably complete for the purposes intended. Among the Poles, the Hungarians, and the Italians especially we have strong and growingly useful work.

Similar City Missionary Societies have been organized in Grand Rapids and Flint during the quadrennium. Well thought out programs of advance and development are in hand. At Flint the Reverend G. W. Olmstead has been appointed Superintendent of City Mission Work.

A campaign for \$500,000 for the Retired Ministers' Fund was conducted in the Michigan Conference under the leadership of Doctor J. C. Floyd and Doctor Louis DeLamarter. The goal was reached with a slight margin and the campaign was continued under the leadership of the Reverend J. C. DeVinney. In the Detroit Conference, under the able leadership of Doctor F. B. Johnston, notable additions have been made to the funds for the retired ministers.

One of the worth while projects of the Area has been the organization of the Michigan Methodist Foundation with Mr. Arnold Goss as its president. This Foundation aims to secure, in large sums and by quite a continuous process, adequate support for the twelve leading institutions of the State. It is under the able supervision of the Reverend A. F. Way and the Reverend F. B. Johnston. It has great possibilities and when given a fair chance on the conclusion of the five-year period allotted to the Methodist Educational Advance will, we confidently predict, give good account of itself.

The Michigan Christian Advocate, under the competent editorial supervision of the Reverend W. H. Phelps, D.D., and of the veteran, Mr. Elmer Houser, is an indispensable adjunct of the work of the Area. It has a wide circulation and a large place in the confidence and affection of our people.

During the quadrennium unusual attention has been given to the rural church problem. Thousands of our people have moved from the farms and out of the small villages into the larger

cities. Many churches were abandoned or found themselves in distress. The country districts, once the stronghold of Methodism, were in danger of becoming its greatest problems. The Board of Home Missions, under its devoted Superintendent of Rural Work, the Reverend M. A. Dawber, has given invaluable co-operation. The District Superintendents have rendered singularly able service, notably the Reverend John E. Martin of the Ann Arbor District and the Reverend Harvey G. Pearce of the Flint District. The result is the reviving of many of the rural churches, the relocation of others, the adoption of modern programs which reach the young people, all convincing us that the country districts can be redeemed and that the results achieved in the new day may be made fully equal to those of the olden time. Recently with the aid of the Board of Home Missions the Reverend E. A. Armstrong, D.D., was made a promotion secretary for this rural work in the Michigan Conference. He has given himself devotedly to the problems of the rural church.

We have spared no effort in our endeavor to bring up the apportionments for World Service and to do our share of providing funds for the Foreign and Home Missionary enterprises. We have been perplexed by the apathy toward these interests prevalent throughout the Church, but I am glad to report an increasing interest and at least a small advance for the closing year of the quadrennium. The total gifts to the World Service for the quadrennium amounted to \$1,880,955.

The increasing interest of laymen in the work of the Church is worthy of special mention. Mr. Lewis B. Alger has served without salary as Director of Lay Activities. He has given much time and attention to the work and in all the Conferences devoted laymen are coming forward for new and more adequate service in a most gratifying degree.

Two of the outstanding developments of the quadrennium have been the Epworth League Assembly at Michigamme in the Northern Peninsula and the continued development of the Epworth League Institute at Albion. The Michigamme Institute has rendered a very great degree of service to the Northern Peninsula. It has rallied thousands of young people, has unified the rather divergent sections of the Northern Peninsula and has brought a great spiritual uplift to the district. The Albion Institute has brought together each year 700 to 800 of the choicest young people of the State with gratifying results. This and the Bay View Assembly, with its schools, have been under the wise direction and administration of the Area Secretary, the Reverend Hugh Kennedy, D.D.

The Reverend Peter F. Stair has conducted the Junior Laymen's Conferences at both the Michigan and the Detroit Conferences. He is a master at this work and it is impossible to

measure the extent of his gracious influence which has resulted in this significant movement. Hundreds of older boys have attended the Conference sessions, have received a new enthusiasm for their Church, a new conception of the meaning of Christ to the world, and have gone back for devoted service in their communities.

Mention should also be made of the Summer School of Theology and the Post-Graduate School, the sessions of which have been held at Albion each year of the quadrennium. Some of the foremost speakers and scholars of our Church have given ten days of service of the highest value, and the Boards of Examiners of the two Conferences are entitled to great credit for the wise way in which this work has been conducted. It gives an intellectual and a spiritual uplift to the ministry, particularly to the men in the Conference Course of Study. Michigan Methodism tenders its thankful respects to Doctor Allan Mac-Rossie.

The interests of the Area are varied. The distances traveled are great. The amount of detail work in the administration of the Bi-Lingual Mission and the Foreign-Speaking Work can hardly be comprehended by those who have not been close to the problem. The social and civic demands upon a Bishop in a great city and in a modern Area are tremendous. It is impossible to put on paper anything which will give an adequate idea of the responsibilities discharged and the tasks performed.

REPORT OF THE FOOCHOW AREA

W. E. BROWN, RESIDENT BISHOP

The growing spirit of nationalism, the intense earnestness of thousands of China's youth determined to free their country from evils within and aggressions without; the constantly increasing curses of militarism and banditry; frequent uprisings inspired and encouraged by radical agitators against foreigners and the Christian religion; the seizure and holding of our schools, Churches, hospitals and homes; the wanton looting and destruction of property in several places—this and more forms a background of conditions through which many of our missionaries, thousands of our Chinese Christians and millions of the long-suffering Chinese people have lived during the past few years.

THE NATIONALIST MOVEMENT

Fundamentally, the nationalist movement is one for the freedom of China. National unity, political independence, economic freedom and social betterment are the aims of the revolution. Its purpose is to overthrow the selfish warlords whose oppressive curse has been on the people for the past fifteen years, and to establish her sovereign right in relations with the rest of the world by the abolition of unequal treaties and special privileges which now humiliate China.

That much of China's complaint against foreign abuses and aggressions is just there can be no doubt. The nationalist movement may be arrested and temporarily defeated but ultimately its high and noble purpose must win out. The cause has been dealt a hard blow by treacherous Russian intrigue. The nationalists have discovered, though rather late, that among them was a wolf in sheep's clothing.

If the Kuomintang Party can free itself from this Red Monster, which it is now trying to do, the people's cause will stand a much better chance of immediate success.

China's appeal and demand for her rights in international life have been heard around the world. We believe there is a sincere purpose on the part of the Treaty Powers to meet China's demands, to rewrite the treaties and to give to China the justice she rightfully seeks. The insistence on the part of the Powers that China should present some semblance of an orderly, united and effective government with which foreign governments can deal is not unreasonable nor unjust. Foreign governments cannot be held altogether responsible for

China's present chaotic state. No doubt the unequal treaties have been made irritants by radicals and bolshevik propagandists. China's most serious trouble is of her own making. There is an internal reign of selfishness. There is a woeful lack of moral conviction and patriotic devotion on the part of the would-be leaders. These military and political leaders barter for place and power while the overburdened and impoverished people suffer. A young and representative nationalist recently expressed the political situation in China in these pungent words: "The Peking government is dead and does not know it; the Nationalist government is not yet born and will not acknowledge it." That is about as much truth as has been told about political China in the past twelve months. With a dead government on one side and one groaning and travailing in birth pains on the other, of course the problem of international treaties, equal or unequal, will have to await the establishment of some orderly and authoritative government in China for its solution. Happily, this idea seems to be taking hold of an increasing number of thoughtful Chinese. They are feeling more and more that China's supreme task is to set her own house in order. China should have, and I believe she will have, the interest, sympathies and co-operation of all lovers of right during these trying days through which she is passing.

WORK UNDER DIFFICULTIES

Of course, the revolution with its attendant evils has affected our work. The nationalist army entered Fukien in December of 1926, welcomed and heralded as China's deliverer. Already, however, the bolshevik influence was dominating certain divisions of the army. Many of our Fukien Christians and thousands of the Chinese people were quickly disillusioned by violent anti-foreign and anti-Christian attacks. In January a two days' looting was staged. Much property was destroyed and foreigners caught in the path of the frenzied mob were roughly treated. Fortunately the main foreign community was across the river four miles from the city and was saved from an experience which befell Nanking a few weeks later.

To the everlasting credit of the Chinese people of Foochow let it be said, that they were wholly out of sympathy with this attack upon foreigners and Christian institutions. The Red mob failed to arouse them either against foreigners or against Christianity. The people of Foochow knew that the missionary and the religion he brought to share with them through education, church and hospital, had never hurt, but had wonderfully helped China. The resentment on the part of the populace and the uniform sympathy of the Chinese people shown toward foreigners, and especially the missionaries, through those trying days, was a wonderful reassurance of the value of missionary

work in Fukien through the past seventy-five years. The work of the missionary had not been in vain.

MISSIONARY EVACUATION

Following the ruthless attack upon foreign property and the increasingly threatening attitude by radical groups toward foreigners, the American Consul of Foochow appealed in person to the nationalist military authorities for protection of American lives. He could get no hearing with the commanding officer and was discourteously received by his subordinates. Unable to get any assurance that American lives would be protected, the Consul immediately advised all Americans in out-country stations to come into Foochow. With increasing inflammatory propaganda against foreigners, he finally advised the evacuation of all women and children from the consular area. So far as this advice affected our missionaries, I agreed with the Consul. In agreement with the Consul and Bishop a few women who were in official positions remained in the city. Two of our missionaries remained at Hinghua and five at Kutien, feeling that the local officials were sympathetic and that conditions were safe. Most of the missionaries who left the area went to Manila, where Bishop and Mrs. Mitchell and their fine group of co-workers gave them a cordial welcome to their hearts, homes and mountain cottages for nearly five months.

CHINESE LEADERSHIP

The fine way in which many of the Chinese Christians rose to the emergency and carried on the work gave a thrill of joy to all missionaries. In college, in secondary schools, in hospital and in church, where any reasonable chance has been given, these Chinese leaders have quickly demonstrated their abilities as administrators. The temporary evacuation of the missionaries was a blessing in disguise. The sudden thrust of administrative responsibilities upon the Chinese prepared them, as nothing else could, to meet the new demands the nationalist party was to make upon private and Mission Schools. What seem like impossible changes were wrought within a few months. Chinese are now in actual leadership of all our educational institutions. At Fukien Christian University a Chinese president presides over its affairs. At Hwa Nan College for Women, a commission of five, all graduates of Hwa Nan and having diplomas from American colleges, conduct that great institution. A Chinese professor from Amoy University has come to the presidency of the historic Anglo-Chinese College. In all of the middle and high schools throughout the whole Area, Chinese either as presidents, principals or a commission are administering the institutions. This was a change a long time overdue. The Christian Church in China is indebted to the nationalist

government for it. We are glad to report to the General Conference that all of our schools, both under the General Board and those of the W. F. M. S., the schools that have been under the fires of opposition and persecution by radical agitators during the past year, are open and operating with practically normal attendance, except where crippled by withdrawal of funds and workers by the Board of Foreign Missions.

Criticism and persecution have purified and strengthened our Chinese leaders and produced a unity of purpose hitherto unknown among thousands of Chinese Christians. The real meaning of Christian faith and the true value of the Christian Church have taken on a new color in the lives of multitudes. There is a new and urgent emphasis on spiritual values. While under the new political regime we are having to readjust our religious pedagogy from a required to a voluntary study of religion and participation in worship—in several of our institutions there is already a marked disposition for spiritual reality.

With the customs and institutions of the old civilization fast breaking down; with an increasing purpose on the part of young China for the modernization of their country; with a bolshevik intellectual sneer against all religion as "superstition and dope," there is an evident yearning on the part of many of the younger Christians for the salvation of society spiritually. This alone they know can save China from a deadly materialism.

THE CHINESE MIND AS TO THE FUTURE

We have tried to discover the thought and convictions of our Chinese Christians on matters affecting the future of the Church in China. We submitted a questionnaire to the Foochow Area Conference in mid-summer. One hundred leaders of the Church of Fukien were assembled. We submitted a similar questionnaire to each of the Annual Conferences. Then the All-Chinese Conference, which met in January at the request of the Board of Foreign Missions, had before it practically the same questions. The results show that there is a clear conviction on the part of the Chinese that the time has come for less foreign administration, for continued missionary co-operation, larger local church autonomy, provision for the election of a Chinese Bishop and strong desire to continue as a part of the world-wide Methodist Episcopal Church. On most of these questions there is practical unanimity.

PROPERTY ENTERPRISES

But little building has been done during the quadrennium. Several enterprises begun during the previous quadrennium have been completed. A beautiful building has been erected on the grounds of the Fukien Christian University, a science hall in memory of the university's former president, Edward

C. Jones. It was the gift of Dr. Jones' brother. The new Anglo-Chinese College buildings and the new Union Middle School buildings have been completed. While all are agreed that there should be no building under present political conditions, yet we are equally agreed that over-building has not been done in the Foochow Area. In anything like normal conditions we would be greatly underbuilt and underequipped.

Two churches have been built and dedicated in the Hinghua Conference. They were financed almost entirely by the local communities. Eight Churches have been built and dedicated in the Foochow Conference, all partially financed by gifts from home. Under the W. F. M. S. a new Bible School for Women and the new Trimble Hall at Hwa Nan College in Foochow have been completed. In Futsing the beautiful Harrison Memorial Hospital and the new High School building for girls have been completed and dedicated this last year.

EVANGELISM

In spite of the disturbed conditions a program of evangelism has been carried on in several parts of the Area, especially in the Hinghua and Foochow Conferences. Rural evangelism has been emphasized. In several rural centers some splendid results have been achieved. Whole villages have been brought under the influence of the Gospel message and some remarkable conversions have occurred. The evangelistic penetration of China has hardly begun. This seems to be the challenge of the hour. Changes in Church organization, modification and readjustment of our educational work must be made to meet the changing conditions of Chinese life and thought, but in the midst of these changes the door of evangelistic opportunity is opening as never before. Both our Chinese leaders and missionaries are feeling this to be true. Three of the Conferences of the Area have voted unanimously for the establishment of an Area Practical Bible Training School, in which training for intensive and aggressive evangelism shall be one of the main features.

The fact is the people have been disillusioned concerning any political Utopia. Psychologically, the field is ripening for Christian evangelism. Whatever value there may be in the old religions of China, it is not unfair nor untrue to say that they stand to-day fearfully inadequate in the presence of the social and spiritual needs of China's millions. The times demand a religion of power and of experience. This is the reason that Jesus Christ is being thought of and studied with new interest. He is not *a way*; He is *THE WAY*. With an increasing cry for religious reality coming from China, we must continue to lift up Jesus Christ, the Saviour of the world, as the only answer to that cry.

REPORT OF THE HELENA AREA

H. LESTER SMITH, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN:

The Helena Area extends from the eastern line of North Dakota to the Blue Mountains of Oregon, a distance by rail of almost eighteen hundred miles. It includes three Annual Conferences, North Dakota, Montana State and Inter-Mountain. These Conferences cover all of North Dakota, all of Montana, all of Idaho, except the narrow panhandle in the northern part of the State, and the six eastern counties of Oregon.

During the quadrennium I have presided over the following Annual Conferences, Mission Conferences and Missions:

Fall of 1924—Montana State, Inter-Mountain and North Dakota Annual Conferences.

Fall of 1925—Utah Mission and New Mexico, Colorado, Wyoming, Holston, Texas, Alabama and Southern Annual Conferences.

Spring of 1926—Eastern Swedish and East German Annual Conferences.

Fall of 1926—Utah Mission and Inter-Mountain, Montana State, Central Illinois, Central New York Annual Conferences and the Norwegian Danish Mission.

Spring of 1927—New Hampshire, New England Southern and Vermont Annual Conferences.

Fall of 1927—Chicago Northwest, North Dakota, and Dakota Annual Conferences.

Spring of 1928—Porto Rico Mission Conference and Northern New York Annual Conference.

In 1925 I presided over a Judicial Conference at Portland, Oregon.

DISTRICT CONFERENCES

During the quadrennium I have also presided over every District and Sub-District Conference which has been held in the Area up to the time of the writing of this report. These District and Sub-District Conferences have been held annually. In some Districts it was necessary to divide the District Conference on account of the size of the District. For instance, the Glacier Park District extends the full width of the State of Montana almost eight hundred miles and almost two hundred miles south along the western end of the State. This District Conference has been held in three sections with a full program at each point.

The District Conferences were organized at the beginning of the quadrennium. It was felt that they would serve many useful purposes. We believed that they would provide a vital and helpful contact between the Resident Bishop and every charge, Pastor and official layman in the Area. In this we were not disappointed. The average attendance of pastors was over 93 per cent for the Area for the quadrennium. The attendance of laymen was not so general on account of the distances involved but by changing the location of the meetings each year all sections of the Area have been well represented by laymen.

It was thought that this type of a Conference would enable us to give more intelligent and adequate attention to the great variety of problems in the Area, many of which are not common to even all of the Districts in a single Annual Conference. We found to our satisfaction that this plan was a real help in understanding the Area problems.

It was also our hope that we could use the District Conferences for the purpose of bringing fine speakers on the general work of the Church and on general religious and social problems to our preachers and laymen who are deprived of such opportunities by their remoteness from the centers of Church life. We had the most sympathetic co-operation of the Church boards. They furnished us many speakers without cost to the Area. They also made it possible for us to have some notable speakers on general subjects for a very reasonable expense for travel. This policy has given us a two-day or two-day-and-a-half program for our District Conferences, which has been equal in quality if not in quantity to the larger Convention Programs of the more thickly populated and more concentrated Areas.

Our District Conference Policy of Administration, promotion and general inspiration has highly commended itself to the ministers and laymen of the Area and would seem to be the most efficient method for an Area of this size.

TRAVEL

During the quadrennium I have traveled on official business and in the interests of the work of the Church approximately 257,610 miles. Almost one-tenth of this has been by automobile. A large proportion of the railroad travel has been made upon transportation furnished free of cost by the railroads traversing the Area. This fine co-operation by the railroads has enabled us to render much more general and effective service.

GENERAL CONDITIONS

The general economic conditions throughout the Area have greatly improved during the quadrennium, although some sections are still suffering from the prostration caused by long-continued drought, deflation of general agricultural values, and

the enormous number of bank failures which followed upon the heels of the general economic depression. As a rule, the crops have been good, the prices fair, and although many banks have failed during the last four years, yet progress has been made toward a return to stable prosperity.

The three States of the Area have a great future. Their natural resources are enormous. Development has hardly more than begun. The future is assured.

IDAHO

The State of Idaho is the newest of the three. The Snake River Valley in the southern part of the State, is probably the richest river valley in the world. It is a thousand miles long and in some places one hundred and fifty miles wide. The soil is from ten to a hundred feet in depth and is inexhaustible in its fertility. It is composed of volcanic ash, decomposed lava and mountain silt. The Snake River is the seventh river in size in the United States and irrigation projects already in operation irrigate 3,300,000 acres, while those contemplated will bring the total to above five and one-half million acres.

The Snake River and tributaries have a potential water power of 2,327,000 horsepower. Enough has already been developed to furnish cheap power for town and farm, but enormous resources of power await development.

Idaho also has over twenty million acres of virgin timber, mineral deposits of incalculable value which have hardly been touched, and grazing lands which support vast flocks of sheep and herds of cattle. Last year Idaho was sixth among the States in the production of wool.

MONTANA

Montana has also a great variety of natural wealth.

Her mines have been producing large quantities of precious and semi-precious metals for many years.

Her oil fields have been discovered within the last few years. They are large in area, comparatively shallow in their productive horizons, and last year produced over five million barrels of oil. This production will rapidly increase.

The western part of Montana is already a large producer of lumber and has vast areas of virgin forest for future exploitation.

Her prairies support great flocks of sheep and herds of cattle. Last year Montana was third among the States in the production of wool.

Her dry land farms produce the premium wheat of the country. Her total wheat production made her third among the States, but the production per acre was the highest. She produced twenty-one bushels per acre to thirteen for the second

State and eleven for the third. In quality she stood first and had double the amount of number one wheat of any State.

The irrigated sections in the Yellowstone, Missouri and other river valleys practice diversified farming very successfully. One of the great money crops is sugar beets. One of the largest sugar mills in the world is at Billings. It produced 92,000,000 pounds of sugar last year. The sugar production of the State for 1927 was 110,000,000 pounds.

NORTH DAKOTA

North Dakota is largely an agricultural State. It was formerly almost wholly a one-crop State, depending upon wheat for its wealth. Farming is now greatly diversified, although North Dakota is still the first State in the Union in wheat production. North Dakota also has vast deposits of coal, in excess of 500 billions of tons, and has great beds of fine porcelain and ceramic clays.

This brief and inadequate statement of the potential wealth of this Area will provide the background for a picture of future development. It must be remembered, however, that these possibilities are largely undeveloped. These States face some of the most difficult economic, social and religious problems in the nation. The reasons are obvious.

In the first place, it is a new country. In large sections of the Area it is not more than twenty-five years from the sage brush desert. It is now burdened with the costs of present improvements and faces the heavy charges for future development. Water for irrigation purposes ranges from fifty dollars an acre on the earlier dams and ditches to as high as one hundred and twenty-five in some of the later projects. Clearing and leveling the land and ditching it for water may run as high as fifty dollars an acre additional. Dry land farming avoids these costs but the crop is not always certain.

In addition to these costs, all the machinery of civilization has been or is being set up in a single generation. Public utilities of every description, machinery of government, roads, industries, towns, homes, schools, churches, hospitals and all the necessary items of modern life are being provided at once. Elsewhere these improvements have been spread over several generations of slow development. Here they are carried by a single generation. Elsewhere these costs are carried by larger populations. Here they are the almost intolerable burden of a few people. The three States have a population of not more than 1,750,000.

Moreover, these States compete with other States under a heavy economic handicap. They are remote from their markets

and from their sources of supply. Capital is scarce and hard to secure. Underwriting charges for financing new projects are Shylockian in their demands and interest charges are ruinously high. Ten per cent is common and permissible. Eight per cent is considered fair. This excessive interest charge is a heavy drain on production.

SOCIAL AND RELIGIOUS PROBLEMS

The social and religious problems of the Area can easily be pictured against this economic background, but our Church problems are even more difficult than our economic problems.

Social and religious work is supported and maintained by only a fraction of the total population.

In Idaho about 10 per cent of the population are connected with the various Protestant Churches and less than 1 per cent are under the care of the Roman Catholic Church; about 17 per cent are Mormon, while about 72 per cent have no religious affiliation whatever.

In Montana about 20 per cent belong to all the Protestant Churches and the Catholic Church combined and 80 per cent have no Church connection.

The proportion of Church membership is somewhat larger in North Dakota, but only one-third of the population in North Dakota is native stock. The remaining two-thirds is foreign-born, foreign parentage, or mixed parentage. This has produced such an attitude toward evangelical religion that religious education in North Dakota, according to a recent survey, is next to the most backward of any of the States in the Union.

The sparsely settled character of much of our territory also presents a major problem for social and religious activity. Such work requires a certain concentration of population. Much of our Area is open country, with widely scattered homesteads and many of our communities are too small to support the work of the Church, even with the use of all available missionary funds. We have many parishes which are far too large for efficient service. Some of our parishes, as a matter of fact, are larger than some of the smaller Eastern States, and in them our Methodist Pastor is the only resident Pastor, Protestant or Catholic.

Other important missionary opportunities are the rapidly growing Mormon population of Idaho, the various Indian reservations, the lumber camp populations, and the great mining centers in the mountain States.

The needs of the Area can be imagined from the foregoing statement.

We need larger appropriations for Church extension work in order to make possible the provision of adequate facilities for the care of our people. Only a few communities can possibly

provide adequate church buildings without substantial assistance.

We need larger appropriations for the subsidizing of parishes utterly unable to support adequate pastoral supervision.

We need missionaries at large who can devote their time to the service of communities where at present little or no local support is possible.

We need Sunday School workers who can organize Sunday Schools and train Sunday School leaders in modern methods of religious education. We have not had a single worker of this description in the Area during the quadrennium except for a few months during the first year.

We need help in establishing a group of larger parishes which can care for outlying territory of a sparsely settled character from strategic centers.

We need help in providing special workers for our purely missionary problems of carrying the gospel to the Indians, the Mormons, and to the various industrial communities where adequate work cannot be done by present methods.

We are conscious of the fact that these needs cannot be fully met by the present missionary program of the Church. We believe, however, that if the Church at large could only be brought face to face with these tremendously important opportunities of missionary service, a more adequate support would be provided.

Moreover, while we are fully aware of the importance of other Home Mission fields, we are of the opinion that the critical character of the work in this and neighboring Areas where similar conditions prevail is of such immediate importance that a strategic survey of our needs would be answered by a readjustment of the appropriations of the present available funds.

The social and religious needs of these people must be met or the thinking and the character of the new generations of this fine group of folks from the older sections of the country will solidify into irreligious and socially unchristian forms.

STATISTICS OF CHURCH WORK

Against this somewhat Rembrandtian background of shadow the light of hope and achievement shines with a cheering ray. Our success has not been numerically great. Compared with our strength and with the difficulty of our task, it is significant and encouraging.

During the quadrennium the work has advanced along all lines except Sunday School enrollment.

Church membership has increased about 4 per cent.

Sunday School enrollment has decreased about six thousand, a loss of about 10 per cent.

The Epworth League membership has shown a slight advance.

The Epworth League Institutes have made a splendid contribution to the young life of the Area. There are three Institutes held each summer in Montana, two in Idaho and one in North Dakota. The Church owns all of the Institute grounds except the one used in North Dakota. The total registered paid enrollment in Institute classes for the quadrennium is as follows: Montana 2,362, Idaho 1,513, North Dakota 1,765. There is a fine healthy growth each year in this movement.

The total spent on building and improvements during the quadrennium is \$549,142.

The net increase in the value of Churches and Parsonages is \$385,933. The Area Churches paid on indebtedness during the quadrennium, \$276,165, and had as a result a good decrease in total indebtedness.

INSTITUTIONS

The Helena Area is unusually rich in Institutions of Social, Missionary and Educational character.

HOSPITALS

Montana State Conference has eight Deaconess Hospitals in operation. Two of these hospitals have been completed and opened this quadrennium.

The Kennedy Deaconess Hospital at Havre was begun in 1916, but funds were insufficient and fifteen bank failures in the county out of a total of seventeen made a difficult situation for the Board of Trustees. In 1925 the local Board, assisted by District Superintendent Charles Cole, Pastor Henry Van Valkenberg and later by Rev. Alexander Muirden as Field Secretary, made heroic efforts to complete the construction and open the hospital for service. This was finally accomplished by midsummer of 1926, by which time almost forty thousand dollars had been secured in cash.

The hospital was opened in September, 1926, and has been busy ever since.

Since the opening of the hospital over \$10,000 has been secured in cash and a campaign is now being conducted by the Field Secretary, Dr. Edgington, for subscriptions to the debt, which amounts to about \$75,000.

The Billings Deaconess Hospital was but a concrete skeleton in 1924. During the quadrennium Dr. Charles Crouch has collected over \$110,000 in cash and has completed the hospital. In five years he has raised \$198,000 in cash for this project. \$10,000 of this amount came from the Board of Hospitals, Homes and Deaconess Work.

It was opened in midsummer 1927 and cared for 525 patients during the first six months of service. The property is worth

\$250,000 and has a debt of \$75,000. Great credit is due to Dr. Crouch for this splendid achievement.

The six other hospitals have carried on successfully during the quadrennium.

The largest of all, the Great Falls Hospital, with 125 beds, received a bequest of above \$300,000 for equipment and enlargement and will soon begin building operations. Miss Augusta Ariss, the "Mother of the Montana Deaconess Hospital Movement," has been the Superintendent of the hospital for over twenty-five years and is largely responsible for the success of this great hospital, and has rendered notable assistance in training workers for our other church hospitals in Montana.

Substantial reductions in the hospital debts have been made at Bozeman, \$10,000; at Sidney, \$9,000, and at Forsyth, \$2,500. Glasgow Hospital is free of debt. Butte Hospital is now engaged in an effort to provide for its obligations.

North Dakota has two hospitals.

The hospital at Mandan has paid its entire debt of \$17,000, and the Kenmare Hospital has covered its debt of \$50,000 with subscriptions, of which almost one-third are already paid.

These hospitals are both doing fine service.

COLLEGES

There are three Church colleges in the Area.

Inter-Mountain Union College in Helena has been operating as a Union of the Presbyterian College of Montana and our own Montana-Wesleyan during the quadrennium. This union effort has been a decided success. The student enrollment has steadily increased. The campaign to secure funds to pay the debts of the college and to provide endowment obtained subscriptions of almost \$500,000, and the payments on these pledges are coming in in a satisfactory way. Substantial help is given to this school by both the Presbyterian and Methodist Episcopal Boards of Education. Dr. Klemme, the present President, is a Methodist layman and a fine leader in Christian education.

Gooding College in Idaho has just passed the 210 mark in student enrollment, and is making steady progress in providing an adequate plant for college work.

During the quadrennium the first building was completed and a second one has now been finished. The work of this school is recognized as being first class and the religious spirit in the institution is unusually fine. Dr. Tenney is doing a fine and heroic bit of service as the President of this college. This college could not be maintained without the generous assistance of the Board of Education.

This struggling new country has raised over \$37,000 for building and equipment, and \$10,000 has been paid on the debt.

Wesley College in North Dakota is affiliated with the State

University. For twenty-seven years Dr. Robertson has served the Church in this unusual institution and has made a significant contribution to Christian education. The college does not duplicate University courses. It makes available for the students of the University, as well as for those registered in Wesley College, courses in Bible, philosophy or religion, comparative religions, religious education, etc. This institution is growing steadily and is now operating an extension of its work at the Agricultural College in Fargo with a fine enrollment.

The Montana Deaconess School of Helena is a unique institution which serves the boys and girls of Montana of grammar school grade who need such an institution. As an educational institution it has very high standing with the educational authorities. A considerable proportion of its clientele pay full fees. Many students are assisted, however, by funds collected for the purpose and some are entirely supported by contributed funds.

During the quadrennium, \$91,000 has been raised in cash for the School; \$50,000 has been paid on the Brother Van Memorial Building; \$25,000 has been spent on repairs; \$6,000 has been paid on old indebtedness, while the balance has been used for maintenance deficits. The new Brother Van Building will be dedicated soon. This institution is a fine piece of Christian service and is a credit to the Church. Miss Roxana Beck, the Deaconess in charge of this school for many years, is responsible for its high standing. Rev. John Chirgwin, the Field Secretary, has secured the funds indicated above and has been notably successful in his financial leadership.

THE MESSENGER

The work of the Area has been greatly helped by "The Area Messenger," a monthly Area paper now in the twenty-second year of its continuous service to the Church. During the Centenary period this paper was assisted by Centenary funds and was used very effectively to promote the success of that movement and the general work of the Church. Two years ago, however, under the volunteer editorship of Rev. Jesse Bunch, who serves without pay in this task, *The Messenger* was made self-supporting. It has paid its own way since that time. The average number published in each edition last year was 6,467.

CONCLUSION

And now in conclusion, I am sure it is permissible for me to say a few words about the character of the ministers and laymen who serve Christ and humanity in the Helena Area.

There are no better nor finer ministers in Methodism than you will find in this Area. Man for man, in preparation, ability,

consecration and accomplishment, they are far above the average and the equal of any similar groups in the Church.

The quality of the laymen is equally fine. In two small Churches which come to my mind as I write, we have an illustration of the high type of Christian character in the laymen of the Area. In one little Church of 150 members we now have twenty-one students in college, and in another Church of sixty-three families we have twenty-two in college. In both these groups there are many volunteers for Christian service. This is but an illustration of the high ideals and the devotion to Christian culture in the homes of our Area people. The loveliest characteristic of our Methodist preachers and folks in the Helena Area, however, is the fact that they are loyal, devoted and active in the program of the Church.

They love their Church and they love their Lord, and they are at the task of building the Kingdom of Christ in this great northwest. I wish personally to thank them all for their hearty and unanimous support of the leadership of their resident Bishop during the quadrennium. I count it a high privilege to have had the opportunity of working with them during these years.

REPORT OF THE INDIANAPOLIS AREA

FREDERICK D. LEETE, RESIDENT BISHOP

This is the official report as presented to the General Conference held at Kansas City, Missouri, May, 1928, and covering the years 1924-1928.

The four Conferences of Indianapolis Area comprise the Methodists of the State of Indiana except for colored and language churches, together with that part of the State of Illinois south of the Vandalia railroad. There are twenty-two districts in this territory.

MEMBERSHIP GAIN 24,125

Conference net gains for the last two years as gathered from the published Minutes are shown in the following table:

Indiana	10,178
North Indiana	3,543
Northwest Indiana	5,421
Southern Illinois	4,983
Total net gain.....	24,125

These figures include a small gain in probationers now on the roll, 485, an increase of 8,587 in the non-resident column and an addition to full membership lists of 15,053. The Area has made net gains each of the four years of the quadrennium, and each Conference, save one, has shown an increase every year.

OVER 50,000 ADDED MEMBERS IN EIGHT YEARS

One of the goals adopted when the Area began its planning eight years since was an increase of 50,000 members in the period which has now been covered. The earnest pastors and members of our Conferences took this objective seriously. There have been no evangelistic conventions, nor has any pressure been exerted other than that of Christian idealism and expectancy. A strong, believing and purposeful Gospel has been preached in the pulpits of the Area with few exceptions. All proper methods of evangelistic effort have been employed in various parts of the field. The outcome is a net increase every one of the eight years since the organization of this Area, and a total gain in membership for the two quadrenniums of 56,946.

The present membership of Indianapolis Area is as follows:

	Preparatory	Full Membership	Non-Resident
Indiana	2,304	116,822	10,208
North Indiana ...	2,663	94,801	5,233
Northwest Indiana.	964	66,340	7,542
Southern Illinois .	1,321	59,981	5,312
	7,252	337,944	28,295
Grand Total.....			373,491

60,000 BAPTISMS

It is a very satisfactory indication of Christian vitality that during the past quadrennium parents have presented for baptism 26,673 children. The adults who have received the rite of Christian baptism are 36,420. Adding the two figures, we find the baptisms running to 63,093, a gratifying sum.

While it is doubtless true that a much greater ingathering might have occurred had more ardent endeavor been made by all units in this field, the above facts are certainly sufficient to prove that hereabouts are many sincere, effective Christian laborers, and that the heart of the Church is spiritual.

\$4,500,000 BENEVOLENCES

The giving of the Area during the quadrennium to the various Methodist benevolences has not been as we would like. Nevertheless it is something that for all these causes, disciplinary and annual Conference in character, more than \$1,000,000 a year have been placed upon the altar. The record shows Indiana Conference, \$1,472,314; North Indiana, \$1,623,636; Northwest Indiana, \$898,520; Southern Illinois, \$506,771. The total of these figures is \$4,501,241. Among the factors which prevented advances in this direction are the clear understanding of many that they were not to be called upon to maintain Centenary levels of giving, and the unquestionable need of rebuilding old and obsolete Church plants and of erecting long-needed new structures deferred for years by Centenary claims. Another item has been the demands of our educational and philanthropic institutions for funds not covered in benevolent budgets. Increased pastoral support has also been asked for and obtained.

GROWING INSTITUTIONS

Of the four Methodist colleges in this Area, one, DePauw, has received large additional funds, mainly from the estate of Edward Rector. During the quadrennium two new dormitories have been erected and \$50,000 expended on the heating plant. Music Hall has received \$30,000 of improvement. The

increase in plant value is \$586,072 and in endowment \$1,624,673. Evansville College plans a campaign for additional funds. McKendree College, Lebanon, Illinois, approaches its centenary and has stabilized its finances, receiving high collegiate recognition. Taylor University, Upland, Indiana, has qualified for Indiana A grade rating, and has strengthened its financial and structural equipment. A half million dollar fund was recently completed, and another similar sum is being solicited.

Our hospitals are five, at Carbondale, Ill.; Indianapolis, Fort Wayne, Gary and Princeton, Indiana. Gary has a large new nurses' home. Indianapolis has erected a new heating plant and laundry and a great home and school for nurses, and will at once proceed with a new hospital unit, doubling its operating facilities and enlarging its bed capacity to 585 from 385, and providing for a later increase of stories, bringing the beds to 785.

The two orphanages of this Area are at Mount Vernon, Ill., and Lebanon, Indiana. The former institution has increased its property values by \$54,000, and the latter has a splendid new location and buildings valued at \$100,000, with a reasonable temporary debt. The Monett School for Girls at Rensselaer, Indiana, continues its good and economical work.

Two homes for the aged, Lawrenceville, Illinois, and Warren, Indiana, have added new buildings, increasing their resources by over \$100,000.

The combined properties and financial resources of the institutions above named are worth, less debts, in the vicinity of \$10,000,000, a gain of over 30 per cent.

Two other organizations are without much property, but are exceedingly important—the Wesley Foundations at Indiana and Purdue Universities. In these State schools Methodist families are represented by about one-third of all the students enrolled. The service being rendered at Bloomington and West Lafayette is both intelligently and spiritually directed. It is a credit to the denomination and a constant reinforcement of Christian influence. Steps have been taken toward the establishment of foundations at the State normal schools in Muncie and Terre Haute.

A CHURCH BUILDING PERIOD

A few years since the Indianapolis Area was largely without architecturally attractive and adequate church plants. The desire of our people to render a more efficient service, the pressure of competition from other denominations, the increase of institutions seeking to monopolize the time and thought of church members, and the demands made by the young life of the Church required the initiation of a resolute building program. The result has been the construction of a great number

of large, beautiful and usable homes of Christian activity. Every portion of our territory has shared in this undertaking. Only a few cases of serious extravagance seem to have occurred, and careful computations show that current expenses have not increased in any such proportion as might be expected. Indeed the overhead cost of running our churches has decreased in one Conference, has remained stationary in another, and has made normal advances in the two remaining groups. In a few districts debts are somewhat burdensome, but real embarrassments are not numerous. After deducting the existing debts our net gain in the value of our 1,853 churches is \$4,893,424 and the increased worth of 1,033 parsonages is \$478,843, a total church property advance for the quadrennium of \$5,372,267.

VIGOROUS SOCIETIES

Our Sunday Schools enroll 326,010 members, with an average attendance of 174,875. Epworth and Junior Leagues number more than 41,000 constituents and we have four really remarkable Epworth League institutes, including the largest in the denomination. Three of these institutes have very valuable assembly properties. A very slight decrease in some of the above enrollments may be accounted for by stricter bookkeeping or by inaccuracy in reporting.

The societies of women in the Indianapolis Area continue their steady, proportional gain in numbers and in financial results. The Ladies' Aid, Calendar Club and other bodies of local workers are devoted, unselfish and reliable. The Woman's Foreign and Home Missionary Societies are models of intelligent study, stimulating administration and economic sagacity.

Preachers' Aid Societies in each of the Conferences of the Area have done effective service, and the resources of these organizations amount to \$1,810,051, a gain of \$385,895 in four years.

Our chief cities have now some form of city council or union, well organized and active, for the planting of new church societies, the care of missions and the sustenance of necessary work in difficult neighborhoods. Several strong churches have resulted from the use of methods which promise continuous future developments.

The Area and the Methodism of Indiana have councils, meeting semi-annually, and operating through committees in affairs religious, philanthropic, educational and civic. The Indiana State Council is an incorporated body which has had eight years of successful life. It has made helpful decisions for its constituency; has aided many general movements, including those of evangelistic and reformatory value, and possesses funds and real property. This Council of nearly 200 members elected by

the District Conferences voted at its last meeting to become permanent.

The Indianapolis Area furnishes more than 15,000 subscribers to the *Western Christian Advocate*, helping to make it the Methodist paper whose income exceeds expenses. Increases of pastoral support in the four Conferences have ranged from 10 to 32 per cent.

CONCLUDING ITEMS

My own personal effort has been devoted to thinking, planning and co-operating insofar as these processes might be likely to advance the interests of this portion of the Kingdom. It has been a constant care to seek improvement of pastoral personnel, and this has been measurably accomplished. Cases of moral obliquity have been as exceedingly few as Conference discipline has been impartial and prompt. The superintendents and pastoral forces of the Area can be compared creditably with those of any portion of the Church. I desire to express my appreciation of all that has been done by our disinterested devoted preachers and of the generous co-operation and consideration of the men and women of the laity.

It is a pleasure to be able to report that there are no apparent cleavages or hostilities between our forces. There are no general enterprises which I have initiated or for which I have signed any obligation by which my successor will be embarrassed.

In closing my fourth quadrennial report, it is a personal satisfaction to me to know that whatever of value or demerit may attach to my pastoral career and my sixteen years of episcopal labor, the work has not been financially costly to the Church. It would be possible for me to show that the entire sum of my ministerial salaries and expenses for forty years of labor have been more than met in each of two ways, in sums which during this time I have secured for Methodist undertakings from sources outside the denomination, and in increased values of properties which I have purchased personally or through agents for religious uses. My debt of gratitude to the Church—an exceedingly deep one—is of a spiritual nature and of the obligations of Christian inspiration and friendship.

REPORT OF THE KANSAS CITY AREA

ERNEST LYNN WALDORF, RESIDENT BISHOP

This Area includes the States of Arkansas, Kansas, Louisiana, Missouri, Oklahoma and Texas, and a portion of Mississippi, covering about one-seventh of the territory of the United States.

Our Methodist work near Kansas City had its beginning among the Indians. In 1828 the Ohio and Missouri bands of Shawnees were moved to Kansas under the leadership of "The Prophet," a brother of the great Tecumseh. These tribes located near Turner, Kansas, on the hills to the south, seven miles west of Westport, and the mission was built on the hills between.

The work was begun in 1829, the following year, by Thomas Johnson, a member of the Missouri Conference, who came to work there. He built a log hut and began the first mission work among these Indians. In 1836 Johnson persuaded the General Conference to appropriate \$75,000 for the establishment of the Indian Manual Labor School. At the same time the United States Government gave 2,240 acres of land for the school work. The lumber was brought from Cincinnati, the bricks from St. Louis, and in 1839 four buildings were completed. These buildings and site are now preserved as an historical park by the State of Kansas.

The Delaware Methodist Mission was established in 1832 by William Johnson and Thomas Markham, both members of the Missouri Conference. This work still stands in the form of Grinter's Chapel on the north side of the river opposite Shawnee at the ferry crossing.

The third mission was the Wyandotte Mission in 1843. In 1848 the Indian School work was combined at Shawnee. Out of these combined endeavors came these beginnings of our Methodist work which is now represented by Washington Avenue Methodist Episcopal Church in Kansas City, Kansas, which forms the connecting link between the splendid Church development of today and those heroic efforts of pioneer days.

The Annual Conferences now within this Area are the Kansas, Missouri, Northwest Kansas, Oklahoma, Southwest Kansas, Southern, and St. Louis.

The quadrennium has been marked by the initiation of some

important new work and by some important mergers and combinations. The Area itself, with Residence at Kansas City, was formed by the union of the major portion of the work carried forward last quadrennium by the Wichita and St. Louis Areas. Three Conference mergers have been successfully consummated during the quadrennium. The Churches of the St. Louis German Conference located within the bounds of the St. Louis Conference united with the St. Louis Conference, thus strengthening that Conference by the addition of \$500,000 in Church property, twenty-six ministers and 5,000 members, and brought to the Conference the Central College at Warrenton, Missouri and the Central Wesleyan Orphan Home, also located there. The Churches in the West German Conference by merger, became parts of the Conferences in Missouri, Kansas and Oklahoma, by virtue of their location. The Southern Swedish Mission Conference and the Gulf Conference and the Southern Conference merged, thus uniting into the new Southern Conference our work in Texas and Louisiana. This union has meant much added influence and enthusiasm and the saving of much unnecessary overhead expense and overlapping of territory and labor.

Among the new enterprises we note the following:

The buildings formerly owned by the Marionville College and valued at more than \$200,000, which were no longer needed when Ozark Wesleyan was established at Carthage, Missouri, have been taken over and equipped for a Home for the Aged which, by reason of its location and the substantial property it possesses, bids fair to become one of the largest and most prosperous Homes of the denomination.

A recent handsome gift made possible and determined the location of a new Home for Children at Newton, Kansas.

The urge of a real need and an initial gift of \$15,000 by the Grand Avenue Temple, led to the starting of a Goodwill Industries enterprise at Kansas City, which is capturing the imagination of the city and has become a demonstration of practical Christianity.

A similar project on a somewhat lesser scale is under way at Tulsa, Oklahoma.

A new educational project known as Lincoln and Lee University of Greater Kansas City, is being undertaken as a Christian institution. Though not listed as a denominational enterprise, it is given mention in this report because, according to the provisions of the constitution, a majority of the trustees must belong to the Methodist Episcopal Church and the Methodist Episcopal Church, South. The other partners in the enterprise are the Chambers of Commerce and the Councils of Churches of the three cities included in Greater Kansas City. The project starts with land and other tangible assets aggregating \$1,750,000

and with affiliations already arranged with three accredited professional institutions now having a combined enrollment of nearly 1,000 students. Another affiliation now pending will add 1,300 pupils to this enrollment. Plans for the erection of the Liberal Arts College are well under way.

The new Lake Lotawana, twenty-two miles from Kansas City, with a shore line of twenty-one miles, heavily wooded practically the entire extent, will be, when completed next April, next to the largest lake in Missouri. Through the generosity of Mr. and Mrs. Milton Thompson, a large and desirable tract on the lake shore has been donated and should make possible a summer Church and Assembly program for the entire Area.

There are now sixteen hospitals and homes and ten institutions of learning under the auspices of our Church in the Area. Their problems are many, but they show very substantial progress and are rendering an increasingly efficient service.

At Port Arthur, Texas, the Church, through a business college, is illustrating how such an institution can be used to promote efficient lay leadership in our Churches.

The Evangeline School for French-speaking people at Basile, Louisiana, has been combined with the Blinn Memorial School at Brenham, Texas. The trustees of Texas Wesleyan at Austin, Texas, are considering merging with the combined school at Brenham with the hope that a standard Junior College will be developed there.

The University Senate, at the request of the Resident Bishop, on behalf of a commission representing Missouri Wesleyan at Cameron, and Ozark Wesleyan at Carthage, and Central Wesleyan at Warrenton, made a survey of the denominational educational institutions in Missouri. Some valuable suggestions were made in a comprehensive report, which look toward some possible changes and combinations in the interest of higher standards and more liberal support.

Financial campaigns have been successfully consummated which have resulted in subscriptions amounting to \$750,000 for the Missouri Wesleyan and \$1,200,000 for Ozark Wesleyan; \$600,000 for Oklahoma City University; \$800,000 for Southwestern and substantial contributions for Baker and Kansas Wesleyan.

At Baker the educational standards of the university have been advanced during the quadrennium in such a way as to secure for that institution the formal recognition of the Association of American Universities. This recognition assures a rating which is accepted by the European universities. Dr. Robert L. Kelly, Executive Secretary of the Church Boards of Education, recently declared: "Approval of the Association of the American Universities is the acid test of educational efficiency for American Colleges."

The following tabulations constitute a record of real achievement and progress:

SCHOOLS AND COLLEGES

Name	Property	Increase	Endowment	Increase	Students	Increase	Decrease
Baker.....	\$600,000	\$175,000	\$1,000,000	\$220,000	525	8	11
Blinn Memorial....	163,000	17,500	67,000	21,039	114		
Central Wesleyan..	246,000	29,000	231,000	104,000	440		
(Including Academy)							
Kansas Wesleyan..	965,000	419,500	284,163	70,280	502		
Missouri Wesleyan.	439,000	4,000	423,200	165,500	349		5
Oklahoma City....	422,000	105,000	200,000	150,000	1,430	1,107	
Port Arthur.....	126,886	9,213	28,514	15,514	509	165	
Ozark Wesleyan....	353,413	221,913	276,954	245,454	490	421	
Southwestern.....	679,000	148,000	1,354,806	1,034,207	1,306	291	
Texas Wesleyan....	125,000	25,000			26	8	
	\$4,119,299	\$1,154,126	\$3,865,637	\$2,025,994	5,691	2,000	16

This reveals a handsome increase in property valuation and in endowment, as well as a commendable gain in student enrollment.

HOSPITALS

Name	Property	Increase	Beds	Increase	Nurses	Increase
Asbury—Belleville—Goodland— Hays—Norton (Combined report).....	\$413,500	\$223,500	180	40	51	28
Bethany.....	626,500		145		74	15
Burge-Springfield.....	65,000		43	10	18	3
Epworth-Liberal.....	50,000	50,000	36	36	21	21
Freeman-Joplin.....	416,000	366,000	77	77	23	23
Grace-Hutchinson.....	246,000	184,000	90	50	47	30
Missouri Methodist-St. Joseph....	1,250,000	750,000	225	145	70	35
Oklahoma Methodist-Guthrie....	174,000	64,000	40		68	18
Wesley-Wichita.....	786,282	103,782	215	90	106	45
	\$3,027,282	\$1,741,282	1,051	448	478	218

Name	Patients	Increase	Free Service	Increase	Decrease
Asbury—Belleville—Goodland— Hays—Norton (Combined report).....	2,167	850	\$8,490	\$3,220	
Bethany.....	3,007	100	72,810		\$1,382
Burge-Springfield.....	720	96	1,632	939	
Epworth-Liberal (New).....	2,658	2,658	9,500	9,500	
Freeman-Joplin (New).....	2,880	2,880	9,666	9,666	
Grace-Hutchinson.....	2,266	607	7,491	4,691	
Missouri Methodist-St. Joseph....	3,827	1,427	9,000		
Oklahoma Methodist-Guthrie....	2,944	70	18,000	8,000	
Wesley-Wichita.....	4,807	1,993	13,682	2,608	
	\$25,276	\$10,681	\$150,271	\$38,624	\$1,382

HOMES

The Home for the Aged at Topeka has a property valuation of \$242,000 (property and equipment), and has seventy-three guests.

The Home for the Aged at Marionville has a property valuation of \$201,250 and cares for thirty-four guests.

The Home for Children at Warrenton has a property valuation of \$150,000, and cares for a family of 130 children.

The emphasis during the quadrennium has been placed upon

Evangelism and Tithing. It is with some gratification therefore, that we note that this year the Area leads the Areas in America in additions to Church membership. The Church membership is 317,801. The ministerial support for the quadrennium has reached a grand total of \$2,639,262; the value of the Church property is \$25,793,738, and the value of the parsonages increases this total by \$3,798,900. During the quadrennium pensions have been paid amounting to \$379,885.

The Sunday School enrollment for the Area is 350,780. The Epworth League Summer and Winter Institutes occupy a commanding position in every Conference in the Area. Both of these organizations have developed wide-awake programs and have been aggressive forces for carrying forward the work of the Kingdom.

The Kansas City National Training School, which is both a home and a school, has an enrollment of 153, and has graduated 101 during the quadrennium, and during the twenty-eight years of its existence has graduated 451 into fields of consecrated endeavor and continues to maintain its superior grade of work.

The Woman's Home Missionary Society and the Woman's Foreign Missionary Society report material increase in membership and offerings for the quadrennium.

A system of intensive endeavor under the leadership of the Board designated year by year, according to the World Service plan, has been worked out District by District, with the result that for the last third of the quadrennium, each Conference is showing an increase in World Service giving.

The Methodist Book Concern has an ever-enlarging place in the work of the Area. The book sales and the distribution of Bible School literature have reached a new high peak during the quadrennium.

The Area has conducted an office in the Methodist Book Concern which has rendered real service and which has been maintained at a cost of one and one-half cents per member per year. The Episcopal Residence is pleasant and commodious and is located at 3939 Warwick Boulevard.

The Central Christian Advocate has been a faithful, loyal, effective and timely helper in every situation and in every undertaking.

The remarkable development of oil projects in Texas, Oklahoma and Kansas has challenged the attention of the Church and called for the opening of new work in these fields where conditions are so difficult and the demands are so insistent.

In certain parts of the Area which were opened more recently for settlement, only meager buildings and equipment were possible at first. This perhaps is the chief reason the remarkable Church building and equipment program is so marked during

this quadrennium. First Church, Tulsa, is perhaps the outstanding illustration of this form of activity, with its commodious new Church plant valued at \$800,000.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, in Missouri and Oklahoma are comparatively equal in strength and have worked out between themselves a complete understanding in regard to continuing or discontinuing work in a given town where both Churches have interests and where only one is really needed. This involves more than an adequate exchange of property and members in two fields under immediate review, and calls for a system of book-keeping between the denominations over a period of years so that the exchanges need not be based alone on the relative strength of the Churches in any two towns.

The first year of the quadrennium a Brotherhood Convention was held in Kansas City which brought together several thousands of our men from all parts of the Area. The information and inspiration developed through this remarkable gathering has resulted in good, in renewed interest, and in more efficient work on every District.

The coming of the General Conference to this city and Area for the first time in Methodist history has created an unusual interest. It is devoutly hoped that it will not only be a school of Methodism to which thousands of our members will come for instruction and inspiration, but that it will be a center from which that which is high and holy and Christlike shall radiate to the last District and charge.

Without the whole-hearted co-operation and the fine loyalty of the ministers and laymen of this Area, this report would not be possible.

REPORT OF THE MANILA AREA

CHARLES BAYARD MITCHELL, RESIDENT BISHOP

During the past year our lack of funds has prevented any forward movement in erection of much needed churches and parsonages. What construction work has been done has been paid for by the contribution of the missionaries from their already too meager salaries, and the gifts of the people whose limited resources are such that they can not now give their pastors such support as they sorely need to support their families, which as a rule are large. Yet a few new chapels have been erected and others have been repaired.

Our work here would go forward with leaps and bounds had we more missionaries and the money to support them. The field is wide open to evangelistic effort and the harvest would be commensurate with any amount of seed which might be sown. Our national workers would welcome more missionaries. They are now working in beautiful harmony with the American missionaries. If we had the money to support them, we could put a native District Superintendent on each of the seven districts, and then the four missionaries now employed in district work could be employed in opening up new fields, holding evangelistic services, Sunday School, Epworth League and Bible Institutes, and in assisting the native superintendents in raising the salaries of the pastors. The churches are not yet able to pay the salaries of the District Superintendents in addition to the salaries of the pastors. Each native Superintendent receives from our missionary appropriation \$600 and a little money for travel expenses.

Two of our missionaries have been on furlough during this year of 1927. Dr. E. S. Lyons, who has been here for more than twenty years, and whose services have been and still are invaluable to the Mission, will return about Conference time. Herbert J. Riley, who has been in charge of the dormitory at San Fernando, Pampanga, and pastor of the English work in that city, has been gone this year, and while on his furlough has been working among the Filipinos in San Francisco under the Home Mission Board. During his absence Mrs. A. L. Beckendorf, wife of the District Superintendent of the Central District, has been in charge, and has done most excellent work. But this arrangement compelled the family to move off their district, and Mr. Beckendorf has been compelled to do much extra traveling. Dr. B. O. Peterson has been acting as treasurer of the Mission and in charge of the Publishing House during Dr. Lyons' furlough.

He has done his work in most masterful fashion. He takes his furlough when Dr. Lyons returns.

It is my pleasure to record that our pastors have shown great loyalty and devotion under very trying circumstances. Only one pastor has left us, and that was due to the impossible attitude of his wife, who had always been a hindrance to his work. The three Filipino District Superintendents are doing most efficient and heroic service. They know and love the Church and are most diligent in all their administrative work. I am considering the appointment of another Filipino Superintendent next year.

Dr. J. F. Cottingham, one of our pioneer missionaries, is in charge of the Manila District, which covers a large territory outside of the city. He is leading his people in a movement to raise money for the supplementing of the salaries of the pastors on the weaker charges. His long experience on the Mission field, his use of the Tagalog dialect, and his untiring labors, all have conspired to make his work in the district most successful.

A. L. Beckendorf is "a horse for work." He has all the work of his district well organized, and has developed a large number of men and women helpers. I have found it difficult to keep track of all the institutes, conventions, and various meetings which he has successfully held during the year. By his own personal solicitations he has raised the money, most of it in Manila, for the erection of a very suitable boys' dormitory in Cabanatuan, where a new High School has recently been located. A consecrated and capable Filipino is in charge of the dormitory.

Last Conference I greatly enlarged the boundary of the Cagayan District, by including in it all the work in the Nueva Vizcaya Province. R. R. Moe, the District Superintendent, is compelled to be away from home almost all the time. He has no auto, and travels on pony-back, by boat, carabao cart, and on foot. Such devotion and diligence are almost unparalleled.

The work in the Tarlac District, Brother Lorenzo Tamayo, Superintendent in charge, has greatly suffered by hundreds of our Methodists moving away into other parts of the Islands. But revivals, resulting in nearly 500 new members, have partly made up the loss. This brother was one of our early converts, and has been for twenty years a most loyal Methodist and successful pastor and superintendent.

This past year the Pangasinan District, which had been so finely developed by Dr. Peterson, was placed in charge of Severino Cordero, one of our oldest and most efficient pastors, succeeding Dr. Peterson. This is one of our largest and most important districts, and Brother Cordero has proved himself equal to the great demands upon his bodily strength and also upon his administrative ability. He has more than met my expectations.

J. W. Moore is Superintendent of our smallest district, Ilocos Sur. In addition to the superintendency of the district, he has charge of the English work in Vigan, and supervises the Boys' Dormitory. He has a splendid helper in Vicente Cordero, son of our District Superintendent of the Pangasinan District. Owing to the migration of many of our people in that district, and for other reasons, our work in Ilocos Sur Province is not making much headway. I am planning for a new method of approach to that district the coming year.

The Pampanga District is in charge of another Filipino Superintendent, Arcadio de Ocera, who has his district well organized. He has several very important building enterprises on foot, which will be brought to successful issue in the near future.

We have instituted during the past year several new dormitories for boys and also some new ones for girls, in High School centers. Much credit for this forward movement is due to the Wesley Foundation of the Conference, under the enthusiastic work of S. W. Stagg and his associates in the Foundation. All the new dormitories are in charge of native young men and women who have been trained by our missionaries.

The fine property, owned by our Mission, on Rizal Avenue, one of the finest streets in Manila, occupied by our Publishing House, has been enlarged, and the income from rents will pay for the enlargement and improvements. This has been the best year in the history of the Publishing House. A capable foreman in the printing department explains the situation, and justifies the wisdom of Dr. Lyons in securing his services.

I can not speak in sufficiently high terms of the work which is being carried on by the Woman's Foreign Missionary Society. The Mary J. Johnston Hospital is an increasing blessing to the poor women and children of Manila and vicinity. Although Dr. Rebecca Parish has been gone the past year on furlough, the Superintendent of Nurses, Miss Anna Carson, has been ill for much of the time, and another W. F. M. S. nurse, Miss Grennan, has been seriously ill and undergone several operations, and two of the nurses have been on furlough, the work has progressed finely, and the hospital never had a better year. Dr. Hawthorne Darby has been in charge, and by the aid of Miss Deam, Miss Maull, and Miss Carson and Miss Grennan when well, has most heroically and faithfully carried on the work during Dr. Parish's furlough. When one recalls the rare medical skill, the long experience, the remarkable personality, the beautiful Christian character, and the high professional standing in the city of Dr. Parish, it will readily appear what a task faced Dr. Darby when she stepped into the superintendency of the Hospital. But she has proved equal to the task, and has already won a fine place for herself in the medical circles of the city. The Nurses' Training School, in connection with the hospital, under the fine

leadership of Miss Carson, Miss Grennan and Miss Maull, will graduate a large class of nurses in March.

Harris Memorial Training School never had a better year. Too much praise can not be given to the Superintendent of the School, Miss Marguerite M. Decker, the veteran representative of the Woman's Foreign Missionary Society. She has been ably assisted by Miss Evans, Miss Hewson, and Miss Black. The effective services of all the graduates of this school have not been excelled, indeed not equalled, by any native workers in the Island. Their work in Institutes, in Vacation Bible Schools, in preaching, visiting, singing, praying, conducting revivals, has not been surpassed even by our successful pastors.

The Bible School at Lingayen, in which girls with less educational advantages are being trained as Christian lay-workers in their home towns and barrios, has been very efficiently carried on by Miss Thompson and Miss Pletcher, during the furlough of Miss Mildred M. Blakely, the principal of the School. Larger dormitory and class-room facilities are much needed, and a new and comfortable residence for the teaching staff is imperatively needed.

Miss Dudley and Miss Wilk at Vigan, Miss Parkes at San Fernando, Miss Erbst at Tuguegarao, and Miss Charles in Manila, have conducted their dormitories and aided in district work so efficiently, that the whole work of the Mission has been forwarded by their ability and devotion. Miss Hazel Davis and Miss Pletcher have worked far beyond their strength in the vast territories where they have toiled as district visitors. Miss Erbst has been alone all year at the dormitory in Tuguegarao, and traveling widely in that great Cagayan Valley. She teaches, preaches, conducts institutes and visits among the people. All these women, to whom I have referred in this report, are doing personal Christian work, aside from their other taxing duties. Only by the help of God's good grace and strength could they have accomplished so much during the past year.

The enlarged Central Student Church in Manila is yet too small to accommodate the University students who desire to profit by the services of this church, which are in charge of that consecrated and eloquent preacher and pastor, Rev. S. W. Stagg. His furlough is due in 1928, but owing to the most urgent desire of his people, he has postponed his furlough for another year. This sacrifice on the part of Brother Stagg and his consecrated and talented wife is deeply appreciated by the congregation. Brother Stagg, in addition to his pastoral duties, edits the Philippine Observer, and holds many evangelistic meetings for high-school students all over the Island. His physical strength and high enthusiasm keep him going.

The Union Theological Seminary has been comfortably housed in the beautiful new building on Taft Avenue—a real ornament

to that noted Avenue. President A. L. Ryan has returned from his furlough, and once more is at the helm. By virtue of his beautiful Christian character, his scholastic training, his administrative ability, his sane, modern outlook, his popularity among Filipinos and Americans, his wide knowledge of all things pertaining to the Archipelago, and his captivating, youthful enthusiasm, Dr. Ryan makes an ideal president of the Seminary. Our other Methodist representatives on the Seminary faculty are the Rev. and Mrs. O. L. Davis, who came out in 1926. Probably Mr. Davis is the most popular and successful teacher in the Seminary. He also preaches to an English-speaking congregation of Filipinos in Manila. Mrs. Davis, an accomplished musician, teaches music in the Seminary. This young missionary couple are graduates of De Pauw University, and they both are making a splendid contribution to our work in the Philippines.

The mid-year Pastors' Institute, held annually in Manila, by the Conference Board of Examiners, Dr. Cottingham chairman, is a most helpful agency in training our Conference undergraduates, getting them through their courses of study and inspiring them for their work.

In closing my quadrennium on the Manila Area, I want to record my joy in being permitted to labor among such an appreciative and promising people, and to be associated with such able and consecrated missionaries. I do not hesitate to say that the whole world affords no such ripe field for missionary effort, and where so much is being done for the establishment of Christ's kingdom on earth, with so few missionaries and at such small expenditure of missionary funds.

There is talk in some quarters that the Manila and Singapore areas should be consolidated. To this I am most strongly opposed. The two fields are too far apart and each field requires the services of a superintending Bishop. But if such an unwise action should be taken by the General Conference, the residence of the bishop should be in Manila, under the American flag, where our very rapidly advancing Mission requires most careful administration. The two areas have nothing in common and can not be co-ordinated in any forward movement, as each has its own peculiar problems. Over half of the Bishop's time would be spent at sea. Far better a missionary bishop for each field, than any attempt to supervise and direct the work with only one General Superintendent, whose residence, most of the time, would be, not in Manila nor in Singapore, but on some tramp-steamer plying the waters of this vast, far-stretching region.

REPORT OF THE MEXICO AREA

GEORGE A. MILLER, RESIDENT BISHOP

The Mexico Area at present comprises the five Latin American Republics of Mexico, Costa Rica, Panama, Peru and Bolivia. With close connections, fast steamers and good train service it is possible to travel from Mexico City to Cochabamba, Bolivia, in twenty-one days. Any adequate supervision of the work in this vast territory would require constant travel throughout the entire year.

These five republics include widely divergent social and political conditions, but generally speaking there is everywhere a vigorous movement toward racial self-expression under the slogan of "Nationalism." Organized labor, student federations, growing feminist forces, political demagoguery, expanding commerce, military operations, territorial disputes and popular resentment over the increasing interference of the United States in Caribbean affairs all focus in a national self-consciousness that registers expanding life and adolescent effort to find a secure place in the family of nations.

RACIAL YOUTH

Nearly everywhere in Latin lands are evidences of abounding racial youth and vigor and with a steady movement toward greater political stability and an increasing measure of democracy with its good and ill. The illiterate laborers of Mexico today are coming to new social and industrial privileges and the country is emerging from the long twilight of monopoly, oppression and revolution into the morning of a new day of advancement in the essentials of human wellbeing.

Costa Rica, with but one brief revolution in twenty-seven years, enjoys a stable and efficient government based upon popular franchise. Panama enjoys peace, progress and political autonomy, under treaty agreements with the United States. Peru has made remarkable gains in the past ten years, and Bolivia is just now going through a social awakening that promises good things for the long-oppressed Indian of the upper Andes.

In all these republics there is steady progress in public education, with modern schools and trained teachers in the larger cities. The outlying districts and back-country still have poorly equipped schools, if any at all, but the situation is improving.

Mexico in the past four years has opened four thousand new rural schools. Panama has a good system of public schools, while Peru and Bolivia are making good gains in popular education.

In spite of this our often poorly equipped and under-staffed Mission schools continue to hold a place of educational leadership in these lands. The explanation lies in the general appreciation of the high morale of our institutions and the desire that children learn English and escape the heavy catechetical requirements of schools religiously dominated by Roman priests. The recent campaign for educational advance in South America will do much to put our leading schools in position of permanent advantage among these peoples.

THE LATIN CONTRIBUTION

At present anything that savors of Pan-Americanism is unpopular in Latin America, due largely to growing distrust of the United States, as focused by the recent intervention in Nicaragua. This has its unfortunate effect upon the work of our missions, but informed people do distinguish between the policies of the State Department and the principles and practice of a World Church which knows no political affiliations nor national frontiers.

We of the North need to know how fine and valuable is the contribution that Latin America has yet to make to the final blend of humanity in the western world. There are reasons to look in the coming years for a bi-lingual, unified, all-American civilization with sympathetic mutual understanding between the peoples of the two languages, two racial viewpoints and two religious systems of the Latin and the English-speaking Americas. But first we of the North need a better understanding of the fineness of culture, the warmth of heart, the high capacity for friendship, the gracious social courtesy of our neighbors, and in truth, we ourselves might use a larger measure of these graces in our more blunt and materialistic civilization.

READJUSTMENTS

The quadrennium has been one of rending readjustments that have cost us some of the hard-won results of past service and sacrifice. We are now working with about one-half the annual resources of money and missionaries that we thought constituted a minimum four years ago. There is no margin anywhere; no replacements are possible for sickness, accidents or furloughs. If a man falls his work falls with him. Much work has been abandoned, native self-support has been pushed sometimes to the breaking-point, but with all I have yet to hear the first complaint from any national worker. Everywhere the response of our people has equalled the sacrifices of our missionaries.

NATIONAL LEADERSHIP

The quadrennium has seen a steady and rapid development of national leadership. In Mexico every Pastor, District Superintendent and teacher of the schools of the Board of Foreign Missions (with the exception of one man) is a Mexican and everywhere there is deepening of the sense of responsibility for the conduct of the work. In the entire area we have left but fifteen married couples and eight single teachers. This speaks high praise for our fine national leadership.

INADEQUATE EQUIPMENT

As compared with other lands, Latin America Methodism is noted for its inadequate evangelistic equipment. Our people meet in rented rooms, wretched hovels, barren and uninviting halls, in some cases scarcely fit for domestic animals. In all Peru we have one small church building, in Bolivia not even one. Panama has three chapels, Costa Rica one. We can never expect the sensitive, educated Latin to meet with us in such quarters; we would not do it ourselves were we in his place. Many pupils in our schools come from better class homes, but with such conditions surrounding our churches, much of the religious influence of the schools sinks out of sight when the pupils return to their home surroundings. If we had better churches and better trained pastors, the religious value of our schools might be conserved and intensified in the after lives of our students and their families.

EVANGELISTIC RESULTS

There is abroad an idea that Latin America is not a fruitful field for evangelistic work. No greater mistake could be made. To say that we have not taken our evangelistic work very seriously would be nearer the truth. We are sometimes reminded that we are not working primarily to make Methodists but to leaven life, which has a plausible sound, but unless we can gather the results of our teaching into some organized expression of the Christian fellowship and service, much of our efforts will be and now are arrows shot into the air. Lacking any definite target they will come down no one knows where and be lost in the desert sands of indifference and neglect. One of our weaknesses is the lack of effective co-ordination between the religious work of our schools and that of the churches.

Considering our poor equipment and comparatively untrained ministry we have achieved remarkable results. After fifty years of work in Latin America we had more members and self support than were attained in China in the same length of time and with less investment of men and money. In evangelistic leadership our national men are winning high and deserved praise from all

who know their works. In self support we have reason for pride in the high level attained in all our fields. There is a ready and sincere response to the Gospel message wherever intelligently and sympathetically presented amid surroundings that do not cancel the effect of the sermon. If we were to devote more attention to the training of a really effective national ministry instead of so much to the general leavening of the social whole, without expectation of organized expression, we might in a few years develop a strong church. In general we have reversed the historical order of Churches first, and then institutions to care for the expanding life and increasing needs of a growing membership, and have founded institutions first, hoping that churches might grow out of them. With limited resources we have not been able to give thorough training to our native leaders and we have been compelled to fill our schools with pupils whose fathers are able to pay high tuitions, thereby widening the gap between our educational and evangelistic work. We hold to the interpretation of the Good News in the widest and deepest terms of every human need and interest, but it would seem that our primary responsibility would be the carrying out of the Great Commission to go everywhere and evangelize everybody who will accept our message. A Mission School is an excellent place in which to evangelize the future leaders of the land but we need also some adequate church organization for conserving these results.

The past three years have been marked by various spontaneous religious awakenings here and there throughout the area. Humble laymen have begun work among their neighbors, students have offered themselves for Christian service, men have tramped over long trails asking for some one to bring a Gospel message, good revivals have characterized nearly all our organized churches. The harvest is ready for reapers.

OUR EFFECTIVE SYSTEM

With all gratitude for all good done by all agencies in all places, we also recognize the very high effectiveness throughout the Area of our own system of organization and administration, whereby the Annual Conference becomes the basis of a new and automatically autonomous work in every land. Our missionaries do not meet apart by themselves to determine what may be good for the national pastors and mission agencies, but we are giving our national leaders a very large part in administrative and financial responsibility. There are no abuses of this procedure and the national men are rendering service of the highest value in our administrative councils.

CO-OPERATION

Methodism is notable for its spirit of co-operation with all who exalt our Lord and travel our way and in Latin America

we have heartily entered into every forward-looking measure for the elimination of competition and the better co-ordination of all evangelical agencies. However, at the present time, co-operation among evangelical churches is at rather a low ebb, due to the unwillingness of some of our ecclesiastical neighbors to enter upon definite agreements or to surrender denominational ambitions, which they sometimes call "being led of the Spirit."

NATIONAL MISSIONARY SOCIETIES

Our Church in Mexico is developing a strong missionary character. The Mexican Missionary Society, reorganized in 1925, undertakes to aid struggling churches and under-paid pastors and to carry on work outside of Mexico, at present in Costa Rica, where a Mexican missionary took part in the founding of our Church in 1918. Our Mexicans are now seriously addressing themselves to the training and sending out of Mexican missionaries to aid our work in Spanish-speaking lands.

Peru has a National Missionary Society, which has made a good beginning and promises high future usefulness. The innate generosity of our Latin people makes them liberal sometimes almost to a fault in the support of every good cause and their scanty resources are often strained in their efforts to carry on the good work.

BOLIVIA

Heroic is the band of missionaries that have carried on under the difficult conditions attendant upon an altitude of two and one-half miles above sea level. We have two great schools and a promising beginning among the Ayrama Indians and hope to open a medical-evangelistic work within a year. At present there is a radical movement among the student classes of the government schools that promises to loosen the hold of fanaticism upon the minds of the people and open the doors for the Gospel everywhere.

PERU

The British-American Hospital near Callao has been our spectacular achievement of the last four years. Dr. and Mrs. McCornack have made this institution known through the West Coast as an outstanding achievement in skillful surgery and medical help for all in need of such attention.

Dr. M. A. Rader has given himself to the founding of the Fay Wolfe Memorial Bible School, which when inaugurated will send trained workers out to all parts of the country.

The past years have seen a steady increase of the spirit of tolerance and under the present stable government Peru presents one of our most promising evangelistic opportunities.

PANAMA

Our one school in Panama has run beyond its bounds and has a waiting list of pupils willing to pay for the privilege of enrollment. The interior of the Isthmus presents a remarkable evangelistic opportunity and awaits only men and means to enter in and possess the goodly land.

COSTA RICA

Costa Rica is the gem of the Latin Republics. Beautiful for situation, lovely as to scenery, fertile soil, intelligent people; here we are challenged by great possibilities as soon as we can man and finance this field.

MEXICO

The struggle between the Vatican and the Mexican Constitution has so far resulted in favor of the Mexican Government. All ministers are required to register as such with the government and to be Mexicans by birth. All Protestant pastors are Mexicans and comply with the law as a matter of routine. Everywhere they carry on their ministry without molestation. Under orders from Rome, all priests refuse to register, claiming that to do so would be to admit that the secular government has jurisdiction over the church, which they deny. There is not now and has not been any religious persecution on the part of the present Mexican Government.

Our Mexican pastors are a group of remarkable men. Tried in the fires of difficulty, proved by all the tests of high loyalty and devotion, they are faithful, intelligent and energetic. Under all circumstances they have given worthy account of their stewardship and to-day are steadily marching forward to larger achievements in the extension of the Gospel within and without their own land.

The quadrennium has been a time of testing for our people and institutions and we have been tried, sometimes as by fire. Out of it all emerge a stronger church, a focused purpose and a settled determination to follow to the end in the steps of Him who through tribulations has sent upon our people something of his spirit of service and has permitted to fall across our pathway the shadow of his own cross of sacrifice.

REPORT OF THE NEW ORLEANS AREA

ROBERT E. JONES, RESIDENT BISHOP

Dear Brothers and Sisters:

The General Conference of 1864 authorized "the bishops to organize among the colored ministers for the benefit of our colored members and population Mission Conferences—one or more, where in their Godly judgments the exigencies of the work may demand it." The bishops were to determine also the boundaries of such Mission Conferences until the meeting of the next General Conference.

The General Minutes show that John P. Newman, a member of the New York Conference, was appointed missionary for the year 1864-1865, to New Orleans, Louisiana.

Agreeable to the action of the General Conference, Bishop Edward Thomson organized the Mississippi Mission Conference in New Orleans on Christmas Day, 1865. Twelve colored preachers were admitted on trial. In the organization of the Conference it is said that one of the colored brothers said that not one of their number was competent to act as secretary, thereupon one of them nominated J. P. Newman, who was duly elected secretary and served for two years. This Mission Conference embraced our work in Louisiana, Mississippi and Texas. There was at the time a total membership of 2,216, including our white work, with thirteen local preachers. Church and parsonage property occupied by our colored membership, at that time was valued at \$47,000. In this enlistment of property was old Wesley Church, valued at \$30,000. Ames Church, which was in the list of appointments, was not given a valuation at that time. Out of this Mission Conference have grown the Louisiana, Mississippi, Upper Mississippi, Texas and West Texas Conferences. These Conferences are represented in this General Conference by thirty delegates.

There are in this Area 110,542 members, with 1,367 churches, 534 parsonages, with a total property valuation of \$4,709,198. A rather remarkable development, all things considered.

These Conferences are now served by secretaries, all of whom are graduates from one or more of our schools and there will be found in the enrollment of these Conferences more than a score of men who have college degrees. Several of the men have received their Doctor's degree in Philosophy, others have done post-graduate work in Boston, Northwestern, Syracuse and other universities of similar grade. The rank and file of the men have

been touched at some time or other by some one of our schools. Among our laymen are found many of the most representative and outstanding leaders of the Negro group in these States; men who are practicing law, medicine, conducting large business enterprises, directors of fraternal organizations, farmers and educators of high standing in the schools of these several States. The New Orleans Area furnishes quite a romantic chapter in the history of missions. This showing is a rather remarkable tribute to the type of work that the Methodist Episcopal Church has done during all these years.

CONFERENCES HELD

Of the Conferences in the New Orleans Area I have held during the quadrennium: The Tennessee, Central Alabama, Mississippi, Upper Mississippi and West Texas two times each and the Louisiana and Texas Conferences three times each. The following Conferences outside of my Area I have held one time each: Atlanta, Central Missouri, Delaware, Little Rock and North Carolina.

EVANGELISM

Special emphasis has been placed upon evangelism. Retreats have been held in most of the districts at which time a five-year program in evangelism was set up and personal evangelism stressed. The District Conference is a popular feature of our work. In some of the Annual Conferences a summer and a fall District Conference are held. These are mainly conferences of evangelism. Revivals have not ceased, they continue to be of large service in some centers, but the task of winning souls has grown gradually upon laymen and ministers alike so that in group meetings, District Conferences, Annual Conferences and in the four Area Councils held, no opportunity has been lost to lay stress upon the importance and obligation of our ministers and laymen for the winning of the present generation. Although there has been no remarkable demonstration, there has been a gradual lifting of the spiritual life. There was an increase in membership of the Area during the past year. This evangelistic uplift is reflected also in the World Service giving of the Area.

MIGRATION

In my report for this Area for the quadrennium ending 1924, I stated that the Area had lost 18,445 members by migration. There has been a let up in migration, although not a complete cessation. A few of the people continue to move northward and westward but the population has become a little more stabilized, due largely to improvements in economic, educational and agricultural advantages offered to the colored people in the South.

FLOOD SITUATION

The Mississippi flood was a matter of nation-wide comment and while it affected immediately only the Clarksdale and Greenwood Districts of the Upper Mississippi Conference, Vicksburg District of the Mississippi Conference and the Alexandria, Baton Rouge, Lateche, Lake Charles and Monroe Districts of the Louisiana Conference, all of the territory more or less was affected. The flood, besides the havoc of devastation, uncovered one of the sore spots of America. Along the Mississippi River the Negro population of twenty counties is seventy-five per cent or more, of five counties sixty-two per cent or more and of six counties fifty per cent or more. This section is the blackest spot of America in another particular. For the most part the Negro populations were tenant farmers and were held to the plantations by labor contracts, and in some instances the condition was just a little better than chattel slavery. We have church work all through this territory. Our churches and missions are more or less affected by the attitude of the planters toward the Church, and by their ideals for the persons who live on the plantations. The flood not only uncovered adverse economic conditions but was the occasion for some measure of improvement, not a great deal, but some, in housing conditions, in health and in the relation between tenant and landlord.

PROHIBITION

The Eighteenth Amendment has been of direct and distinct benefit to the entire Negro population within this Area and elsewhere. It would not be expected that one cannot find cases of infraction of the prohibition law in this group, but by far a larger percentage of the people have been blessed in this era by soberness which has promoted better schools, better churches, better homes and larger bank accounts. In observing the depositors of one bank, in a row of fifteen, thirteen Negroes were counted. There has been very marked development in the home life. Homes of refinement, modest to be sure, indicative of a higher and better living, are far more numerous. Prohibition deserves the credit. That the largest bulk of the Negro population lives within the dry territory is one of the compensations of life.

CLEAN-UP WEEK

Clean-up Week has become a fixture with the Area. During the first year of the last quadrennium Clean-up Week was promoted by extensive correspondence, report cards and other printed matter. Now the churches have accepted Clean-up Week as a fixed item on the church calendar. The Conferences and Area Council renew annually their pledges to observe Clean-up Week. Many inspiring responses are given. In one instance, a

pastor reports that the Clean-up Week attracted the attention of the entire community so that the week following the white high school put on a Clean-up Week. It is safe to say that from sixty to seventy-five per cent of the churches observe, in the spring, Clean-up Week, which promotes the cleaning of the church and parsonage and yards of both, the planting of flowers and grass and making general repairs.

HOMES FOR THE AGED

Lafon Old Folks Home of New Orleans has increased its capacity and has made remarkable showing during the last two or three years, having been approved by the Community Chest of New Orleans and written into its annual budget.

Mississippi Old Folks Home has been incorporated. A site has been purchased and paid for and money is being raised for the erection of a building on the grounds of the Gulfside Chautauqua and Camp Meeting Ground.

Texas Old Folks Home has bought a very substantial piece of property in the city of Houston and has met the notes that have so far fallen due.

DEACONESS WORK

An effort has been made to place in some of our stronger and strategically located churches graduate deaconesses. In this effort we have had the heartiest and most generous co-operation on the part of the Woman's Home Missionary Society. We began the work in New Orleans with a supervising deaconess and two other deaconesses assigned to parish work. The deaconess in garb is welcomed. The feeling is that the Sisterhood is absolutely necessary to meet the situation which we face on account of the large Sisterhood of the Catholic church operated in this section, particularly in Louisiana. Since the work has begun there have been more calls for deaconesses than we can fill.

THE WORK OF THE WOMAN'S HOME MISSIONARY SOCIETY

The work of the Woman's Home Missionary Society is one of the most important features of our work in this Area. The Elizabeth Rust Home at Holly Springs, the Peck Home at New Orleans, the Eliza Dee Home at Austin, Texas, the Sager Brown Orphanage at Baldwin, Louisiana and the several kindergartens operated in New Orleans, are institutions that are proving their worth. They are well directed, well located and are having a large influence upon the life of our women and children. No finer work is being done in the South than the work of the Woman's Home Missionary Society.

TYPES OF CHURCH WORK

We bought, five years ago, from the Franklin Street Congre-

gation of the Gulf Conference the church and parish house at Franklin and Saint Andrew Streets in the city of New Orleans. A new church was organized along institutional lines under the chartered name of People's Methodist Episcopal Church. Not only have we built up a substantial membership, with this church paying its full World Service quota of \$350 yearly but there has been built up the one best Social Service Center in New Orleans and one of the very best in the entire South among colored people. There are twelve paid workers and four volunteers. Among the departments in full operation are the Child Welfare Clinic, Day Nursery, Girls' Club, Employment Bureau and Mothers' Rest Awhile Camp.

On a whole the building projects have not gone forward during this quadrennium so largely as during the previous quadrennium. There have been built, however, a number of outstanding churches. One of the most encouraging building enterprises is that of the Wesley Tabernacle, Galveston, Texas, the Rev. E. W. Kelly, D.D., pastor. This church undertook remodeling at a cost of \$45,000 and that without making application to or receiving a single dime from the Board of Home Missions and Church Extension. This debt has been reduced to less than \$7,000 and gives us a church modern in every way, in the heart of a growing population and stands out as a most important church enterprise for our group in the city of Galveston. This is an example of self-support, fine leadership and of Community Service.

BETTER CHURCH MUSIC

Emphasis has been placed upon the use of the hymns of the church. To Bishop Thirkield we are indebted for getting out a small booklet under the title of "Great Hymns of the Church." This booklet sells for ten cents, and places a collection of the best hymns in easy reach of the people. The spirituals have not lost in popularity, but have rather gained, while on the other hand there has been a lessening of interest in the ordinary gospel songs with the refrain. The fine hymns of the Church are finding a larger place in our church worship. There has been a decided improvement in the choirs, not only as to the singing, but as to the personnel and to the serious approach of their task. This coming summer the Area plans to promote a conference on Church Music.

WESLEY FOUNDATION

The tax-supported schools in the States of this Area, as elsewhere, occupy a most important place in the education of our people. Our young people, of course, attend these schools and to meet the situation we have attempted the organization and promotion of the Wesley Foundation. These projects can be

mentioned only as an indication of what can be done rather than what has already been accomplished. We have the beginning of the work at Southern University, Scotlandville, La. Here we have one of our best trained men, the Rev. G. W. Carter, a graduate of college and seminary. His wife also is a college graduate. They have access to the student body of Southern University. We have the mere beginning of an equipment. At the State School of Alabama, located at Normal, our work is in charge of the Rev. A. W. McKinney, A.M., who is a former college president. He is permitted to serve as chaplain of the school and has direct supervision of the religious life of the entire student body. We have appeals from other States to begin this type of work, particularly in Texas, where there is a great institution.

GULFSIDE ASSOCIATION

I reported at the last General Conference that a tract of land along the Mississippi Coast had been secured for the establishment of a Summer Training Camp, known as the Gulfside Chau-tauqua and Camp Meeting Ground. This enterprise has steadily grown in public confidence and good will. Two large and four small buildings have been constructed. During the season of 1927 there were fifteen schools scheduled. Among these was a State Normal with the approval of the State Departments of the States of Louisiana and Mississippi. Also College Extension Courses were offered under the direction of New Orleans, Rust and Haven Colleges. At the dedicatory exercises of the grounds, held August 31, 1927, there were present Bishops Thirkield, Clair and Scott, Bishop Theodore D. Bratton, of the Protestant Episcopal Church, diocese of Mississippi, Bishop W. J. Walls, of the African Methodist Episcopal Zion Church, and the entire roster of county officials of Hancock County, State of Mississippi. This enterprise has been investigated by some of the outstanding boards of America and has met with very encouraging commendation. It is destined to be to the Negro of the South what Lakeside, Ocean Grove, Round Lake and other similar enterprises are to the people in that section of the country.

OUR SCHOOLS

The schools in the Area are directed by the Board of Education and they are an important part of our work.

Flint Goodridge Hospital and Nurse Training School—It would be hard to estimate the value of this institution in the life of New Orleans and vicinity.

So remarkably has the work of this hospital gone forward that the Community Chest of New Orleans has approved it and makes a substantial appropriation to its budget. We are looking forward to a new hospital. A new site has been secured in one

of the best locations that can be found in the city of New Orleans. The price paid for the square was \$77,500, although it is estimated to be now worth \$90,000. A committee is studying plans for the new hospital which is estimated to cost between a half million and a million dollars.

The hospital received during the past four years 4,035 patients and did \$45,799.51 worth of free work. There have been graduated during the quadrennium thirty nurses, three midwives and six internes.

The nurses are employed by the government at the different Veteran Hospitals. They served gallantly during the recent Mississippi flood. We find Flint Goodridge nurses doing public health nursing in Saint Louis, Mo., Detroit, Mich., and Beaumont, Texas; school nursing in the cities of New Orleans and Houston and employed as State Nurses by the State of Louisiana. Two are employed steadily in the tuberculosis wards at Charity Hospital, of New Orleans. Others are doing private duty nursing in the States of Illinois, California, Missouri, Florida, Georgia, Texas, Mississippi, Alabama and Louisiana. Still others are doing institutional work in Illinois, Oklahoma, Texas, Alabama, Tennessee and Louisiana.

Dr. T. Restin Heath, of the Kansas Conference, and Mrs. Heath gave eight years to this institution and under their administration it grew to the point where it is recognized as an A-grade hospital by the American Association of Hospitals. Doctor Heath was called to Bethany Hospital, Kansas City, and upon his acceptance of that position the Superintendency of Flint Goodridge was supplied by the election of Dr. H. W. Knight, a man who has had large experience, having been a medical missionary in India and Africa.

Samuel Huston College, Austin, Texas, shows a gratifying improvement in the student body and faculty. In 1922 there were forty students of college grade; at present there are two hundred and ninety students of college grade.

In 1924 there were three teachers holding approved advanced degrees, all others holding bachelor degrees. There are now on the faculty three holding Master of Arts degrees, one with Doctor of Philosophy, one with Bachelor of Divinity degree and all others with Bachelor of Arts degrees, most of whom have done further graduate work. In 1924 the institution was rated as a standard A-junior college, while in 1926, it was rated as a standard A-senior college by Texas. In 1927 Kansas, Missouri, Oklahoma and six Southern States approved Samuel Huston College as an A-grade standard college. In February, 1928, the college was recognized by North Carolina as an A-grade institution.

Wiley College, Marshall, Texas, has grown gradually for a number of years. During the last decade, however, especially

the past eight years, its development has been more noticeable; and particularly pronounced has been its expansion within the present quadrennium.

Ten years ago we had less than 150 college students enrolled; to-day Wiley has more than 500, counting students in the Extension Schools operated in three different cities. There are 389 resident college students.

Wiley is now recognized and rated as class "A" by the State Departments of Education in Texas and North Carolina; its diploma is recognized by Harvard University as an accredited institution, and its graduates are admitted on approval by Harvard, Northwestern, Wisconsin and Colorado Universities. Ten years ago, of course, Wiley was practically unknown in the larger educational circles. Eight years ago its enrollment consisted chiefly of sub-college and elementary grade students; to-day more than seventy per cent of its registration is of college grade. Ten years ago the personnel of its faculty did not have a teacher with an advanced degree and few of them were from any reputable institution; to-day each department head has either an advanced degree or has done practically all the work necessary to obtain one. Eleven members of the Wiley faculty have done from two to six quarters of graduate work. Every member of the academic faculty holds a bachelor's degree from some reputable institution. Dr. M. W. Dogan has been president of this school for thirty-two years.

Rust College, located at Holly Springs, Mississippi, for the year 1923-24, had an enrollment of 104 boys and 72 girls in the High School Department, and for the same period an enrollment of thirty-six in the College Department, four of whom were special students. For the year 1927-28 the High School Department showed an enrollment of 97 boys and 153 girls, a total of 250, while the College Department had an increased enrollment of 83, 48 men and 35 women, all classified as regular college students, a gain of 51 students.

The faculty of this college in 1923-24 consisted of seventeen persons, eight of whom were without any Academic degree, seven with Bachelor of Arts degree, one Bachelor of Science and one Ph.D. The faculty of 1927-28 consists of twenty-one teachers with degrees, fourteen Bachelors of Art, three Masters of Art, one Bachelor of Music, one Master of Music, one B.L.L., and one Bachelor of Divinity. In this college the High School and Junior College are accredited by the State of Mississippi.

New Orleans College showed a total enrollment for 1923-24 of 543. The total enrollment for 1927-28 is 887. In 1923-24 there were 108 college students, at present there are 350. The total faculty in 1923-24 was twenty. It is now thirty. The total college faculty four years ago numbered six and the total college faculty to-day is twelve. All of the professors in the

college have done graduate work. Three have their master's degrees and three will secure their degree this summer. The plan is to require the master's degree or the doctor's degree of all professors in the college. Instructors in the high school must have at least the A.B. degree. New Orleans College is now approved by the State Board of Education for the States of Louisiana, Texas, Alabama, Mississippi and Florida. It is a member of the Association of Colleges for Negro youth, the highest standardizing agency among colored schools. It promoted the organization of the South Central Association of Colleges for Negro Youth. Within the quadrennium the summer school was established with the first half of the session in New Orleans and the second half at Waveland. Three extension centers have been established which are approved by the State Board of Education: Alexandria, Lake Charles and Thibodaux.

Founders' Day was begun in 1927. The date is March 22nd. It was on this date in 1874 that the charter of the school was granted by the State Legislature. Bishop J. C. Hartzell was the guest of honor and chief speaker in 1927.

Haven Teachers College, from 1878, the year of its founding, until 1920, the Meridian Academy, now Haven Teachers College, was merely a Grammar and High School, serving chiefly the city of Meridian. Since 1920 the courses have been revised, and the institution so equipped that both the High School and Junior College are accredited by the Mississippi State Department of Education, and graduates of the High School are accepted in the Freshman year of colleges in all parts of the country. The college classes have increased from 0 in 1920 to 170 at the present time. Before 1920, no special attention was paid to the securing of teachers with college degrees; now all heads of departments and head teachers hold college degrees.

We have also in the Area Walden College at Nashville, and the Central Alabama Institute at Birmingham. The latter institution is not being operated at this time.

WORLD SERVICE

The Area did not raise so much World Service for the quadrennium ending as it did for the previous quadrennium. The third World Service year showed a fine increase over the second year. Each Conference in the Area for the third World Service year as compared with the second made a substantial increase with the exception of the Upper Mississippi Conference. Two districts of this Conference were hit pretty heavily by the flood. Even with the handicap of the flood the Upper Mississippi Conference showed a decrease of only \$652.35.

A very much better showing is registered in comparing the

World Service receipts with the total benevolent collections for the four years 1915-18:

CONFERENCE	1915	1916	1917	1918	Total
Central Alabama.....	\$1,986.00	\$1,636.00	\$1,857.00	\$2,590.00	\$8,069.00
Louisiana.....	3,023.00	3,006.00	2,703.00	2,340.00	11,072.00
Mississippi.....	3,366.00	5,608.00	3,208.00	3,415.00	15,597.00
Texas.....	3,309.00	3,570.00	3,170.00	3,687.00	13,736.00
Upper Mississippi.....	3,882.00	3,479.00	3,856.00	3,545.00	14,762.00
West Texas.....	3,649.00	4,326.00	4,123.00	4,777.00	16,805.00
Tennessee.....	475.00	889.00	1,513.00	1,666.00	4,543.00
					<u>\$84,584.00</u>

CONFERENCE	First World Service Year	Second World Service Year	Third World Service Year	Fourth World Service Year	Total Three Yrs. 8½ Mos.
	<u>\$92,348.63</u>	<u>\$76,156.00</u>	<u>\$89,204.81</u>	<u>\$10,305.77</u>	<u>\$268,015.21</u>
Central Alabama.....	8,981.43	6,907.33	8,409.58	471.50	24,769.84
Louisiana.....	15,968.61	12,413.78	16,808.11	1,380.00	46,570.50
Mississippi.....	12,999.50	15,992.31	15,993.12	1,830.70	46,816.63
Tennessee.....	4,714.37	4,437.45	6,057.25	1,029.92	16,238.99
Texas.....	15,770.23	11,756.00	15,991.23	1,257.65	44,775.11
Upper Mississippi.....	17,409.80	13,940.55	13,288.20	1,920.00	46,558.55
West Texas.....	16,504.69	10,708.58	12,657.32	2,416.00	42,286.59

When it is taken into consideration that our churches raise the bulk of their quota on Easter it can readily be seen that the report so far for the fourth World Service year does not indicate percentage of giving when the returns are in for the full year.

In closing this report acknowledgment should be made of the fine fellowship that I have enjoyed with the pastors, district superintendents and laymen of the New Orleans Area. They have been generous and cordial in the support of the Area program and to them all credit is due for whatever success has been achieved. For all time to come the larger percentage of our people will live in the South. There should be no slacking in interest in their behalf, on the other hand they should be led to the point as early as possible where they will bear a proportionate share of the world-wide program of the Church. While much has been accomplished for the Negro in the South much yet remains to be done. The Methodist Episcopal Church in this field of endeavor should not withdraw in the slightest degree.

REPORT OF THE NEW YORK AREA

LUTHER B. WILSON, RESIDENT BISHOP

The report of the New York City Area for the past quadrennium is on the whole one of fairly encouraging success. The usual activities of the Church have had the interest and support of laity and ministry. The membership for the Area has shown a gain of 2,768, the total being 219,909. The amount received for World Service is \$5,863,418. There have been more Churches and parish houses and parsonages erected or secured during these years than in any of the previous quadrenniums since the institution of the Area system. The value of Church property as reported is \$43,038,901.

The outstanding building enterprises are as follows:

The Park Avenue Church, Manhattan, has completed its edifice and the revenue expected from the lease of the ground not occupied by the Church proper has been available for the work.

Broadway Temple, which is engaged in the most costly of the enterprises undertaken by any of our congregations, has completed two of the three units of construction—the apartment house wings. The completion of the central unit, the Church proper, was delayed by unexpected developments involving greatly increased outlay and necessitating an additional financial campaign which is now in progress. It is confidently expected that success will crown the effort of those who have, with such resolute optimism, given themselves to the enterprise of completing this structure where, upon the highest point within the limits of Greater New York, it will lift the cross to dominate the skyline of the city.

In Brooklyn, *Hanson Place and Summerfield* have united and are to erect a Church in the very center of that city of churches, within two or three blocks of the old Hanson Place site. The new Church is to be known as Central Methodist Episcopal Church.

The old *Calvary Church* during the quadrennium completed its new building in the neighborhood of New York University and turned over its commodious building in Harlem to Salem congregation. The new St. Mark's Church, Manhattan, has been completed and dedicated. Largely by the encouragement of the City Society and under its guidance a large Church building, formerly occupied by a Lutheran congregation, was purchased. It is in one of the neighborhoods occupied almost exclusively by our colored population. The debts involved in this addition to our denominational equipment are large and,

to a less heroic group, would be discouraging, but we are hoping that by the continuance of patient and generous endeavor the financial problem will ultimately be solved.

Thoroughly equipped parish houses have been erected by St. Mark's, Brooklyn; New Rochelle, Bay Ridge, and Simpson, Brooklyn.

The erection of the great printing plant of our Book Concern at Dobbs Ferry is within the Area, if not properly of it, and is one of those factors making for the advancement of the work here, in that it illustrates our denominational strength and ability.

The Methodist Episcopal Hospital of Brooklyn, one of the earliest ventures in the healing ministry of Methodism, has added \$398,034.63 to its Endowment Fund. Improvements have totaled another \$100,000. They have added a Medical Unit at a cost of \$150,000 and a new Service Building at a cost of \$300,000. A total number of 35,717 patients have been treated and the total expenditures have been \$2,085,727.99. Mr. Alfred P. Sloan, who succeeded Dr. James M. Buckley as President of the Trustee Board, has felt obliged, under his physician's orders, to retire from the position to which he has given himself with such rare liberality and leadership. The work is to be carried forward under the presidency of Mr. Frank A. Horne, worthy of a place in the line of unusually gifted leaders.

The Methodist Episcopal Home for the Aged in New York City has added to its endowment more than \$300,000 and has secured an eligible lot on one of the commanding elevations in the western section of the city, where it is planned to erect a larger and more adequately equipped home.

The Brooklyn Home for the Aged has added a new story to its edifice.

The homes and hospitals of the Area of the German and Swedish Conferences are generously supported and wisely administered. The Deaconess Homes in Manhattan, Brooklyn, and Jersey City, the St. Christopher's Home at Dobbs Ferry, the Five Points Mission, have all been strengthened financially and in equipment during the quadrennium.

The Aged People's Home, sustained in part by the Newark Conference, is at Ocean Grove, New Jersey.

Mr. John E. Andrus has secured a charter for a Children's Home to be instituted in Westchester County in memory of his sainted wife. It will be one of the objects supported by the Surdna Foundation, to which he has dedicated a considerable portion of his fortune.

Centenary Collegiate Institute at Hackettstown, New Jersey, was chartered in 1866, opened in 1874 as a co-educational school and was in 1910 made a seminary for young women. It has a property value of \$785,000 and is without debt. There are

twenty-three teachers on its faculty and a student body of about 170. It steadfastly holds to its ideals as a Christian school. The certificates of the School are accepted in all colleges granting this recognition to secondary schools.

Drew Seminary for Young Women at Carmel has had its full quota of students. Additional land has been secured for the McClelland Athletic Field. The School is registered and chartered by the University of the State of New York, and all colleges which accept certificates from any of the secondary schools, accept those of Drew Seminary. Seventy per cent of the present senior class are expecting to enter college.

Wesleyan University at Middletown, Connecticut, continues to maintain its high standard of excellence. In February, 1925, Dr. James Lukens McConaughy assumed the Presidency, and his administration has won the cordial approval of trustees, alumni and students. Since 1924 four new buildings have been erected:

The Olin Memorial Library, in memory of Dr. Stephen Olin, second President of the College, and his son, Stephen H. Olin, for many years Wesleyan's most distinguished alumnus, trustee and acting president.

The Hall Laboratory of Chemistry, in memory of Gardiner Hall, Jr., his son, William Henry Hall, and his son.

The Shanklin Laboratory of Biology, in memory of the late President William Arnold Shanklin.

The Harriman Hall, a dormitory erected through the generosity of Henry I. Harriman, '95, in memory of his father, Daniel G. Harriman, of the class of 1864.

Two of these buildings, the Olin Memorial Library and the Hall Laboratory of Chemistry, are already in use, and the remaining two will be ready for occupancy and use about commencement time. The morale of the college body was never better. The curriculum of Wesleyan has been modified to harmonize with the more recent developments of college standards and program.

Drew Theological Seminary has recently determined to avail itself of the provisions of its original charter and broaden its curriculum and program under the title, Drew University. Under the old name there were in reality associated with the School of Theology, the College of Missions and the College of Graduate Work. With the change of name recently agreed upon, there is to be organized a college of Liberal Arts. This new chapter in the story of Drew had its inspiration in the generous devising of two of the members of our Calvary East Orange Charge, Mr. Leonard D. Baldwin and Mr. Arthur J. Baldwin. Their initial gift includes \$500,000 for the erection of the building and an endowment of \$1,000,000 for the support of the work. The donors are brothers who were graduated from Cor-

nell University in the same class, pursued the study of law together, entered upon its practice together, and have continued through all the years in business and home and Church relations, to maintain not only unbroken, but with increasing vigor and beauty the attitude of a brotherhood well nigh ideal. To the college founded by their generosity they give the name "Brothers College." It should be added that the determination to add thus to the educational facilities of the Church has grown out of their study of conditions, the knowledge that more students were applying for entrance into our colleges and universities than could be received, and their further conviction that the association of this College with the Theological School would simplify the problem for many of those contemplating the work of the ministry, while at the same time giving to the students of the new college advantages growing out of local environment not to be secured elsewhere.

By the generosity of Mr. W. S. Pilling of Philadelphia, there has been erected on the campus of Drew Theological Seminary at Madison a statue of Asbury, which in general follows the lines of the statue erected in Washington, though they are not identical. It was erected to the memory of the Rev. Edward Stellwagon Pilling of the class of 1885 and is one of the most impressively eloquent memorials that could have been raised. Those who look upon this equestrian statue must feel that the spirit of that great itinerant administrator, counsellor and evangelist, Bishop Asbury, is still inspiring and challenging us.

Drew Seminary, or as it will henceforth be called, Drew University, is engaged in a campaign for the substantial increase of its endowment for the Theological School. The immediate aim is for an addition of at least \$2,000,000, though in the development of plans a much greater endowment will be demanded.

One of the needs which cannot be too strongly urged is that of a Wesley Foundation at New Haven in connection with Yale University, one of the great educational institutions of America or the world. Large numbers of our Methodist youth are in attendance and it is of the first importance that we give expression to our denominational interest in them. The location of the First Methodist Episcopal Church of New Haven, which is on the "Green," in the very heart of the city and practically at the door of the university, offers to us a fitting center for the activities of this Foundation. It is one of the most significant of the opportunities at present before the Church. If we are really to meet it, we need to act promptly and most generously.

The City Societies of the Area, and notably those of New York City and Brooklyn, have been unwearied in toil and have made distinct contribution to the work.

The Brooklyn and Long Island Church Society is at present engaged in a campaign for an addition to its funds of at least \$200,000.

Early in March the Metropolitan Temple, Manhattan, was entirely destroyed by fire. It occupied one of the most commanding locations in the City of New York. At the time of writing this report we are not in possession of the information required for a detailed statement of future plan. We are, however, expecting that this historic organization will continue at its strategic center with a structure modern in arrangement, attractive in architecture and decoration, and in every way adequate for the meeting of its exceptional opportunity in this great metropolis.

Old John Street stands in its ancient place, bearing its perpetual witness and evidencing its undiminished zeal and vigor.

For a number of years the Conferences centering in Greater New York have had under consideration and occasional discussion the question of lifting the boundaries of the three English-speaking Conferences. The changes that have taken place and are taking place in matters civil and ecclesiastical have brought forward the old question with renewed interest.

The territory is united as never before. There has been opened within the last months the vehicular tunnel running from Manhattan to Jersey City. The preliminary work for a new bridge between this city and the Palisades of New Jersey has already begun, and Long Island is rapidly growing in population and importance. It seems to be the dictate of business sagacity that the unifying of our denominational organization would certainly promote effectiveness, simplifying the task of ministerial adjustment and avoiding certain overlapping of program and expense which, in the light of modern theory and method, should, if at all possible, be eliminated. No one who has given thought to the subject will fail to recognize the difficulties which must be met in reaching this end. The challenge of the situation is, however, inescapable, and it seems certain that the Conferences soon to assemble will give serious consideration to the suggestion. Sooner or later the plan, as it has been discussed, or some modification of that plan, will be adopted. In our own Church, as in the progress of the Kingdom generally, the tortuous lines must be straightened and the rough places, administratively speaking, be made smooth.

Considering the agitation of the past years, it seems that the morale of the ministry and laity has been finely sustained, and our denominational solidarity has been as happily illustrated as in the preceding years. There has been no disposition to discourage ecclesiastical appraisal or to silence discussion. The eagerness with which men are studying every other great problem of our times is sure to characterize our investigation

of things social and religious and the disregard of ancient convention elsewhere is sure to have its influence when we turn to study the life of the Church. In Protestantism, the authority of tradition or precedent can no longer be successfully evoked for the restoration of quietness and confidence when once the minds and hearts of men have felt the force of restless and disquieting moods. Even to Romanism the day is drawing near when its authority will require for its continuance, even in the minds of the so-called faithful, something more than repeated assertion. The seas are stormy; the age is keenly critical. The remedy for confusion is not the sharp word of assumed authority, and certainly it is not in the ruthless iconoclasm which, with indiscriminate zeal, is ready to sacrifice its ecclesiastical heritage in obedience to frenzied impulse. The remedy must be rather in the mutual sympathy which listens with patience and answers with the sweet reasonableness of love.

In Greater New York there are forty-two languages spoken and the problem of spiritual ministry is exceedingly involved. In the changes of population, it is inevitable that English-speaking congregations will be moving from their old neighborhoods, and it is difficult, if indeed not impossible, to continue denominational activity without substantial aid from the church at large. There are great opportunities offering within each of the English-speaking Conferences of the Area, which need for their improvement larger resources than are now locally available. This city, with its environs, must not be left to itself. In the success of Methodism here the entire communion in the United States and throughout the world is interested, for what we are and what we do here will vitally affect the work of the Church everywhere. As I retire from the residential administration of the Area, and from the effective relation in the General Superintendency, I plead once more that the Methodist Episcopal Church shall carefully consider the strategic necessity of maintaining here its denominational life and vigor. And, believing as I do, that the program that ought to be carried out is beyond the available resources of the Area itself, I urge the further plea for that sympathy which shall find expression in earnest prayer, generous words, and in substantial investment for the strengthening of the work and for the greater glory of God.

Shortly after the General Conference of 1924 I was taken ill and for months was unable to perform the work properly devolving upon the Resident Bishop of the Area. By the blessing of God and the aid of my brothers, the work was carried forward and since my measurable return to health and the task, I have met only with the most considerate kindness.

In closing my sixteen years of residence in this great field, I would very sincerely acknowledge the imperfection of my

service, but I would acknowledge also, with deepest gratitude, the patient and unfailing helpfulness of my brethren whom I have learned more and more to love. I would confess, with loving adoration, the signal favor, the undeserved mercy of our Lord and Master, and my last word of this report shall be a word of hope. The Christ who has taught us to pray, "Thy Kingdom Come," will surely give unto us, if we be true to Him, guidance and the power of His Spirit, and we shall some day share in the joy of the promised consummation.

REPORT OF THE OMAHA AREA

FREDERICK T. KEENEY, RESIDENT BISHOP

The Omaha Area with its wide expanse of rolling prairie is one of God's garden spots for luxurious soul growth and the development of well-rounded and sturdy character. Iowa and Nebraska, comprising the Area, are pre-eminently Methodist States, our membership surpassing numerically the combined enrollment of any other two denominations. The quality, too, is occasion for congratulation, made up largely of sturdy pioneers and their children who boast an Eastern or Southern ancestry, with a generous intermingling of representatives of Canada, England, and central and northern Europe.

To have had Bishop Homer C. Stuntz as my predecessor in administering the Omaha Area and as a close personal friend for more than twenty years was a rich heritage and an unspeakable delight.

On learning of my assignment to the Area the Bishop dictated from his cot in the Methodist Hospital at Omaha a most cordial and brotherly letter of welcome, but the telegram announcing his death outran the letter and shattered my anticipations of his brotherly helpfulness in the new field.

MEMBERSHIP

The Area statistics of preparatory and full members as tabulated in the Methodist Year Book for 1925-26-27-28 show Omaha to be one of four Areas in the United States which made a gain in membership each year of the four and two of these years to have made the largest advance of any Area in the Church, the net gain as reported January 1, 1925, being 6,379 or more than one fourth of the total increase for the United States, and January 1, 1926, being 6,519, or more than one third of the entire increase for the year in preparatory and full members in American Methodism.

This continuous increase is the more gratifying because the population of the States comprising the Area is not increasing appreciably, while throughout the large rural sections where Methodism has been strongest there is a gradual shifting of population from the farms to the county seat towns or to the larger cities outside of the Area, with consequent loss to our resident membership. This change in population in recent years is evidenced by the number of abandoned Methodist churches throughout Iowa and Nebraska in now sparsely settled com-

munities. During the past quadrennium sixty of these churches have been sold, and there still remain 112 others where services have been discontinued. These churches were located in the early days when the enthusiastic pioneers saw visions of the time when every cross-roads would become a prosperous town or city. Their closing, therefore, does not indicate a loss, as improved roads and the automobile make possible attendance upon the village or city church a few miles distant, with advantage both to the larger church and also to the families thus added to the membership.

Recent facts, supplied by the District Superintendents, give at a glance the following interesting and informing data concerning the present rural situation in the Area: Number of churches in communities of 2,500 or less population, 1,309; number of these in the open country, 357; number of places where the Methodist Church is the only one serving the community, 431; number of charges having more than one preaching place, 377; number of charges receiving Home Missionary Aid, 230.

The present membership of the Area is 293,466, divided among 1,197 pastoral charges, served by 986 members of Conference and 211 Supplies. During the four years the Districts in the Area have been reduced by one in each of four Annual Conferences, making the present number twenty-four, with an average of fifty charges for each District Superintendent to administer.

The merging of the Northwest Nebraska Conference with the Nebraska Conference in 1926 places the entire State in one Annual Conference of 499 members, with 453 pastoral charges, 88,988 lay members, and 2,716 preparatory members, making the Nebraska Conference one of the largest in Methodism.

CHURCH AND PARSONAGE PROPERTIES

During the past four years seventy-four new churches have been erected at a cost of \$2,331,900, and 172 churches have been extensively repaired at a cost of \$627,311.

The present church and parsonage property in the Area has a valuation of \$23,956,378, showing an increase during the quadrennium of \$1,828,428. Current expenses show an advance of \$60,575, and Ministerial Support has increased \$40,451. Two million six hundred ninety-four thousand four hundred forty-four dollars have been expended for buildings and improvements, and \$1,043,070 have been paid on old debts.

EVANGELISM

During the quadrennium well-balanced programs have been promoted from year to year with emphasis upon the various departments of our work. When it was known that during the closing year of the quadrennium the one subject to take preced-

ence everywhere would be evangelism under the leadership of the Bishop and the District Superintendents the announcement was received with enthusiasm by pastors and laymen. All expressed the conviction that a deeper work of grace throughout the Church was our greatest need in order that we might bring an evangelistic message and possess an evangelistic passion for the unsaved at home and abroad.

A most impressive and helpful Area Council and a District Superintendents Retreat in Omaha were followed by Retreats with pastors and officials on every District in charge of the District Superintendent, at all of which it was my privilege to be present. These gatherings were followed in turn by similar gatherings in the sub-district groups, and these by meetings in the individual churches.

No single method of evangelism has been stressed, the effort being in the main to encourage the pastors to be their own evangelists, leading the work in their own churches and using such methods as gave promise of best results, aided by brother pastors and teams of laymen and young people from nearby charges. The result has been to quicken and develop the life and strength of the churches and thereby make them both ready to evangelize and at the same time able to properly care for those thus gathered into the Church. The universal testimony is that the closing year of the quadrennium has thus been made the most profitable of any, not only in evangelistic results but also thereby in advancing most helpfully every department of the life and work of the Church.

MEN'S COUNCILS

The Men's Councils held in 1927 at Des Moines and Grand Island under the direction of Dr. Bert E. Smith were not only inspirational but exceedingly helpful in very many practical ways, and registered the largest attendance of paid delegates of any similar gatherings thus far held. These have been followed up with far-reaching results throughout the Area in increased activity among the laymen who have proven their deep and abiding interest. Similar but still larger Councils are already being planned for next October. Dr. Smith recently said concerning the men's work in Iowa and Nebraska: "No part of the Church seems to be taking men's work as seriously as your Area, and the work in my judgment will produce big results some of these days."

WORLD SERVICE

The World Service contributions show a total decrease for the four years of \$81,273 or sixteen per cent, which while deplorable is less than half the percentage of decrease for the entire Church

and may be accounted for in part at least by two years of extensive and severe crop shortage and by 516 bank failures, making the efforts of our pastors and the giving of our people in many cases heroic. The decreased giving in a score of the larger churches covers more than half the total loss for the Area, showing that the great majority of both pastors and laymen have stood loyally by the world-wide program of the Church.

EDUCATIONAL INSTITUTIONS

The educational ideals of the Area are revealed in the fact that nearly ninety per cent of the pastoral charges have college graduates or college students in their membership, while in one Conference every charge is thus represented. Another item revealed by a recent survey is that while seven per cent of the population of Iowa and Nebraska is Methodist 29.7 per cent of the students enrolled in the colleges and universities in the Area are from Methodist homes, which evidences the fact that the Methodism of the Central West is preparing her youth for the problems of the larger to-morrow.

Of the score and a half institutions of higher education in the Area six are under the auspices of the Methodist Episcopal Church, with histories running back well to the beginning of Protestant work in the Central West. Indeed, Iowa Wesleyan at Mount Pleasant, Iowa, boasts the first college building ever erected west of the Mississippi. The roster of our institutions in Iowa is: Iowa Wesleyan at Mount Pleasant; Simpson at Indianola; Cornell at Mount Vernon; Upper Iowa at Fayette; and Morningside at Sioux City; while Nebraska Wesleyan at Lincoln is our one university for the entire State of Nebraska, which is out of debt and for the twelve years covering Chancellor Schreckengast's administration has maintained its work at high grade without a deficit, and during the past four years has added \$470,000 to its endowment. The property and equipment of the Methodist colleges in the Area now represent a total investment of \$3,570,870, with a total registration for 1927-28 of 3,337. Two new college presidents have been installed during the past year: Dr. H. J. Burgstahler at Cornell, and Dr. J. E. Coons at Iowa Wesleyan, both of whom have taken up their work with characteristic energy and large promise of success.

The best credentials for our group of smaller colleges are the annual output of well-trained, open-minded, broad-visioned graduates who through four years have been breathing the wholesome, stimulating Christian atmosphere of schools true to every tradition of the Church and loyal to every Christian standard. These colleges are represented in the Foreign Mission field by more than one hundred Christian workers, while our alumni are largely represented in every Conference in the Area, and more

than one hundred of the present undergraduates are preparing to enter the ministry.

The present quadrennium has witnessed the erection of a beautiful Library Building at Nebraska Wesleyan at a cost of \$35,000, and a commodious and well-appointed Girls Dormitory at Morningside College costing with the site \$303,600. In December, 1927, Morningside completed a successful campaign for endowment with \$603,000 subscribed. The burning of Science Hall at Upper Iowa University in November last makes necessary the erection of a new Science Building in connection with the joint endowment campaign for Cornell and Upper Iowa for \$1,200,000, which is to be consummated this year. Iowa Wesleyan rejoices in her new and beautiful P. E. O. Library Building, which is the best college library of any church school in the State.

WESLEY FOUNDATION

The Wesley Foundation is ministering in a very helpful way to the thousands of students in the State universities in the Area, with three centers of activity in Iowa and one in Nebraska. We have a total property investment in the two States of \$243,000, with a full-time pastor-worker employed at each of the four centers. At the University of Nebraska 1,746 Methodist students are registered, being thirty-two per cent of the entire student body. These are thoroughly organized in various groups for religious work. At Ames, Iowa, 27.3 per cent of the 4,086 students are Methodist, and our Epworth League at Ames is the largest in the Area with an average attendance of 238. The two college-trained men to enter the Des Moines Conference in 1927 were both from our Collegiate Church at Ames. Six young men are now preparing to enter the ministry and five missionaries have been sent out during the quadrennium from this center. At Cedar Rapids the Methodist students and those expressing a Methodist preference total forty per cent of the student body. The Methodist constituency reached at Iowa City is forty-eight per cent of the total enrollment at the State university where we have a student center and a parsonage. Up to January 1, 1928, 115 had joined the church during the first semester of 1927-8.

HOSPITALS

The hospital equipment of the Area has made a large advance during the quadrennium. We now have six Methodist Hospitals representing a total property investment of \$3,665,028, a gain in four years of \$1,540,761. Two of these hospitals, the Bryan Memorial at Lincoln and the one at Sioux City, have opened their doors in their present beautifully located and well-equipped properties during the quadrennium, the former with holdings

valued at \$311,453 and the latter with an investment of \$450,000. The Scottsbluff Hospital was dedicated April 18, 1924, a few days before the present quadrennium began. In Omaha an attractive and commodious Nurses' Home has been erected at a cost of \$180,737, and at Cedar Rapids, Saint Luke's has invested \$426,570 in a large and modern addition and other betterments more than duplicating the capacity of the original plant. Our hospitals now have 917 beds, a gain in four years of 217; and 383 nurses, an increase of 127. During the quadrennium we have cared for 71,562 patients, with a total of 746,193 hospital days, and have rendered free service amounting to \$364,220. The present hospital endowment is \$194,668, a gain in four years of \$51,825.

STUNTZ MEMORIAL HALL

The Stuntz Memorial Hall in Omaha for self-supporting girls is a worthy memorial to Bishop Homer C. Stuntz, who with the co-operation of interested laymen brought the hall into being four years ago as one of his last constructive undertakings before his death. The property valued at \$187,000 is well located, is self-supporting, and is making an important contribution to the city and Area in providing an attractive Christian home for working girls in the largest city of the Area at much less cost than would be possible elsewhere. It is now fully occupied, but with a comparatively slight additional outlay its capacity might be increased more than one hundred per cent, adding but little to the cost of administration. The Area has assumed responsibility for caring for the present indebtedness of \$50,000, one half of which is being met in the city of Omaha.

IOWA NATIONAL BIBLE TRAINING SCHOOL AND BIDWELL DEACONESS HOME

The Bible Training School and Deaconess Home occupies a commanding property in the city of Des Moines adjacent to the First Methodist Church and the Des Moines Methodist Hospital, valued at \$272,125, on which at the beginning of the quadrennium was an indebtedness of \$116,600, which has now been reduced to \$47,000. Fifty-four graduates in the past four years have all entered full-time religious work as pastors' assistants, missionaries, or in the general work of the Woman's Home Missionary Society. Drake University now gives the degree of B.S.L. to the graduates of the Training School who complete one additional year of study.

CROWELL MEMORIAL HOME

The Crowell Memorial Home at Blair, Nebraska, is a home in the truest sense for old people, with a beautifully located prop-

erty valued at \$80,000 and occupied by forty-eight contented and happy guests. The present waiting list emphasizes the necessity of an addition in the near future, which is already planned.

THE MOTHERS' JEWELS HOME

The Home at York, Nebraska, houses 110 children, which is a gain of eighteen during the quadrennium. The investment of the Woman's Home Missionary Society in this worthy enterprise is \$150,185, an increase in four years of \$18,000.

THE BABYFOLD

The Hillcrest Babyfold at Dubuque mothers on an average forty-seven babies a day in a well-appointed home worth \$30,000, at an annual cost of about \$17,000, and is making a valuable and unique contribution to our work.

NEBRASKA EPWORTH LEAGUE ASSEMBLY

The Nebraska Epworth League Assembly is of long standing, having been founded in 1896, and for thirty-one years has been a valuable asset to Methodism. The attendance represents all parts of the State and on Sunday has averaged over five thousand persons for each of the three services. The assembly grounds are the seat of the Conference Epworth League Institute where over three hundred young people are annually in attendance. A burdensome debt of \$15,000 was attacked last August, when \$9,000 were pledged and the balance is assured in the near future, which will leave the assembly with unincumbered property valued at \$40,000.

OKOBOJI METHODIST CAMP

The Methodist Camp at Okoboji Lake is beautiful for situation, being at a high elevation on one of the largest bodies of water in Iowa. The new tabernacle, which replaces the one destroyed by cyclone in 1926, was dedicated on July 4, 1927. This, together with the new Epworth League Hall, is of brick construction and with the White Cross cottage nearby cost \$11,710. In addition to the public buildings erected by the Association there are over one hundred residences privately owned.

For fourteen years the camp has been a rallying place for the Methodists of the State, and other denominations have also availed themselves of the advantages offered. The Standard Bearers Camp, the Queen Esthers Camp, the Epworth League Institute, the Standard Training School for Church School workers and the Bible Conference have all profited by the ample facilities of this delightful spot. The Epworth League Institute at its last session had a registered attendance of 787 full-time

delegates, being the largest registration in its history. The total value of the property now owned by the association is not less than \$20,000.

CLEAR LAKE ASSEMBLY

The newest enterprise of the Upper Iowa Conference is the development of the Clear Lake Assembly, which is the home of the Epworth League Institute and the Summer School of Religious Education. During the quadrennium property has been acquired valued at \$87,000, and a steel and brick tabernacle erected costing \$18,500. Numerous lots have been sold and several cottages built. The entire property of twenty-nine acres, with a lake frontage of over sixteen hundred feet, has been artistically plotted, with improved roads, making every part accessible for summer residences, and also a suitable and convenient home for religious conferences and other denominational activities.

SUMMER SCHOOLS OF THEOLOGY

The Summer Schools of Theology have proven a great help to the ministers in the Conference Course of Study, and thus also to the churches which they serve. The registration for the Nebraska Conference in 1927 was fifty-three, and in Iowa where for the first time the Iowa, the Des Moines, and the Northwest Iowa Conferences united at Simpson College, Indianola, was fifty-eight. The results were so satisfactory that it is hoped later to combine the groups from the entire State of Iowa in one summer school.

PERMANENT FUNDS FOR CONFERENCE CLAIMANTS

The Permanent Funds of the several Conferences in the Area total \$1,357,404, showing an increase during the quadrennium of \$379,120. The largest gains have been made in the Upper Iowa and Iowa Conferences where well-organized campaigns have been prosecuted, the gain in the former being \$204,703, in the latter \$61,780 with \$75,000 of subscriptions still outstanding. In the other Conferences, notably in the Nebraska, the Permanent Fund representatives have secured, largely through personal solicitation, encouraging amounts, the gain in the Nebraska Conference being \$100,669. The annuity claim paid throughout the Area varies from \$16 in the Des Moines to \$28 in the Northwest Iowa Conference, being the full annuity claims for the Conference.

HELPING HAND MISSION

The Helping Hand Mission of Sioux City is entirely self-supporting and occupies a debt-free property valued at \$190,000. Over 40,000 working men have been lodged during the quadren-

nium at a low price in clean, respectable rooms. Religious services are conducted every evening and register a total attendance of 34,360 persons. Three hundred seventy-eight have professed conversion in four years. During the same period 2,352 children have received instruction in the cooking and sewing schools. One thousand three hundred and fifty men and women have secured work through the Employment Bureau. The Mission has recently been organized into a regular church with a membership of 72, Sunday School of 239, and an Epworth League of 28.

THE OMAHA CITY MISSION

The Omaha City Mission has a commodious property at the heart of the city valued at \$35,000, and during the quadrennium has extended a helping hand to 4,658 persons. Seventy thousand seven hundred and eighty-nine free meals have been served, and free lodgings provided for 26,156 persons. Others have paid a nominal price of twenty-five cents for lodging and twenty cents for meals. Through the Community Center the Mission has ministered to an aggregate of 41,544 in the Sunday School, gospel services, religious, educational, and recreational activities. There have also been maintained through the years clubs for mothers both white and colored. The total expenditure has been \$67,016.

CEDAR RAPIDS CITY MISSION

The Cedar Rapids Mission Society is laying foundations for future Methodist churches in Cedar Rapids and vicinity. Three Sunday Schools—at Casper Shafer Heights, at Pierce, and at Rosedale—are being successfully conducted at these strategic points. The schools are evangelistic agencies, are paying for their own supplies, and make a regular contribution to World Service. In addition to maintaining the Sunday activities the Mission, through its full-time worker, is the right-hand of the churches in ministering to the physical and spiritual needs of the unchurched and destitute throughout the city.

GOODWILL INDUSTRIES

The Goodwill Industries of Sioux City is the guest of the Wall Street Mission in its new and convenient Hobson Hall, valued at \$60,000. The income for 1927 was \$15,984, of which \$7,878 were paid out to aged, blind and destitute in Opportunity Wages. Seven hundred and forty persons were materially aided, and 18,000 customers availed themselves of the opportunity to purchase second-hand clothing and other articles at a saving, while the attendance upon the various activities—social, religious, day nursery, clubs, summer camps, gymnasium, and Sunday School—total 57,000. Conversions are not infrequent.

THE BISHOP STUNTZ MONUMENT

In loving memory of the challenging life of Bishop Homer C. Stuntz, who died on June 3, 1924, the ministers of the Area have marked his grave in Forest Lawn Cemetery, Omaha, with a beautiful monument in token of their affection and esteem, which was unveiled with impressive ceremonies on Sunday, October 30, 1927, in the presence of a large assembly of the Bishop's friends and admirers. In this Area Bishop Stuntz began his ministry in 1884. From this Area as a member of the Upper Iowa Conference he was elected Bishop in 1912, and here after four years of episcopal supervision in South America, he completed his heroic and fruitful life work as resident Bishop 1916-1924. Here also his wife resides, making her home in Stuntz Memorial Hall, South Tenth Street.

REV. C. C. CISELL, D.D.

The sudden death of Dr. C. C. Cissell, Area Secretary and District Superintendent, on December 23, 1926, at the age of fifty-six brought sorrow to the entire Area and left a large vacant place in the Area Office. The Doctor was the first to welcome me to the Area after my assignment and quickly came to be a brother beloved in service as we worked together. His grave is near that of Bishop Stuntz in Forest Lawn, Omaha.

PERSONAL

One cannot close a report of four years' activities without feeling as did Cecil Rhodes who, although one of the most conspicuous statesmen and empire builders of his generation, came to the end of his eventful life saying as his final utterance, "So much to do, so little done." The serious infection which compelled a sudden halt in 1926 in an uninterrupted ministerial record of forty years, while completing a chain of Annual Conferences in California, was completely conquered after months of suffering and left me in perfect health, making the heavy evangelistic program of the past year a constant delight.

REPORT OF THE PARIS AREA

EDGAR BLAKE, RESIDENT BISHOP

The Mediterranean Area comprises the territory around the Mediterranean basin—France, Italy, Spain, North Africa, and the Madeira Islands. It represents the oldest civilization of the Western world and the most strongly entrenched in its ideals, customs, thought and life. With the exception of North Africa, it is dominantly Roman Catholic in its religious spirit and ideals. In North Africa Mohammedanism has been the controlling religious and social force for fourteen centuries. No Area presents a more challenging appeal in its difficulties and in its strategy to evangelical Christianity. Protestantism is probably weaker in France, Italy, Spain and Portugal than in any other section of the Christian world. In France it has made virtually no gains since the Huguenot exodus. In Italy the Waldensian movement, one of the most heroic in the history of Christendom, is a virtually negligible factor. In Spain, except for a comparatively few scattered congregations, Protestantism is practically non-existent. North Africa, once the home of the most virile Christianity, has been in eclipse since the Mohammedan invasion in the seventh century. In such an environment, fixed in its traditions and faith and intolerant of change, evangelical Protestantism has a most difficult and perplexing field.

The World War profoundly affected the organization and activities of all the churches in the war-afflicted countries. Pastors were called to the colors or to other forms of patriotic service. Church members were taken from their customary occupations and sent to the trenches or were drafted for other duties. Churches frequently found themselves without pastoral oversight and societies were drained of their most useful members. It was a period of disorganization and distress for the Church. In France, where our Methodist work was only seven years old, the effects of the war were disintegrating in a remarkable degree. When the conflict was over what remained had to be gathered together again, reorganized, re-inspired and readjusted to new conditions. Nothing in Europe is yet back to normal.

In the midst of the war the Centenary was projected with its ambitious plans and far-reaching program. New enterprises were projected on a scale never before thought of by the Church. Promises were made and hopes created that sometimes staggered the imagination of those for whose benefit they were intended. An official commission was sent to Europe to study conditions and needs. On the recommendation of this commission more

than three hundred new projects were outlined for Italy and France alone; \$13,000,000 were included in the Centenary askings to finance these undertakings. Expectations were raised to a point beyond anything our people in France and Italy had ever dreamed of before.

The Centenary collapsed. The money was not forthcoming for the enterprises that had been promised and projected. Out of 162 undertakings projected in Italy only twelve were attempted. In France it was the same, only eight out of 148 were entered upon. When the Centenary period closed Italy and France were receiving less than ten per cent of what had been promised them by the Centenary. It was a period of disillusionment and distress for our work. Then came the dreadful cut of 1924 when forty-two per cent of what Italy and France were then receiving had to be taken away. Disillusionment and distress nearly turned to despair. Enterprises that had been started had to be given up, institutions had to be closed, pastors were dismissed and churches ceased. North Africa was not affected in the same measure as Italy and France only because the Centenary promises made to it had not been so great as those made to the other fields, but relatively to its work the disaster in North Africa was quite as great as in the other countries affected by the war and the Centenary collapse. Promises that had been made could not be fulfilled, obligations that had been assumed could not be met, enterprises had to be liquidated.

The problem of the last eight years has been to gather together what we had before the war and to hold it; to save as much as we could out of the Centenary wreckage and reorganize it, and to inspire and recreate it into a compact and living whole.

The membership of the area as a whole has practically held its own in spite of our vicissitudes; North Africa actually shows a gain, France likewise reveals a slight increase, and in Italy the decrease in full members is less than one hundred. In spite of our difficulties, which have been great, we believe that real progress has been made in the work during the last eight years. The disorganization caused by the war has been overcome. Our churches are again consolidated, a spirit of unity and harmony prevails in every field. There is a spirit of hopefulness and expectancy among our people that exceeds anything we have experienced at any time during the past two quadrenniums.

Self-support has made striking progress considering the poverty of our people and the severe economic and financial conditions under which they live. Last year (1927) the churches of Italy raised a total of nearly 450,000 lira for self-support. The institutions in Italy raised nearly 350,000 lira additional, making a total of practically 800,000 lira raised in Italy last year for self-aid. Considering that our actual membership is

less than 4,000 it will be seen that this is an equivalent of \$11 per capita. When one remembers that the Roman Catholic Church is not self-supporting in Italy, but its priests and bishops are subsidized by the government; and when one remembers that ninety per cent of the support of the Waldensian Church comes from outside of Italy, it will be seen that Italian Methodism is making a very creditable record in self-support. In France equally impressive gains have been made. In 1920 the total self-aid reported from all the churches and institutions was less than Frs: 5,000. This is not strange, as the churches were just emerging from the terrible devastation of the war. The conditions were such that at that time very little could be expected of them. However, the reports for 1927 show that the churches alone raised nearly Frs: 200,000 for self-support in France, and the institutions raised more than Frs: 400,000 outside of the missionary appropriation, making a grand total in excess of Frs: 600,000 as compared with less than Frs: 5,000 in 1920. There are few fields of the Church that show so rapid a development in self-aid in so short a time as France. The showing in North Africa is equally impressive considering the limitations of the field.

The question is sometimes raised by thoughtful observers as to whether the results obtained in certain so-called Catholic countries justifies the expenditures that are made. If one bases his conclusions solely upon the membership roll and upon the financial returns, there is certainly ground for serious consideration. But these are not the only returns which the work makes; there are certain indirect contributions and certain moral and spiritual values that cannot be tabulated in figures or finance. The little Italy Conference alone has a record of forty-five ministers whom it has sent to the United States and Canada for missionary work. It is doubtful if there is another Conference in the connections that can show a greater record than that of the Italy Conference in this respect. Again when one considers that Methodism is furnishing a virile and aggressive element for Protestantism, and is also profoundly influencing the activities of Roman Catholicism itself, one cannot but feel that it is making a contribution out of all proportions to the statistical returns that are tabulated in its reports. Further, if results are to be measured in terms of life, and from the point of view of constructive human helpfulness, there can be no question but that the results obtained fully warrant the expenditures made. Without offering any suggestion of criticism upon other social agencies, but rather commending them for the great and good work they do, I am bound in truth to say, after eight years of observation and study, that there are no other social agencies or institutions operating anywhere in Europe with anything like

the results obtained by the Church for the money expended. For maximum returns on minimum investments the Church must be considered entirely in a class by itself.

ITALY

In Italy conditions are, in many respects, more favorable for our Methodist work than four years ago. The campaign against us in the public press has practically ceased. The rather violent and unreasonable opposition to Monte Mario has been discontinued at least openly. Such difficulties as are met with arise very largely from local conditions and are not a serious deterrent to our work as a whole.

The most serious conditions we have to face are those already referred to, especially the Centenary. Since 1923 we have been obliged to dismiss seventeen local preachers who were doing supply work. We have also lost four of our regular pastors and there is a possibility that we shall lose three more because of financial reasons. Our pastoral losses in the past four years represent more than one third of the total pastoral strength of the Italy-Conference. We have also been obliged to close a relative number of churches. We have discontinued fourteen schools and one medical center. All of these closures have been made solely for financial reasons. All this has had a depressing effect upon the morale of our pastors and people, yet in spite of it, I have never met with larger and more eager congregations in Italy than on my last visitation to the field.

Considering all that the Italy Conference has been obliged to undergo of opposition, disappointment and disillusionment, it is remarkable that its church membership has practically held its own during the period. This is good evidence of the vitality and strength of our Methodist work in Italy.

A readjustment of the work and its administration has been necessary. The present policy is toward the centralization and the consolidation of our work in the larger centers where the opportunity appears to be greater than in the outlying districts. The entire work in Italy has been consolidated into a single district under the supervision of an Italian superintendent. This appears to be making for unity and economy of administration as well as for increased efficiency. It is also developing the Italian consciousness and making Methodism an indigenous movement in Italy under Italian leadership.

Our institutional work in Italy is worthy of all praise. Monte Mario is rapidly becoming one of the best boys' schools of its kind in Italy. It is crowded to capacity and is forced to turn away applicants who would enroll with it. The present government has shown itself most friendly in granting a permit for a new building for the school. A group of generous American

laymen who are interested in Italy are providing the money for the new building, which is now in process of erection and will cost approximately \$65,000. The new building will considerably enlarge the capacity and the equipment of the school and make for its increased usefulness.

Crandon Hall remains what it has always been, a high-grade boarding and day school worthy in every way of the great Church it represents. It commands the confidence of a large and influential Italian clientele who place their children under Crandon's care.

The Orphanage at Portici, Naples, is without doubt one of the best institutions of its kind in Italy. So great is the confidence of the Italian people in this institution that three fourths of its financial support now comes from Italian sources largely outside of the Methodist Episcopal Church.

The Boys' Industrial School at Venice is under competent Italian leadership and needs only improvement and increased equipment to put it in a class with the best of similar institutions in Italy.

On the whole we believe that the outlook for Italian Methodism was never more hopeful than now. The past eight years have been a time of severe testing, but it has proved the spiritual mettle of our ministry and people and they have shown themselves worthy to be called the children of Wesley.

FRANCE

Three fourths of the population of France are not actively identified with any form of organized religion, Catholic, Protestant or Jewish. The authorities of the Catholic Church claim only ten million practicing Catholics in France in a population of forty million people. The Protestant leaders claim only 800,000 practicing Protestants and the Jews are negligible. There is probably no large nation in the Western world in which there has been so marked a drift away from the institutions and tenets of organized religion as in France. This does not mean that the French are irreligious or that they are lacking in spiritual-mindedness. No nation, with a single exception, has contributed so much to the noble arts, music, sculpture, architecture and painting as France. The debt which the world owes to the cultural contributions of France is incalculable. It should be remembered that great art is not the creation of materialistic-mindedness. Art is spiritual, it is the soul seeking to express itself in terms of the eternal. Measured by its contribution to the art and culture of the world, the French must be considered one of the most spiritually-minded peoples in Europe. If they have drifted away from organized religion and surrendered their ancient faith, it is largely because they have lost their con-

fidence in the Church which has represented religion to them. To the French, religion is largely represented by a Church that is a foreign institution that is in France not to serve, but to dominate; not to give, but to get and to govern—an institution that is reactionary in its outlook, in its spirit, in its methods. It is not surprising that holding such conceptions of the Church the French have largely broken with it and their traditional faith has given way to an attitude of skepticism and silent if not open opposition to all forms of organized religion.

Every Church seeking to work in France must face this spirit of suspicion and overcome it if it is to succeed. It must demonstrate that it is moved by the Spirit of Christ which is the Spirit of unselfish service, and that it has no official or institutional ends to gain. That it has no desire to dominate, but rather to spend and be spent in its Master's name. All this means that a vital, rather than a functional movement is necessary. Only a message based upon experience rather than upon doctrine will ever make headway among the French people; and more, such a message must be accompanied by an unselfish social ministry in which the minds and the bodies, as well as the spirits of men, are ministered to.

Methodism in France is trying as best it can with its limited resources to declare a vital, experimental gospel, and to accompany it with a genuinely unselfish service to the people. It has its churches and it has its homes and social institutions where all forms of community service are rendered. Methodism has four social centers in France, Chateau-Thierry, the Methodist Memorial in Paris, the Croix Rousse in Lyons and the Foyer for young women in Toulon. Chateau-Thierry has already become one of the best known social works in France and Europe. It has won the confidence of the French, and in addition, it has gained the respect and the admiration and the support of that great body of Americans who are making Chateau-Thierry an American shrine. It is significant that our work in Chateau-Thierry is entirely self-supporting. It receives no financial aid whatsoever from the missionary appropriation.

The Methodist Memorial in Paris has become one of the best known community centers in that city. Probably no piece of social and religious work has received more favorable publicity from the press than this center. The fact that the largest steamship lines and tourist agencies list the Methodist Memorial as one of the places in Paris that should be visited by American tourists shows the esteem in which this work is held. It is likewise significant that this community center, aside from the salaries of two American workers and one French pastor, receives no aid whatsoever from the missionary appropriation. Its entire budget of Frs: 80,000 is raised from local sources.

At the Croix Rousse, Lyons, we have a work for immigrants. Since the war more than 3,000,000 immigrants, mostly Italians, Poles, Russians, Armenians and Kabyles have come into France. Lyons is one of the great foreign centers of France. At the Croix Rousse we are trying to minister particularly to the Armenian and Kabyle population. Few men are doing more to call public attention to the needs of the foreign workers who have come to France to find a home of refuge than one of our Methodist pastors.

At Toulon in connection with our Church we have a hostel for working girls which is providing a home and social security to worthy young women who are seeking to make their way in a strange city. Already it has attracted the favorable attention of many of the local citizens of Toulon and has become three-fourths self-supporting.

During the war the Methodist Church, like many other agencies, tried to play its part in human helpfulness. Among other things it sought to provide certain homes for dependent children who had been orphaned by the war. Three such institutions were opened and still remain open, though their original character is now somewhat changed. We have a home and school for boys at Charvieu, a home and school for girls at Poissy, and the Woman's Foreign Missionary Society has a similar institution at Grenoble.

After eight years of experience we think it is but fair and just to say that these centers, judged by the fruits of their ministry, are the finest Christian service that Methodism has yet rendered in France. Fully 500 dependent boys and girls have been cared for temporarily and permanently. To many of these children the Methodist Church is the only father or mother they have known since the war. We have sheltered them, fed them, clothed them, cared for them in health and in sickness, educated them, trained them for work and sent them out into life equipped for honorable living. The love and devotion which many of these children, now young men and women, show for the homes that cared for them are the finest compensation we have had in our work in France.

NORTH AFRICA

When Mohammedanism swept over North Africa like a consuming fire in the seventh century every vestige of the once glorious and powerful Christian Church was wiped out, and to this day it has not recovered even a semblance of an existence among the native population. Except for the Europeans who have settled there in recent times North Africa is altogether Mohammedan in its faith and ideals and in its institutions and practices. There are a few small independent missionary

agencies, mostly English, at work among the native population, but the Methodist Episcopal Church is the only denomination represented in North Africa from Morocco to Tunisia. It is a field which we occupy exclusively. No other Church has entered or seems likely to enter the work among the Moslem peoples. This fact puts upon our denomination a responsibility that we cannot escape.

The difficulties of the field for Christian missions cannot be exaggerated. Mohammedanism is more than a faith, it is a social and political system. Its rules and regulations circumscribe and control the entire personal, family and social life of its followers. It is bitter and intolerant toward all change. If any of its members forsake the Mohammedan faith they at once become social outcasts among their own people. They have nowhere to go except to the Christian community when they forsake their own. To ask a follower of Mahomet to become a follower of Christ means for the convert the forsaking of father and mother and the breaking of every social tie that men hold dear. It is not strange that Christian progress has always been slow among the Moslems.

And yet the efforts in North Africa are far from fruitless. Every institution that we have for children is crowded to its capacity. It was only a few years ago that it was difficult for a Christian institution to secure children; now we are obliged to turn them away for want of capacity and equipment to care for them. The demonstration of what Christianity has to contribute to character and life is having its effect. Many thoughtful Moslem families who want their offspring to have the best are now glad to put them under our Christian care.

During the last quadrennium four of the native brethren, two Arabs and two Kabyles, have been adjudged worthy of the privilege of full fellowship in the Methodist ministry. They have been admitted to the Conference and granted ordinations as deacons and elders. They are only the first fruits of a larger harvest that is to follow. Many others will follow within a generation. They represent the results of these who have sowed and reaped only tears, and we who have come after them have gathered their sheaves. Gradually the native constituency is being gathered together and the lines of a real evangelical Church are slowly emerging. The results are not yet such as to give us ground for boasting, but they are such as to give us reason for gratitude and hope that the final fruitage will be a North Africa won to Christ again.

We are severely handicapped by two weaknesses which Methodism itself controls and can overcome if it will. The first is the inadequacy of our material equipment. After a quarter of a century we have only one respectable building in which we can

house a congregation. Every other place of meeting that we have is inadequate in size, inferior in appearance and often unsuitable in its location. It frequently happens that our greatest drawback is the hopelessly inadequate character of our plants. Until these are improved to a plane of respectability we cannot go forward as we should. The second is the lack of agencies for social ministry. When the disciples of John came to Jesus and asked him for proofs that he was sent of God, the Master replied, "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear: the dead are raised up and the poor have the Gospel preached unto them." In a large measure it is such a ministry to human suffering that will be our most effective sign to the Moslem world that we are sent of God. Yet until the last year, except for certain minor physical ministries, we had no medical work whatever in North Africa. During the last year we have made a beginning. In the city of Sousse we have opened a modest little hospital for women and girls where they will be attended by a woman physician and cared for by women nurses. This is the first and only hospital in North Africa where Moslem women can go and be ministered unto by their own sex. It is only a beginning. Twelve beds is the maximum of our capacity, but it is a beginning from which we trust that larger things will grow. Such agencies of mercy and healing for women should be established in every center of North Africa where Methodism is at work. It is by this sign of Christlike service that we shall conquer for him in whose name we are sent.

SPAIN

We have only two centers of work in Spain, at Alicante and Seville. In the former we have a day school of nearly 650 pupils. We have a splendid equipment, strong leadership and a fine staff of teachers. It is in every way a credit to the Church. We think it is not invidious to say that it is undoubtedly one of the best if not the best piece of work of its kind that Methodism has in Europe. This has been made possible by a competent and consecrated leadership adequately supported financially. Where we have this combination, whether it is in Spain or elsewhere, results always follow. In Seville we have an opportunity even greater than the opportunity in Alicante, but we never have had an adequate property. The conditions under which they have forced our workers to labor and the equipment which we have given them have been so meager as to make an adequate outcome impossible. It has, therefore, seemed wise to seriously consider the possibility of closing our school in Seville until we can find a suitable plant for the work and until we can provide it with an adequate equipment and give it sufficient financial support to put it on a basis where it can develop as it should.

The whole policy of evangelical work in Spain is in our judgment one that should be reconsidered. There is no question as to the opportunity that evangelical Christianity has in Spain. There is no doubt as to the openness of the minds of the common people to the message of the Gospel as we understand it. At the present time there are only about two hundred scattered Protestant congregations in all of Spain. Most of these are small in number and poorly provided with the means for the proper worship and service of God. If Spanish Protestantism is to prosper it must have aid from outside. The task is too great for any one denomination alone and we doubt if the best results would be secured if the several evangelical denominations were to enter Spain independently of each other. We think the time has come when the whole situation should be carefully studied to see if it is not possible to bring about a common understanding among the denominations interested for a co-operative movement to establish evangelical Protestantism in Spain on a strong and permanent foundation. We should be very happy if the Methodist Episcopal Church were to take the leadership and bring about, if possible, such a co-operation of the various denominations that are mutually interested in the propagation of the evangelical gospel in Spain.

MADEIRA

In Madeira our work remains about as it was when we reported four years ago. The limitation of population and local conditions make impossible any large expansion of our work in Madeira. The faithful work which Pastor and Mrs. Smart have rendered in this island for forty-five years is beyond all praise for its unselfish devotion to the people and the work of the Kingdom of Christ. We think the time has come, however, when negotiations should be entered upon with the Methodist Episcopal Church, South, to discover if an appropriate way may not be found by which our sister Church may take over our work in Madeira. It has a very large and successful Portuguese work in Brazil, and its Brazilian pastors and people are keenly interested in the Portuguese work in Madeira. This fact, combined with the further fact that the Methodist Episcopal Church, South, is responsible for the work in the Republic of Portugal would seem to make it appropriate and desirable that the work in Madeira should be committed to its care.

REPORT OF THE PEKING AREA

GEORGE R. GROSE, RESIDENT BISHOP

What is happening to Christianity in China? Any accurate appraisal of the situation must take into account the country-wide disturbances of the past four years. It has been a period of tumult and turmoil—civil wars and political chaos, revolution and counter-revolution, communism and anti-communism, labor strikes and peasant uprisings, business depression and international bitterness, and with all, indescribable suffering and disappointment—such is the dismal picture.

The most evident sign of the times is the prominence of the Nationalist Movement. Throughout her vast area the millions of China have registered a vow to Heaven which they are paying in blood and suffering untold, to achieve equal sovereign rights and privileges accorded to all other nations. The Nationalist Movement in China has completely filled the horizon of the people. It is more than a political revolution or a military campaign. It is an industrial, social and religious revolution. The intellectual and social center of gravity is rapidly shifting. There is not only a revolt against the political domination and economic exploitation of Western countries; there is also a revolt against the cultural invasion of the West. The opposition to Western Culture has become so intense that even the motives of Christian philanthropy and education have been questioned. Incidental to the Nationalist Movement, but not an essential feature of it, is the most intense anti-Christian agitation which the Orient has experienced in a quarter of a century.

Within recent months the Nationalist Movement has had a serious setback. Twelve months ago the Nationalist armies were marching toward Peking with irresistible force. The masses were thrilled with the hope of the establishment of a unified government and the cessation of war. But instead there followed military reverses, personal jealousies among the leaders, official greed and corruption. The Nationalist cause was victimized by Soviet intrigue and perfidy. As a result, the confidence of the people in the military Nationalists has been forfeited. The students and the influential classes have been disillusioned and sadly disappointed. The continued oppression of the people by the militarists and the business depression have resulted in widespread distress and popular unrest.

It is inevitable that this turmoil should profoundly affect the Christian movement. Within the past four years the Church has suffered serious losses. In South and Central China prop-

erty has been looted, confiscated and destroyed. In North and West China there has been no seizure of property and no serious persecution of Christians. While 37 per cent of the Christian hospitals in Nationalist territory have been closed at least for a time, in the North only 6 per cent have been closed. In North and West China all the Christian schools have been open, but with reduced attendance for the most part. There have been heavy losses in the membership of the Churches. The Methodist Episcopal Church has sustained a loss of 15,000 members in the past four years and has made no substantial gain in self-support.

As a result of these conditions there was for a time a depression of spirit. For two and a half decades the Church had met no serious opposition. Since 1922 the anti-Christian movement has been growing in extent and bitterness. The Christian movement, being supported largely by Western nations, and using a large number of missionaries, bears the stigma of being a foreign religion.

But serious as are the losses which have been sustained, the gains to the Christian movement are far more significant.

First: It has become clearly evident that Christianity is vitally and permanently rooted in the life of the country. The Chinese Christians have shown the reality and vigor of their faith and the permanence of the Christian Church by their fidelity and fortitude under great trial. Pastors and teachers have been threatened and imprisoned, but not one has betrayed the Cause or denied the faith. Congregations driven from their churches have met secretly in private houses, and have refused to forsake the Church for personal safety. The heroic faith and fortitude of Chinese Christians during the past four years have added many new names to the noble list of the Eleventh Chapter of Hebrews. Out of the persecution there has emerged a real, living, conquering Church of Christ in China.

Other notable gains to the Church in recent months are the emergence of leaders capable of carrying on the work and enterprises of the Church independent of the missionaries; the discovery of some of the weaknesses of the missionary enterprise; the widespread awakening of interest in religion, especially on the part of Nationalist leaders and the intellectual classes; the movement toward Church unity, and the insistent call for a spiritual Church. Most significant of all is the deepening conviction that the principles of Christianity are indispensable to the strength and security of the nation, and that the actual Christianizing of the people is China's only hope.

Outside the circles of the Church there is a steady, silent infiltration of Christian truth. The whole social system of the country is being pervaded by the moral convictions and spiritual hopes of Christianity. The most thoughtful people are coming to see that Nationalism is not enough; that there can be no

sound morality and national greatness without the moral sanctions and the inspiration of true religion.

Next to the preaching of the Gospel the Christian Schools have been the most effective evangelizing agent in the community. They have also exerted tremendous influence in the creation of popular sentiment for the education of the masses, in setting up educational standards and in holding up the ideals of individual worth and social welfare which have inspired the democratic movements of the present day. During the upheaval of the past two years the Christian Schools have rendered a valuable service as a stabilizing force in the community. But for the influence of Christian students and teachers, the radical and violent elements in many cases would have been unrestrained.

The most serious problem confronting the Church in China today is the problem of Christian education in the schools. The registration of all schools is required both by the Peking and the Nationalist governments.

The requirements of registration include the following items:

1. A Chinese principal or president.
2. More than half the board of managers must be Chinese.
3. The institution shall not have as its purpose the propagation of religion.
4. There must be no compulsory religious courses in the curriculum and the curriculum must conform to the standards set by the Ministry of Education.
5. No public worship may be conducted as a part of the program of the school, but only by the religious community organized within the school.

It will be seen that these provisions make possible elective religious courses, without curriculum credit, and voluntary worship under certain restrictions.

With the serious disabilities of students graduating from non-registered schools, our Church Schools are forced to register or to close. If the registration requirements are strictly interpreted and enforced with rigor and vigor, no adequate program of Christian education will be possible in any Christian school.

A few schools have closed and will not open unless they are granted full religious liberty. Others are registering in the hope that the requirements may be modified, or that local officials may permit offering elective courses in religion and voluntary worship, because of the superior quality and influence of the Christian Schools.

It must be admitted that the system of compulsory religious instruction has not been satisfactory in its results. Not more than two-thirds of the students of Protestant Christian Schools have become Christians, and only a small percentage of these are genuinely interested in religion. The anti-Christian agitation has discovered the disquieting fact that the moral training

and religious culture of many of our Christian Schools is superficial and does not produce vigorous and stable Christian character. The ambition for large numbers and the incessant financial pressure for increased income from student fees have resulted in too much quantity work at the expense of quality.

Unless there is a modification of present registration requirements, the Church Schools in China may be forced to adopt some system which corresponds to the Wesley Foundations in American universities or stultify themselves by admitting religious teaching by the back door. The issue is clearly drawn. The very existence of our Christian Schools is at stake. Utter loyalty on the part of the schools to the Government, with firm insistence that the Government grant to Christians full religious liberty, is the only basis on which Christian Schools can continue to operate in China.

All middle and higher schools of learning in North and West China face a serious situation on account of inadequate financial support. The permanent income must be increased or the standard of work will suffer, and the standing of the schools be sacrificed.

Another important factor in the Christian program of China is the hospital. All the Methodist hospitals in North and West China have been open continuously and have been exempt from the ravages of the soldiers. Our Peking Hospital for men last year received 42,000 clinic calls. Apart from the ministry to the suffering sick which these houses of healing are rendering, they are a most effective evangelistic agency. The need for more foreign physicians and nurses is urgent. Unless more adequate financial provision is made for Christian medical work in North and West China, some of these hospitals will be forced to close their doors at an early date. The administration of these institutions is being placed in the hands of Chinese just as rapidly as men can be trained and provided. If the Western Church stands by, within ten years all Christian medical work in China can be manned largely by Chinese and firmly established. But to fail to supply funds and workers now means disaster to institutions whose services are invaluable to the Christian movement.

During the past quadrennium two Annual Conferences of twenty-five members each were added to the North China Area.

The Shantung Conference, comprising in its territory the province of Shantung, was separated from the North China Conference. The formation of this Conference, with two middle schools with an enrollment of more than 300 students, with now thirty ordained preachers, is the product of twenty-five years of Christian work in one of the neediest fields of China.

The Chengtu and Chungking West China Conferences, with a membership of sixty ministers and 5,000 Church members,

are conducting the only Protestant Christian work in a territory of 10,000,000 people. No section of China has suffered more from civil strife and military exactions during the entire period of the Revolution than West China. But in spite of the unfavorable conditions the growth of the Church is amazing. To-day there are sixty ordained preachers, several scores of Churches, eight middle or high schools with an enrollment of 900 or more students, four hospitals, and West China Union University.

In proportion to the investment of men and money, the progress of the Christian movement in West China is big with promise.

To sum up: The outlook for the work of the Methodist Episcopal Church in North and West China is full of hope. The faith and courage of the Church, the ability and loyalty of Chinese leaders, the cordial friendliness of the people toward the missionaries, and the growing sense of responsibility on the part of the Chinese for the evangelization of their own people betoken a new day for the Church in China. The present situation demands Christian engineers to help build a new nation—social and spiritual craftsmen with insight, vision, sympathy, understanding, patience and firmness of conviction who will share the tasks of the Chinese rather than seek to direct them.

This is the testing time of the missionary enterprise. The future of the Church in China depends primarily upon three things: the purity of faith, the unity of presentation of the Gospel message, and emphasis upon the things which are religious and spiritual rather than material and political. To accomplish this three-fold task will require patient study, self-sacrificing co-operation and God's guidance.

REPORT OF THE PHILADELPHIA AREA

JOSEPH F. BERRY, RESIDENT BISHOP

The progress of the Church in the Philadelphia Area has been steady rather than spectacular. Many of our important enterprises have had a substantial growth. The pastors have, in the main, been alert and laborious. And many of our laymen have shown a high degree of devotion to the spiritual and material interests of the Church.

I would be glad to report a larger numerical increase. This territory has long been noted for its evangelistic activity. Revivals have been held during the quadrennium in many of our churches. But the ingatherings have not been as large as formerly. During the year just closing the method of "visitation evangelism" has been tried with good success. It has come to pass that the attendants at evangelistic meetings are nearly all members of the Church. It is exceedingly difficult to secure the attendance of unconverted persons. The plan of visitation evangelism sends Christians out into the community to seek those who will not come to the church. Many such are reached. Whether the Holy Spirit is sufficiently recognized, and a definite spiritual experience insisted upon, in this form of evangelistic effort is a question upon which there is much divergence of view.

We have had Area gatherings each year to promote the cause of World Service and other enterprises of the Church. These have been largely attended and the beneficent results have been apparent.

The two schools within our territory—Wyoming and Pennington Seminaries—are in a prosperous condition. Dr. L. L. Sprague is still at the head of Wyoming, and is a leader universally respected and loved. Dr. Francis A. Green's administration at Pennington is increasingly successful.

PHILADELPHIA CONFERENCE

Philadelphia is one of the major Methodist centers of the land. Our Church is relatively stronger in the city than in other parts of our territory. We have 121 churches within the city and about 200 in the city and its immediate suburbs. This gives us numerical leadership among the Protestant communions, though two other denominations exceed us in financial resources.

Our institutions of mercy and help are unsurpassed in Methodism. The Methodist Hospital has the highest rating, and is

managed with consummate skill. The Home for the Aged has a new addition costing nearly \$200,000, and the campaign which raised this large sum was a notable achievement. The fine Orphanage is supervised by a company of elect ladies who have unusual executive ability.

The historic Saint George's Church has been completely renovated, and is now in nearly perfect physical condition. Located, as it is, in a purely commercial district, local congregations and membership are necessarily small. But the affectionate interest which centers in this oldest church building of American Methodism makes its maintenance a labor of love.

In the same neighborhood is the Deaconess Home, one of the very best in the denomination.

During the past year a commission has been at work on the double problem of the declining down-town church and the church in the rapidly extending suburbs. A scientific survey of the various communities involved has been made, and an intelligent program for the benefit of both classes of churches is being carried out. This commission proposes not only to ascertain the peculiar needs of these fields, but will lead in an effort to provide, perhaps, a million dollars for local church extension.

A rather striking exception to the experience of down-town churches is that furnished by the Arch Street Church, Philadelphia. It is in the midst of a wholly commercialized section, yet the auditorium of that fine church is literally crowded each Sunday morning and evening with eager congregations. Dr. Milton H. Nichols is having a remarkable pastorate in this vital center.

An enterprise of special pride to Philadelphia Methodism is the work conducted for the religious culture of Methodist students at the university and several professional schools. Old Asbury Church, the center of the work, has been renovated at an expense of about \$50,000, and this amount has been largely paid. Mr. William Boyd, president of the Wesley Foundation, has put his time and money and personality into this enterprise without reserve, and is largely responsible for an outstanding success.

NEW JERSEY CONFERENCE

The territory of the New Jersey Conference is largely rural. It was the scene of the early labors of Francis Asbury and other pioneer leaders. Several of the church edifices still used were erected at the very beginning of American Methodism.

Our Church in this territory is definitely evangelistic. A half dozen camp-meetings of the old-time type are conducted each summer. The most conspicuous of these is the meeting at Ocean Grove.

The Home for the Aged at Ocean Grove and the Bancroft-Taylor Rest Home, at the same place, are conducted in an admirable way. Each is doing a most beneficent work.

Camden, Atlantic City, Ocean City and other communities are growing with great rapidity, and need an administration of unusual alertness if we are to keep up with the opportunities for church extension which are offered.

WYOMING CONFERENCE

This Conference has maintained its conspicuous leadership in its zealous support of our denominational benevolences. From the hour of its organization the Storehouse Tithers Association has been a distinct benediction to the churches. New associations are still being organized, and the membership of those already in existence is growing. If the whole Church could but be induced to adopt this plan of systematic benevolence our worry over the maintenance of our benevolence program would suddenly come to an end.

The Wyoming Conference has had an unusual church-building era. The Religious Educational building of Elm Park Church, Scranton, is probably the most complete plant of the kind in the denomination. Modern edifices have been builded at Moscow, Athens, Oneonta, Forty Fort; Central Church, Endicott; High Street, Binghamton; Clinton Street, Binghamton; Ogden, and elsewhere. The church at Johnson City, New York, is a notable edifice. It is an architectural gem, and there has been provided every facility for modern church life and work. The cost was more than \$300,000, every cent of which was given by Mr. George F. Johnson and other members of the Johnson family. The great building is a memorial to Mrs. Sarah Jane Johnson, for many years a most devoted member of the church.

DELAWARE CONFERENCE

This Conference is large in geographical extent, and is made up of some of the ablest and most devoted colored preachers in Methodism. The recent immigration from the South has helped to increase the membership of our churches, especially in the cities. Our congregations in Philadelphia have, in a brief time, grown from five to thirteen.

The Delaware Conference shares with the Washington Conference in the maintenance of Morgan College. Many pulpits in both of these bodies are supplied with pastors who were graduates of Morgan. The mental and spiritual inspiration given by that fine institution is manifest all over this country.

The experiment of forming a New York District has been watched with much interest, and seems to be gradually solving a difficult administrative problem. The two or three important

colored Methodist Episcopal churches on Manhattan Island ought to be in the Delaware Conference rather than in the New York Conference. The New York District of the Delaware Conference needs these churches. To attach them to a white Conference when they are within the territory of a colored Conference seems both illogical and unwise. Whatever reasons may have once existed for this inconsistent arrangement, those reasons have now passed away. The General Conference would be doing a just and commendable thing if this matter were rectified during the present session.

This is my final report to the General Conference. After twenty-four years of active service in this office, I shall take my place in the ranks of the retired without an atom of regret. I have worked conscientiously to promote all the interests of the Church within the Area and, with a few exceptions, have had the cordial co-operation of my brethren. While I am fully conscious of my limitations and failures, I am happy over the measure of success which has been secured. I am closing my fifty-fifth year in the ministry, and retire from the active relation with undiminished love for the great Church which has given me the privilege, as pastor, editor and general superintendent, of so many years of service.

REPORT OF THE PITTSBURGH AREA

FRANCIS J. McCONNELL, RESIDENT BISHOP

The statistics of the Pittsburgh Area show that during the quadrennium something over fifty-three thousand persons have come into preparatory membership but that the net gain has been but little over one thousand. I am not able satisfactorily to account for this discrepancy. I suspect there has been illegitimate pruning of church records, in spite of repeated cautions to the preachers, and I fear there has been considerable pastoral slackness in looking after delinquents.

The four year period has been marked by large activities in church building enterprises. Splendid structures have been erected at enormous cost, the prevailing style of architecture being some adaptation of Gothic. The employment of this style in itself shows a much wider program of church activities than we have heretofore known—more commodious provision being made in all the new buildings for various educational, recreational, athletic, and social equipments. Anyone visiting the towns where these new buildings have been erected cannot fail to see that the buildings themselves will, as long as they stand, make deep impression upon the life of the communities. I would mention especially the new buildings at Warren, McKeesport, Connellsville, Bellevue, and Dawson, all in Pennsylvania—the last beautiful church being given as a beneficence to Dawson by Mrs. Sarah B. Cochran.

It is too early as yet to make any attempt at balanced estimate as to the effect of the outlay of so much money in church edifices. It cannot fairly be said that any of these larger enterprises have begun their careers in the new surroundings by curtailing their benevolent enterprises. Most of the churches embarking upon these expensive ventures have made it a duty to keep their World Service offerings from showing any decrease. I look forward, however, with considerable misgiving to the future. The prospects are that the initial costs of the more elaborate enterprises will be successfully met, but the danger is that in the long run the heavy bill for upkeep may cut into contributions to general benevolences.

These benevolences in all three of the Conferences have shown steady decrease through the four years—at the same time that the total of benevolent giving has increased. The reasons which are usually assigned in the Pittsburgh Area for the decrease are various phrasings of the one claim that local enterprises had been compelled to wait during the period of special centenary

effort. It would seem, however, that enough time has elapsed since the Centenary to deprive this explanation of its force. There is considerable mention of the difficulty of getting benevolent contributions designated to specific objects under our present plan. I do not find that there is any especial criticism of our church-wide benevolent agencies except at this one point. The distressing fact does stand out that, for whatever cause, the disciplinary benevolences do not seem to make an appeal equal to that of other causes nearer at hand.

The moral and spiritual temper in all the Conferences during the quadrennium seems to have been excellent. There has been nothing suggestive of schism or division over any question. The legislation of the last General Conference concerning District Superintendents has meant that almost all the superintendencies have changed hands since 1924. The Conferences seem to be satisfied with all the superintendents now at work. I may be permitted to remark that it is not always easy to get men for superintendencies. There is in some quarters a demand that men be taken out of good pulpits and put on Districts, whether they themselves accede to this willingly or not. My experience is that such compulsion brings bad results. At one Conference held this quadrennium superintendencies were offered to nine men, all of whom refused. It is only fair to say that the men who did finally accept have been unusually successful, largely because of their willingness to throw themselves heartily into the task.

The problems of the Area as a whole are a combination of rural and industrial. Though Pennsylvania lies on some of the world's greatest highways, it has localities where the conditions are as remote as could be imagined. The handling of these outer, more distant charges, is increasingly difficult—the one redeeming feature being that the roads-building movement of the past ten years have made it possible for Superintendents and Pastors to get over their fields more expeditiously. The general attitude as to social and industrial problems throughout the Area is measurably progressive. I think that the Pittsburgh Conference is now more forwardlooking on such questions than any other Conference with which I am familiar. Parts of Pennsylvania and of West Virginia have experienced desperate strikes in the past four years. The conditions in both States have at particular crises been a disgrace to civilization, to say nothing of Christianity. In every such crisis it is most difficult to get a just view of the merits of the issues. On the whole, the ministers have been concerned most as to the human values, and on the broad question of these values they have spoken up fearlessly, and have exerted themselves to the utmost to relieve the more pressing hardships, taking the initiative in relief measures during the coal strike. Pittsburgh itself has had the

reputation of being indifferent to the suffering involved in labor conflicts, but the city has, during the past nine months, responded surprisingly well to appeals to help those suffering through strikes. The creation of public opinion which will not tolerate the conditions out of which strikes come seems to lag heavily, but the ministers are in the forefront of those working for that better social order which will make impossible scenes such as we have beheld in the past six months.

Since the last General Conference new presidents have come to Allegheny College and to West Virginia Wesleyan College. Dr. James A. Beebe has brought to Allegheny the fruits of ripe experience both as pastor and as teacher, and Dr. Homer E. Wark has brought to West Virginia training developed in the foreign mission field and in the professor's chair. Both institutions are doing a high grade of work. Allegheny, with a hundred years of distinguished history, is as fine a college as Methodism boasts. West Virginia Wesleyan is still confronted with the problems of educational pioneering, but is making remarkable advance. Both schools are keeping in closest touch with their thoroughly Methodist constituencies. The educational situation in general, and in religious education in particular, throughout the Area, shows considerable advance in the past four years, but our chief weakness is at this point of religious education. The Area is almost at the center of a territory which has been Methodist for more than a century, and Methodist traditions are very potent. There is still considerable tendency to think of church service almost exclusively in terms of preaching and prayer-meeting. The problem of definite religious training of the youth, which is as thoroughly characteristic of Methodism as is any other feature, is not yet taken seriously enough. Perhaps it would be better to say that we have not yet tapped the sources of financial supply which will make adequate religious education possible. The preachers are rightly fearful of so overloading the local budget that the large outside appeals may not be heard. Even at considerable risk for the time being, ampler provision ought to be made for the systematic religious training for the young. Notable experiments in religious vacation Bible schools are being tried out, but we have a long distance yet to go before our duty in these respects is adequately discharged. The Pittsburgh Conference has made determined effort by various forms of high grade institute work to deal better by the opportunities before us.

The evangelistic effort used throughout the quadrennium has largely been that of personal solicitation. The actual results in the improvement of churches through this method seem to be quite encouraging. Whatever disadvantage there is in the method appears to lie in the loss to the churches themselves through not hearing the fundamental truths of Christianity, such as

repentance, conversion and assurance, as emphatically discussed as in the days when more definite effort was made to reach outsiders through special services. While I think the spiritual life of the churches is increasing in effectiveness and power, I cannot help noticing an absence of pulpit discussion of some essential phases of Christian experience. I do not think there has been a time when the work of the Area has gone forward with more practical effectiveness, so far as outcomes which can be measured are concerned. I think, however, there is peril in the failure of some of our ministers to indicate lines of approach to what we may call the deeper aspects of Christian experience. For the past twenty-five years I have been traveling somewhat extensively among the colleges of the country, partly for the purpose of holding personal interviews with students. I do not believe that I have ever met more serious questioners than during these past four years. How shall we think of God? What can we believe concerning prayer? Is it possible to apply Christianity to the larger social questions? It is after such manner as this that the students are making inquiry to-day. In almost every instance I have asked questioners why they have not carried their questions first to the Pastors of the churches from which they have come. The reply usually has indicated that the students have thought of the Pastors as engrossed in practical duties and as not likely to have much light on such problems. For this over-emphasis on actual material results, especially in collections, the whole Church itself, and especially the religious temper of the time, are at fault. The pressure upon Pastors for visible results is so unremitting that some most important phases of the Christian message receive but scant attention.

The morale of the ministry throughout the Area has been good. There is a feeling at almost every session of a Conference that the appointments are increasingly hard to make, but I am not sure that this impression is just. It is true that there is increasing anxiety among ministers as their terms in pastorates draw to a close, but I do not believe that the appointments cause any more restlessness now than in former days. Of fifty changes made at one session within the past year all the men moved at something of an increase of financial advantage, except possibly five who found in the change some increase of opportunity which offset slight reduction in financial support. The Area has shared in the widespread discussion of proposed changes in our Methodist procedure as it concerns Bishops and Superintendents. The discussions, so far as I have heard them, have been in good spirit and on a high level of insight and understanding.

No single feature of the Pittsburgh Conference work holds out more promise than the Pittsburgh Church Union under Dr.

Sanford W. Corcoran. Under Dr. Corcoran's leadership the leading Methodist laymen of Pittsburgh are working faithfully and skillfully to make our resources count for the redemption of the city. The wise provision that permits the appointment of Superintendents of Church Unions to a place in the Cabinet has worked well in Pittsburgh in helping educate the whole Conference to the city needs.

The work in Porto Rico is, under our system, a part of the Pittsburgh Area. The Porto Rican work has from the beginning been conducted with soundly conceived interdenominational measures which limit the different denominations to carefully apportioned fields, thus preventing needless duplication and consequent waste of funds. There has been a good deal of criticism of our handling of our part of Porto Rico—the criticism coming mostly from visitors from the United States. The criticism usually overlooks the fact that Porto Rico is in the tropics, that long centuries of Spanish overlordship helped foster the idea that certain forms of labor, accepted as honorable in the United States, are in Porto Rico menial; and in addition there is the somewhat delicate problem of the relations of Porto Rico to the United States. Those who know most about religious conditions in the Island have in the main ample reason to be gratified at the record our Church has made. The most serious objection is that we have not yet made full use of the Union Theological School for the preparation of our workers. There is ground for this objection, but better adjustment should be made, and can be made. The difficulty seems to be that we have not yet become enough accustomed to the idea of union schools to adjust ourselves readily to having our preachers taught the essentials of Christianity by those who belong to some other denomination than our own. In union schools, often futile and absurd questions as to doctrinal soundness are raised—the root trouble being that members of various denominations cannot always recognize the truth when uttered in accents different from their own. I wish to express my appreciation of the superintendency in Porto Rico of the Reverend Manuel Andujar, who has had, I think, a longer term of service than anyone else on the Island, and has held our work close to the central tasks which must occupy the first place as long as we have no larger sums of money to expend. Brother Andujar's years of Porto Rico superintendency have been marked by a complete sense of responsibility in the use of mission funds, by unyielding emphasis on important foundation principles and by unflagging industry.

REPORT OF THE PORTLAND AREA

WILLIAM O. SHEPARD, RESIDENT BISHOP

The General Conference of 1920 appointed a Commission on Foreign Language Work, and the Commission's report, including a recommendation that our Foreign Language Work should be grouped in five Episcopal Areas, was adopted by the General Conference of 1924; and as the San Francisco Area already had in it Japanese, Chinese, German, Swedish and Latin-American Missions or Conferences, it was deemed wise by the General Conference to add to the San Francisco Area the Swedish, Norwegian-Danish and German Conferences which had formerly been in the Portland Area, and which geographically were coterminous with that Area. Some of these Conferences will doubtless request the General Conference to adjust the Areas so that they may be returned to the Portland Area.

In any comparison of membership, benevolences, or property valuation with the report to the last General Conference, it should be remembered that the Portland Area has been diminished as above stated.

The Columbia River and Puget Sound Conferences declined to unite under the enabling act of 1924, and the General Conference may be asked to continue that permission.

The Area as administered during the past quadrennium has included the Columbia River, Puget Sound and Oregon Conferences, and these Conferences cover Alaska, the State of Washington, the northern part of Idaho, and the western part of Oregon. This makes the Portland Area one of the smallest Areas numerically and one of the largest geographically, including several large and rapidly growing cities, great rural sections in each of the States, and the "immense snowy wastes" of Alaska. This section of our country is usually spoken of as "The Great Northwest," and is one of scenic beauty, romantic interest and great promise.

Although the Church was established here early in the last century, it is still a comparatively new country, and in many respects is facing new conditions and building its developing institutions upon unsettled foundations. In such detached territory peculiar problems are found. There is much evidence that the denominations in their period of missionary expansion overchurched many small communities. There has also been much doctrinal extravagance on the part of irresponsible persons.

It has been, therefore, most difficult to maintain, and upon occasion recruit, an educated and capable ministry. The need is not met by sufficient consecration of Christian parents and

the response of our youth to the call of the Master; and many who do respond to the call and attend eastern schools for their preparation for the ministry, after several years of absence, and after having related themselves to Conferences in the East, are, upon graduation, unable to undergo the great expense of returning to the Pacific Coast to await appointment to uncertain charges in the fall.

The Kimball School of Theology, therefore, is a necessity; and it is a pleasure to report that the School has during the quadrennium strengthened her faculty and adopted new and enlarged plans, resulting in an increased attendance of students and a larger interest and support from the patronizing Conferences. It is still necessary to make drafts upon the older sections of the Church in order to maintain the personnel of the ministry. It is believed that the ministry has thus been strengthened.

The other educational institutions have had successful periods. Willamette University has added a half a million dollars to her endowment, and the number of students seeking admission to her halls has far exceeded the limit set by her faculty and management. This first far-western University, under the capable and experienced hands of her President, Dr. Carl G. Doney, worthily enjoys the high esteem of the Northwest.

The College of Puget Sound has erected and dedicated a magnificent administration building, at a cost of a quarter of a million dollars; and a fine, modern science hall, completed and equipped, awaits dedication at commencement time. Half a million dollars has been added to the endowment, and, at the time of this writing, the dauntless President, Dr. E. H. Todd, is launching a campaign for a similar amount in the city of Tacoma. The student body has greatly increased since the selection of the forty-acre campus in Tacoma, announced in the report four years ago.

Much attention has been given to the work of our churches at the seats of our state schools where we have active and successful Wesley Foundations. In Seattle, at the main entrance of the great Washington University, where there are over five thousand students, one sixth of whom have Methodist affiliations, has been erected a commodious and attractive building which houses well the Methodist student activities. The University Methodist Church is to be built at the same strategic location, and will cost nearly a half a million dollars. An already completed unit, a very beautiful Temple, has cost two hundred and seventy-five thousand. Four other Wesley Foundations, at Pullman, Washington, Moscow, Idaho, and at Corvallis and Eugene, Oregon, have been enthusiastically active during the quadrennium. Conditions at these large educational centers have been carefully studied and every effort made

to meet the needs. Hopeful beginnings of similar work have been made at the many normal schools. It is believed that no expenditure will yield greater results to the Kingdom than the money invested in Wesley Foundations.

The Portland Area contains a goodly list of philanthropic institutions which were carefully enumerated four years ago. All have succeeded and grown. Special mention, perhaps, should now be made of the hospitals at Spokane and Wenatchee, Washington, which have in every way prospered. The finest medical and surgical equipment has been provided, and the properties improved and debts reduced. The Seattle General Hospital retains its fine reputation for service, and is carefully planning for a new location and building.

The removal of the Jesse Lee Home from Unalaska to Seward, Alaska, and the erection of two fine buildings for Alaskan native children, at a cost of \$130,000, under the auspices of the Woman's Home Missionary Society, should be noticed. The same noble Society conducts a Settlement Center for the Christianization and Americanization of the people in the congested section of Portland. Under an offer of the National Society of \$50,000 for a new building to house the activities of the Society in this neighborhood, a like amount has been subscribed in Portland and the Oregon Conference. Half of the money is already in hand and the building will be erected in the near future. A new beautiful and well-equipped hospital and nurses' home at Marshfield, Oregon, have been built and dedicated, but owing to the ease of obtaining money under the bonding process and method, there is now a very embarrassing debt.

Deaconess Work is to be found in each of the Conferences of the Area. In the Puget Sound Conference the work centers in the Children's Home, at Everett, Washington, a Community Settlement, in Seattle, and in the Northwest Training School in the same city. The Home in Everett is contemplating a new building. The Settlement in Seattle has recently dedicated a \$16,000 plant. The School has purchased a new building for a school and home, with fine adjoining property, has paid all indebtedness on the present location, and is proceeding in the contemplated erection of new buildings. An investment amounting to \$25,000 has already been made. This school has existed twenty years and has one hundred and eight graduates. Its course of study is uniform with that of other Methodist Training Schools.

In the Oregon Conference, the Portland Deaconess Home has had a prosperous quadrennium, with a full quota of workers in the churches and in the industrial sections of the city. The hospitals of the city also receive the Christly ministry of this consecrated sisterhood.

This form of Christian service in the Columbia River Conference centers in the two very efficient hospitals already mentioned, and to it they are indebted for much of their prosperity.

The work of the Board of Home Missions and Church Extension in the Pacific Northwest should have wide publicity. This Board has rightly regarded this section as missionary territory. Several strategic enterprises have been maintained, as at Bremerton, Washington, the home of one of the largest Navy Yards of the country; the Wesley Foundations already mentioned; the seven Indian Mission stations which are maintained under most difficult conditions; the several important churches erected far from the centers of population, and made "experimental stations"; the work of the logging camps and lumber-mill towns, with three full-time workers; the support of superintendents and the maintenance of institutes for the study of rural church work; and the assistance in building enterprises and liquidation of debts throughout the Area. Inasmuch as the past quadrennium has not been notable for new buildings, special attention has been given to reducing obligations upon our church property.

The salesroom of the Book Concern in Portland has shown much growth since 1924, and the sales amount now to about \$150,000 per annum. This is larger than the gross sales of some existing depositories, and the size and needs of the patronizing areas are much greater than those at present served elsewhere. The accounts of the Portland branch are kept at the depository eight hundred miles south, which is very unsatisfactory. The establishment of a fully accredited depository in Portland would doubtless greatly increase the sales, and, it is believed, would be wholly justified.

The Pacific Christian Advocate, published in Portland, the leading denominational paper in the Northwest, has had a prosperous quadrennium. It increases in popularity in its own territory and is deservedly attracting attention throughout the Church. The personal and unofficial service of the editor, Dr. Edward Laird Mills, has been most helpful and efficient.

The comparatively mild climate of the Northwest has attracted a large number of ministers of advanced age, and before the Area system was adopted little attention was paid to equitable exchanges. The proportion of retired ministers is therefore very large, and their disciplinary support has required much attention. In all of the Conferences funds are being built up, though very slowly, for the care of these honored men. Until such funds are provided the tax upon the Church must be severe. In some of the Conferences it has amounted to from twelve to fifteen per cent of the pastors' salaries. The prorating of the salaries has everywhere been required; and therefore the retired ministers have been paid their claims nearly

in full. In all of the Conferences of the Area in the last four years campaigns for endowment funds have been made with measurable success, and canvassing is still being prosecuted.

In general it may be said that gratifying increase has been made in the Portland Area. Pastors' salaries have been increased about 10 per cent. Church and parsonage property have been increased in value by \$1,520,888, figures arrived at not by inflating former values, but by legitimate additions. Several large churches have been erected and dedicated, and numerous parsonages and smaller churches have been built, enlarged and extensively repaired. Nevertheless these increases have been offset by a decrease in disciplinary benevolences of 23 per cent, every Conference failing in about the same percentage, and in spite of the fact that much urgency has been given to the World Service subscriptions and collections. Although at the beginning of the quadrennium pastors and churches were enthusiastic and presented the World Service program with care, the collections have been made under difficulties which should at least be mentioned. Severe and long continued drought has been experienced in the Area, reducing the population in many of the rural counties by ten to thirty-five per cent. In some places churches have been disbanded, and in many places all financial efforts, local and benevolent, have been rendered difficult or impossible because of abnormal weather and crop conditions.

Much emphasis has been placed upon the spiritual life, and evangelism has been given the greatest possible attention. The District Superintendents and pastors are heartily committed to this program of the Church, and at the time of writing this report nearly every church in the Area is either in evangelistic meetings or planning for them. Some leadership has been given by our pastors to union movements in the larger cities, and good results have been obtained.

The Resident Bishop has endeavored in every way to promote the interests of the Church. Emphasis has been placed upon evangelism, but the education of the young people and children of the Church has not been neglected. The effort has been made to make every church the evangelistic agency for its own community, making the pastors and people responsible for the welfare of the old and young. The Sunday Schools, therefore, have not been neglected. Many Epworth League Institutes also have been held every summer, and some in the mid-winter. The Schools for Religious Education in the cities have been fostered in every possible way.

Early in the quadrennium a vote was taken for the organization of District Conferences throughout the Area, and these have been regularly held in most of the districts. The size of the districts has, however, made it very difficult to secure the attend-

ance of all the pastors, and especially of the laymen, and the conferences as such have been only moderately successful. The meetings held, comprised mostly of ministers, have been fine occasions for placing emphasis upon pastoral preparation and work, evangelism, and the responsibility for the collections of World Service monies—which is but indirect evangelism. In spite of this latter emphasis many pastors who have been accustomed in former years to report “benevolences in full” have failed to keep up their pace in this respect. The Resident Bishop reports this fact with no degree of complacency.

The Resident Bishop, obedient to the judgment and recommendation of the General Conference, “That more frequent changes in the presidency of the Annual Conferences within Episcopal Areas . . . will promote the best interests of the whole Church,” welcomed for the presidency of the Conferences in the fall of 1924 and 1926, two of his colleagues. The Area was greatly blessed and edified by the presidency of these brethren and gave thereto abundant and universal testimony. Their services permitted the Resident Bishop to be busy elsewhere, and by assignment he went in the early summer of 1924 to South Africa to hold the Southeast Africa, the Rhodesia, the Congo and the Angola Mission Conferences. He also presided during the quadrennium at the sessions of the Pacific German, the Western Norwegian-Danish, the Pacific Japanese, the Latin-American, the Central Tennessee, the Georgia, the Chicago-Northwestern, the North Indiana, the Wisconsin, the Rock River, the Eastern Swedish, and the Maine Conferences or Mission Conferences, and twice he presided in each of the Conferences of the Portland Area.

In the summer of 1927, accompanied by the District Superintendent and a representative of the Board of Home Missions, a visit was made to all the mission stations of Alaska in the endeavor to hearten the workers in that difficult and lonely field. The buildings at Seward, already mentioned in this report, were dedicated, a native church of over a hundred members was organized, and knowledge concerning the field was attained, and opinions concerning our future operations there were reached and reported to the Board of Home Missions.

In closing this brief report it is a pleasure to record that notwithstanding much specious mail propaganda, and some misrepresentation, from the restless and disappointed elsewhere, few of the pastors or laymen of the Portland Area have been led into error, and the morale of the conferences and churches has been strengthened, and harmony has been unbroken during the quadrennium. The hearty co-operation in all plans for the extension and enrichment of the Kingdom on the part of his companions in service is gratefully recognized by the Resident Bishop of the Portland Area.

REPORT OF THE SAINT PAUL AREA

CHARLES EDWARD LOCKE, RESIDENT BISHOP

Returning to this country after four eventful years in the Philippine Islands, it was a kindly Providence which caused the lines to fall unto us in the pleasant places of the Saint Paul Area. Bishop Mitchell, my honored predecessor, handed over to me a work masterfully administered and with a momentum which promised continuous success. I was cordially received in all of the five Conferences covering the wide-spreading distances of Minnesota, Wisconsin and South Dakota. The Saint Paul Area reaches from within a few miles of Chicago to the picturesque Black Hills country of South Dakota—a distance of more than one thousand miles, and from the southern boundary of Wisconsin to the Canadian border, approximately five hundred miles, making an area of more than 200,000 square miles. In the five Conferences, Wisconsin, West Wisconsin, Minnesota, Northern Minnesota and Dakota, there are 862 preachers and 963 different congregations. The Bishop is ably assisted by 21 District Superintendents. It is evident that there are not enough Sundays in the year for a resident Bishop to visit all of his churches in a quadrennium, even if he should meet with two or three congregations each Sunday.

Since the region covered by this Area is almost wholly agricultural, it will be seen that the material prosperity of our churches is very largely dependent upon the annual harvests. If the fields yield bountifully, the people are amazingly generous, but if, as has been the case during this quadrennium, the harvests have been meager, there must be an inevitable decrease in the financial offerings. This present prosperous year will, no doubt, show a large increase in the liberality of the people.

Happily, it is often the case that the spiritual life of our members is enhanced in times of material depression, and so we are able to report an increase in our membership during the quadrennium of 6,447, as per the following table:

Conference	1923	1927	Gain	Loss
Dakota.....	26,326	27,972	1,646	
Minnesota.....	28,203	32,151	3,948	
North. Minnesota...	32,009	32,131	122	
West Wisconsin.....	30,180	29,145		1,035
Wisconsin.....	33,180	34,946	1,766	
	149,898	156,345	7,482	1,035

While there has been some decrease in World Service, it is not because our people have lost their love and loyalty for their

churches. In general benevolences there has been an increase of \$23,771, as per the following table:

Conference	1923	1927	Gain	Loss
Dakota	\$129,008	\$156,800	\$27,792	
Minnesota.....	138,982	185,527	46,545	
North. Minnesota..	193,397	177,616		\$15,781
West Wisconsin...	159,040	143,635		15,405
Wisconsin.....	238,753	219,373		19,380
	\$859,180	\$882,951	\$74,337	\$50,566

There is every evidence that the Methodist Episcopal Church is steadfastly moving forward in this Area. Our preachers are studious, aggressive and consecrated, and our people are faithful and true. As farming conditions become more settled our churches will be able to report not only larger giving, but debts wiped out and new enterprises initiated.

Each of the three colleges of the Area, Hamline, Dakota Wesleyan and Lawrence, have conducted financial campaigns during the quadrennium, in which more than two million dollars have been added to their material resources. Several of the nine hospitals have received amounts reaching into hundreds of thousands of dollars.

On the whole, the financial condition of churches, schools and hospitals is hopeful and our people are optimistic. However, the resident Bishop is strongly discouraging any new building enterprises unless at least 75 per cent of the money is in hand before construction shall have begun. Huge interest accounts are paralyzing, and it is poor financing when trustees build beyond the ability of the people to pay. It is far better to worship in antiquated buildings with limited equipment than to encumber a congregation with a crushing debt, which discourages the people and disheartens the preacher. It is well to be sanguine and hopeful, but alas! interest accounts accumulate and have to be paid, and deficits are hard on optimism.

There are three new college presidents in the Area. Dr. Earl A. Roadman succeeds Dr. E. D. Kohlstedt, who was called to the high responsibilities of the Secretaryship of the Board of Home Missions; Dr. A. F. Hughes, who fills the place of Dr. S. F. Kerfoot, who for fifteen years gave Hamlin his masterful guidance; and Dr. Henry F. Wriston, who has come to Lawrence, following in the footsteps of Dr. Samuel Plantz, who during the years of his incumbency saw Lawrence develop from scarcely more than an academy to one of the highest grade colleges in the country. These three able men bring to their new positions experience and culture, as well as indomitable personalities.

LAWRENCE COLLEGE

There has been a notable growth in the faculty of Lawrence College during the quadrennium, and its compensation has been advanced. The cost of instruction for the school year 1923-24 was \$130,514.62, as against \$156,400 in 1927-28. A small decrease in registration is due to advances in standards of admission and graduation, and in fees, and to a general decline in attendance upon midwest colleges. At the same time the effectiveness of the college in holding its students has shown a marked increase. The faculty-student ratio has been improved, so that there is now one instructor to every twelve students. There is a larger percentage of advanced degrees among the faculty members than in perhaps any college in the middle west. Teaching hours have been reduced with favorable results in the quality of teaching. The improvement in faculty salaries and in the conditions of teaching are primarily responsible for the effective work.

The annual appropriations for the library have been increased and a special gift of \$10,000 for immediate use has made possible the addition of many scholarly works for the use of the faculty.

Construction of a new gymnasium is to begin in the spring of 1928, the sum of three hundred thousand dollars having been raised, mostly within the Board of Trustees, for the purpose. The principal donor was Mr. L. M. Alexander of Port Edwards, Wisconsin. In addition, the college acquired a new athletic field and a field house, the total cost being \$45,195, largely the gift of Mr. George A. Whiting, of Neenah. The college has acquired land for a new boys' campus on the south side of the Fox River, about a half mile from the present campus. About fifty acres in all were secured. The first building to be erected upon this new campus will be the boys' gymnasium.

HAMLINE UNIVERSITY

The university considers its main objective the service it can render to the church which supports it to provide trained leadership, not only for definite Christian activities, but in all walks of life. The administration and faculty are eager in every way to promote such agencies as contribute to religious interests on the campus. There are at present thirty-five young people in the college who are preparing definitely for some sort of Christian work.

During recent years the endowment of Hamline University has been gradually increased. The institution is in process of collecting pledges which, with a contribution from the General Education Board, will within two years provide the institution with approximately two millions of endowment. This gives the university a firm financial basis and guarantees its

future. There has also been given careful attention by the administration to maintaining educational standards. The institution is accredited by every rating agency in the United States and credits are received at face value by all leading universities. The great need of the college is for increased assets for new buildings and equipment. There is every reason to believe that the constituency of the institution will provide these in the near future.

DAKOTA WESLEYAN UNIVERSITY

Dakota Wesleyan University maintains a special school of music in addition to the college of liberal arts, which comprehends a four-year course in education leading to a life professional diploma; a four-year course in home economics, which prepares teachers in Smith-Hughes high schools; a two-year course in education leading to a state certificate, and special two-year pre-professional courses for medicine, dentistry, engineering, law and theology.

Approximately ten thousand have been enrolled and have gone into the world during the forty-two years of her history. Her alumni are serving posts of national and international leadership in Y. M. C. A., Church, educational and missionary causes, judicial and administrative offices, but primarily her service has been to the towns and country regions of the Missouri, Sioux and James River valleys. There are at the present time in the service of the public schools approximately forty-five school superintendents and principals, one hundred and sixty-five high school and five hundred grade school teachers. Many of the state institutions likewise have Wesleyan alumni upon their faculties. Dakota Wesleyan is represented upon almost all mission fields.

In spite of a trying financial crisis, Stout Hall, a small dormitory for men, has been added to her equipment, and a campaign for \$600,000 completed. The homes and church organizations of twenty-six thousand eight hundred loyal Methodist people are back of the enterprise.

THE WESLEY FOUNDATION OF WISCONSIN

The Wesley Foundation of Wisconsin provides church activities for 1,100 Methodist students who attend the University of Wisconsin during the regular session. It also serves nearly 800 during the Summer Session. Thousands of students over a period of years have joined in some one of the many activities sponsored by the Foundation. Many of them are effective leaders in local churches today. Already more than one hundred young people have gone from the university into full-time Christian work.

In April, 1926, Rev. Arlie H. Krussell became the new direc-

tor, succeeding Dr. E. W. Blakeman. He now has associated with him Rev. George V. Metzel. Rev. Elmer L. Cooper is entering upon his fifth year as Field Secretary.

All of the activities of the Foundation and the University Church are carried on at present in the Social Hall, the first unit of the Foundation building. No more than 300 can be accommodated at a worship service. This space has been found altogether inadequate. Enough money has already been raised to proceed with the erection of another unit, costing about \$65,000. Construction will begin in the spring of 1928.

Two-thirds of the congregations consist of students. More than fifty members of the faculty are connected with the church. Seventy-five students are now attending the Regular Session for religious instruction in five student classes. About the same number is the average in the one large Sunday morning class during the six weeks' Summer Session. The Student Epworth League has an average attendance of more than one hundred. An attendance of from 250 to 325 is the rule at the social gatherings.

The Foundation now publishes a Year Book. Each month excepting the summer, *The Wesleyan of Wisconsin*, a news sheet, is sent to the patrons of the Foundation, the parents of our students and the pastors of Wisconsin.

It is very encouraging to report that the spirit of good will toward the Wesley Foundation of Wisconsin has steadily increased during the past quadrennium. Pastors and parents frequently write concerning their young people in the university. The two Methodist Conferences of the state gave the Foundation \$2,500 on apportionment toward current expenses last year. This is a decided increase over past giving.

WESLEY FOUNDATION OF MINNESOTA

The Wesley Foundation at the University of Minnesota main campus was established in 1921. Three floors of the first unit of a \$400,000 plant were then erected at a cost of \$130,000. First Methodist Episcopal Church sold its property and invested the proceeds of \$9,000 in this plant, where its activities are conducted and its services are held. First Church, having a membership of 400 and a strong organization, offers a normal family church home to the students.

Approximately 1,500 Methodist students attend the university during the regular session. Half of these live in the Twin Cities, and the Foundation at the main campus has direct responsibility for about 650. Many resident students are active also.

The students accept important posts, chief of which are the following department heads, who constitute the student council: Personnel, Religious Education, Music, Student Welfare, Pub-

licity, Social, Epworth League, Alumni, Kappa Phi, Phi Tau Theta, and Dramatics. Special emphasis is laid upon Sunday morning classes in Bible and religion, Epworth League, personal problems, Thursday noon religious discussion group, and weekly socials. The students publish their own monthly paper, the *Spyglass*. Kappa Phi and Phi Tau Theta, national organizations for Methodist women and men respectively, have active chapters emphasizing Church leadership. Rev. Paul J. Snyder is the new director and pastor.

The annual operating budget for First Church is \$6,000 and for the Wesley Foundation \$15,000. Much credit is due Hennepin Avenue Methodist Church for her splendid support of this institution. Besides retiring \$17,000 in bonds during the quadrennium, Hennepin Avenue Church has contributed \$3,000 annually to the current budget and the women have beautifully furnished three rooms.

THE WESLEY FOUNDATION AT THE AGRICULTURAL CAMPUS, UNIVERSITY OF MINNESOTA

The Agricultural Campus of the University of Minnesota is located in St. Anthony Park, St. Paul. There are twelve hundred students in attendance. About eight hundred live on the campus and in the adjacent community.

The St. Anthony Park Methodist Episcopal Church is located four blocks from the campus. The church has many resident members connected with the university. All its congregation are sympathetic toward student work, and co-operate with it.

Two years ago the church built an educational unit which cost, with its furnishings, over \$46,000. An enlarged auditorium is urgently needed. We minister to the devotional, social and religious educational needs of the young people, furnishing for them a "home away from home." Ours is the only church adjacent to the Agricultural Campus which has a student program. We have reached, in the school year 1927-28, an enrolment of two hundred and thirty students in our organizations. Many more are attending our worship services.

THE NEW ASBURY HOSPITAL, MINNEAPOLIS

The New Asbury Hospital, Minneapolis, Minnesota, is recognized as one of the finest standardized institutions of its kind in the Northwest. Its healing and protecting hands reach far and near. It treated 4,000 patients last year; it has spent \$350,000 in free work to the needy, \$12,000 of which was spent last year.

Methodism has two hospitals in Minneapolis, almost adjoining each other. The larger, Old Asbury, with its 350 bed capacity, is leased by the United States Government for the treatment

of its suffering soldiers; the other, with its 160 bed capacity and its school of 100 student nurses, is under our own supervision. Dr. Charles Fox Davis is the new General Executive Secretary, succeeding Dr. W. H. Jordan, who gave many faithful years of devoted service.

Last year the entire indebtedness of both hospitals was paid, and the Executive Board has already started an endowment fund. The value of the two hospitals is placed at \$1,500,000. They occupy a commanding site in the city of Minneapolis.

WESLEY HOSPITAL, WADENA, MINNESOTA

The Wesley Hospital, located at Wadena, Minnesota, has admitted 1,745 patients since January 30, 1925, when the hospital was opened. This is the only Methodist hospital outside the Twin Cities in the State of Minnesota. The building is fireproof and has a capacity of fifty beds. The equipment is modern, including X-ray, laboratory, surgery and delivery rooms, and we have a separate Nurses' Home. There are two city blocks of ground belonging to the hospital. The valuation is \$143,876.82, on which there is a bonded indebtedness of \$82,500. Miss Lydia H. Keller is the Superintendent.

During this period we have had opportunity to serve a large number who were not able to pay, our free work amounting to \$3,000, and we have also extended credit amounting to \$5,000, which is due to the fact that this hospital is located in a rural district which is still in the pioneer stage, and our service is opened to all, regardless of creed or ability to pay.

THE METHODIST DEACONESS HOSPITAL, RAPID CITY, SOUTH DAKOTA

The Methodist Deaconess Hospital of Rapid City, South Dakota, was established in the year 1912. Located at the gateway of the scenic Black Hills in a city of 8,000 population, with unexcelled climatic conditions, it has had a steady growth and is fully standardized. During the fifteen years of its history, 14,600 patients have been treated; 10,145 operations have been performed, and over \$45,000 of free service has been rendered.

In 1923 the first unit of the modern fireproof building was dedicated and the bed capacity increased to 60 beds. About \$5,000 is needed to complete the second floor of this building.

The Training School is accredited and is affiliated with the Dakota Wesleyan University of Mitchell, S. D. Only high school graduates are accepted in the school. Miss Elva is the superintendent.

WEST WISCONSIN CONFERENCE INSTITUTIONS

The new Madison Methodist Hospital was opened shortly

after dedication, September 15, 1927, and has been filled to its capacity ever since. The old building has been converted into a Nurses' Home and school. The total property value of this institution now approximates the million dollar mark. It occupies a commanding position on Capitol Hill and is the only up-town hospital in Madison.

Lakeside Hospital, at Rice Lake, is prospering. Its property value is \$238,846. In a recent campaign for \$100,000 the goal was completely reached. This means a brighter day for Lakeside, with larger and more adequate hospital facilities.

La Crosse Methodist Hospital. This splendid institution, with a property value of more than \$175,000 and no indebtedness, is crowded to its limit and is looking for ways and means of making an addition of at least twenty-five beds.

Richland Center Hospital. This hospital is doing a fine work, and like some of the others is looking for means to build a new addition in order to care for its enlarging patronage.

Morrow Memorial Home at Sparta, Wisconsin, is filled to capacity and has a long waiting list. Many gifts have come to this Home from its friends during the past few years. Its assets are now above \$100,000, and the Board hopes in the near future to build a more adequate building for the constantly growing needs.

BELLIN MEMORIAL HOSPITAL, GREEN BAY, WISCONSIN

The Wisconsin Conference Hospital, without changing in any other way, took unto itself a new name—The Bellin Memorial Hospital. This came about because of the generous gift of \$50,000 from Dr. Julius H. Bellin. The growth of this hospital has been steady and yet rapid. For more than two years the average number of patients cared for has exceeded the normal capacity of the institution. Its income has risen to more than double that of four years ago and its property holdings have doubled in the same time. Plans are being perfected for another unit, to be known as a Children's Hospital; one gift of \$50,000 has been tendered upon the condition that the Church raise a like amount in three years. A canvass is now in progress.

A new addition to the main building has been erected that brings the total capacity up to 125 beds. A complete new heating plant has been built and equipped and a modern laundry installed. Many labor saving and economy devices have been put into operation. The new Nurses' Home has been completed with room for 75 nurses. Much attention is being given to the conduct of the Nurses' Training School, where over 70 young women are now in training.

Free beds and part-pay beds are provided. The churches

generously provide for this with gifts of food and White Cross offerings.

TOURTELLOTTE MEMORIAL DEACONESS HOME

Methodism is fortunate in having, practically adjoining its two fine hospitals, the Tourtellotte Memorial Deaconess Home. It is probably the finest Deaconess Home in the Methodist Episcopal Church. It houses its school of deaconesses, some of whom are giving their services as parish workers, some as church secretaries and some, hospital deaconesses. The estimated value of the Home is \$150,000 and it has an endowment of \$50,000, the interest of which goes for maintenance.

THE METHODIST STATE HOSPITAL, MITCHELL, SOUTH DAKOTA

The Methodist State Hospital, in Mitchell, South Dakota, continues its noble work of healing. 1,612 patients were cared for during the past year. Of these, 449 were part-pay patients and 93 were free patients. Members of 63 ministers' families have been cared for. The total cost of operating and financing the hospital for the year was over \$65,000. Of this amount only \$2,900 has been received from White Cross and other donations.

A beautiful new faculty home, costing \$7,300, has been constructed. The total indebtedness of all kinds against the hospital stands at \$78,800, as against total assets of \$307,500.

THE WESLEY FOUNDATION, VERMILLION, SOUTH DAKOTA

The Wesley Foundation at the University of South Dakota, in Vermillion, has met with the disaster of having the church edifice destroyed by fire. The Pastor, Rev. L. A. McDonald, with the co-operation of the Dakota Conference, is, without delay, beginning operations for the erection of the first unit of the buildings, which will include the Church and the Wesley Foundation equipment, and which will minister especially to the religious and social needs of the Methodist students of the University of South Dakota.

REPORT OF THE SAN FRANCISCO AREA

CHARLES WESLEY BURNS, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN:

The following report of Methodist stewardship in the San Francisco Area is herewith submitted:

This report is written not so much by the pen of the Resident Bishop as by the lives of the men and women called Methodists, and by the pens and lives of the Superintendents of the Area.

Just north of the Golden Gate, on the shores of California, the first Christian service in the English tongue was held in America. In the summer of 1579, Sir Francis Drake put into the harbor, and the first act of his chaplain, Francis Fletcher, was to hold a service of thanksgiving. It was an event not only of great historic significance that English was then first spoken on this continent, but also of prophetic dynamic, that the voice of religion should be the first heard in this initial hour of the New World and should abide in Christian evangel at the Golden Gate, opening toward the Pacific basin and the Orient.

When a Divine Providence brought William Taylor to San Francisco seventy-five years ago, the destiny of America and of Pacific Methodism became indissolubly united. Following the Mediterranean and Atlantic eras, Taylor became a protagonist of the Pacific era, where Methodism, identified with the vital Christian movements of the Pacific Basin, has had its most significant growth. Here the Board of Home Missions and Church Extension flowers in its native purpose. Here we hail, in all the progress of our American civilization and the development of the Kingdom, an ultimate America which we are under solemn oath to make Christian. On this Pacific Basin, with its unique Home Mission responsibility, the Board has spent more money than in any other section of the United States. Here, also, is perhaps the most significant evidence of the fulfillment of the ideals of the Board in the Oriental and foreign-language achievement and the 135 churches and institutions which have been dedicated during the present quadrennium. The majority of these owe the leverage of their achievement to a conditional donation or loan from the Home Board. Here is the heart of Home Missions development.

Sailing across the Pacific to the Hawaii Mission, the captain one day in mid-Pacific said: "We are now half way between San Francisco and Honolulu. If I should drop a plumb-line here, it would indicate the spot farthest from land of any other place in the world." The remark of the captain was expansive. It indicated the vast loneliness and distances of the Pacific

Basin. The remark also was vascular. It indicated the inclusions of the Pacific Basin, with the millions of inhabitants of the Islands and the Orient who know not Christ; representing our greatest missionary responsibility and opportunity. That Basin also, in prophetic vision of great and penetrative thought, will be the spot where shall be enacted the last act of the drama of existence, and where the last survivals of the race shall be greeted by the Son of God when He comes in His Glory. While the Methodists of this Area hear the voice of all nations and obey as hearing the voice of the Christ—keeping the fidelity of the faith in the world missionary program of the Church—yet they feel their major objective to be to make Jesus known to the multitude in the Pacific world.

Here in the front trenches, they understand that Home Missions is the problem of America. Unless America become Christian, it is blind futility to mobilize for World Missions. Here in cosmos are all the peoples of the world, with their national sensitiveness, their color cleavage, their racial peculiarities. Within this single Area is a World Mission that might, if it should become wholly Christian, be determinative of a Christian world.

AREA OUTREACHES

The San Francisco Area is the largest continuous Area in Methodism, comprising California, Nevada, Arizona, Lower California and the American work in Sonora County, Mexico, as well as all of the Oriental work from the Mississippi River to the Pacific; all of the foreign-speaking work on the Pacific Coast from Mexico to Canada, reaching out into the Portland and Denver Areas; and Hawaii. Ten Conferences and Missions are included. Sixteen different nationalities within the Area are in Conference relation. Our 934 preachers and supply Pastors serve under the flags of Mexico, United States of America, and Canada. We minister to 26 nationalities.

The Resident Bishop has visited regularly and continuously the entire Area, including the Foreign Language Conferences and Missions, on an average annual travel of 73,000 miles.

While the wide reaches of the Area and its complexity of civilizations and racial groups make impossible the development of an Area consciousness, and while administration must be a continuous closely coupled schedule, away from desk and home, yet the Christian statesmanship of California does not recommend its division in advance of political separation. The South needs the North. The North needs the South. The Pacific Area is best administered as a whole.

AREA FOCI

The Area activities pretty much move about three groups of

dual foci: San Francisco and Los Angeles; Arizona and Nevada, and the Oriental and Foreign Language work.

TWIN CITIES

About the foci of San Francisco and Los Angeles, move the Area tides. The front door of international life is at San Francisco. The nerve center of the Pacific is at Los Angeles.

The most foreign missionary city in America is San Francisco. This sturdy city on a score of hills, mistress of the greatest of all the harbors of the Pacific Basin, whose lines are gone out through all the seas, and whose ships to the ends of the earth, and from whose search nothing is hid—this city must inevitably hold a place of primary importance in the future of the Pacific Basin. What San Francisco becomes in its thought and mood, its atmosphere and fancies, its affections and aversions, its loyalties and antipathies, will be determinative of more of the world's future than any mind could now define. Of the 720,000 population, 206,000 are foreign born; 186,000 are native born of foreign parentage, and 68,000 are native born of mixed parentage. There are thus in this city 460,000 into whose culture have flowed ideals and customs alien to those on which this nation was founded, and, for the most part, alien to the conceptions and ideals embodied in Protestant Evangelical Churches. The foreign population is distributed fairly evenly over the city. There are, however, sections of the city where some racial concentration exists. The Chinese have for many years occupied a small section to which we give the picturesque name of "China Town." The Japanese are fairly well localized. The Russians live principally in the Potrero District. There is a Little Italy, but it does not hold all the Italians. There are 53,000 more men than women in San Francisco, the excess representing the young manhood of the world drawn to the Golden Gate by the spirit of adventure and currents of commerce. It also represents a homeless and unstable group, much of it foreign, battling a strange environment and exploited by birds of prey. Nowhere in America are patriotic, religious and class instincts so exploited by shrewd propagandists.

Out of our population of 720,000, but 30,000 are Protestants, 3,500 are Methodists, and Methodism outnumbers every other Protestant denomination in the city. We are now preaching the Gospel in San Francisco in nine languages, and minister to twenty-six national groups. In our English-speaking work, we have seven vigorous churches, hopeful and confident. We have six struggling churches, in which the membership must be doubled or trebled before there will be in them the man power and the confidence sufficient to make a determined and sustained attack upon the community life. A City Parish

has been established, ministering to the Mission District, comprising Grace Church and, under its aegis, two of the weaker churches.

The great down-town Church of San Francisco Methodism, now known as Temple Church, had its inception in the early years of the Centenary. It involves the union of four churches, also the disposal of four church buildings, the purchase of a new and strategic site, and the erection of a new church. The sacrifice of traditions, affections, and tender associations required by this program can be understood only by those who undertake it. But the churches set their faces steadily to this end, through much heart burning and many struggles. Early in the quadrennium the project seemed hopeless, but effort to realize this dream was never abandoned. The Board of Home Missions advanced the sum of \$64,000 upon the purchase price of the new site, at the corner of McAllister and Leavenworth Streets. This is now fully paid for at a cost of \$151,000. The California Street Church, Central Church and Howard Street Church have been sold, leaving only Wesley Church with undetermined future. The campaign of a year ago resulted in subscriptions totaling \$250,000. The Board of Home Missions has also appropriated a further sum of \$25,000 to the building fund, and, under what we have come to call the "Forsyth Plan," will doubtless in some form make available \$50,000 more. Thus the expenditure of a missionary sum of \$139,000 has made possible a project which will cost \$2,250,000, and gives promise of producing hundreds of thousands of dollars through the years for the promotion of Christian work.

Throughout the three years of practically continuous meetings of the Committee, every decision made has been unanimous. From the day the merger was signed by the Resident Bishop to the hour of breaking ground for the new temple, the gracious spirit of the confluent congregations has been evident in Christian statesmanship. The name of Rolla V. Watt will always be associated with the enterprise; but without the chairmanship of the Hon. John H. McCallum, a strong Christian layman; the Superintendency of Carl M. Warner—resourceful strategist of the Kingdom—the steady practical mysticism of Walter John Sherman, minister of Central Church; the fine co-operating service of Monroe H. Alexander, minister of Wesley Church; and the investing vision of the Board of Home Missions—the building of the Temple at the Golden Gate would have been a task impossible of achievement. Temple Church as an ecclesiastical unit is already in existence. Temple Church and William Taylor Hotel are in course of construction. Completed, this will be the most significant Protestant achievement in a generation. A year hence we shall happily present to the world one of the outstanding achievements of our Church.

Since the great fire of 1906, Methodism in San Francisco has been so busy rebuilding its walls and strengthening its organization that it has not occupied the rapidly developing suburban district west of the Twin Peaks. When the Down Town Temple is completed, we shall turn our endeavors to this large and rewarding field where lies a clear Methodist responsibility.

During the first twenty years of the history of Los Angeles, up until 1865, there was no organized Protestant Church. Today there are 500 Protestant Churches, with a membership of 131,625. Our 57 Methodist Churches have a membership of 20,440. It is estimated by our City Federation that one million Protestants are not affiliated with any church in this wonder city. Of this million, 150,000 Methodists in Los Angeles "have a name to live and are dead." The land of sunshine and flowers seems especially inviting to the saints who desire a rest. Not one-fourth of the church members from "back East" are received into our Protestant Churches. Coming from the Middle West and the East, they have not identified themselves with any church. There are more Methodists outside our churches in Los Angeles than inside by seven times. Only one in fifteen in Los Angeles is a member of any Protestant Church. While Methodism is not keeping step with the population, it has a clear lead. It is rapidly adjusting itself to a dynamic situation as the city finds itself.

Los Angeles needs development in the policy of building great churches, replacing the "shacks" which were a necessary reflection of the hectic growing years of this dynamic city.

In Los Angeles is the greatest church in World Methodism, of which Elmer Ellsworth Helms is pastor. It reports 4,183 members, with a paid staff of 23 workers; it exceeds last year's World Service by \$6,000, its treasury paying out \$101,894 this year; it has reduced its debt to \$86,200, which it plans to extinguish next year; it has 76 retired ministers in its Quarterly Conference; within 18 months more than 800 have accepted Christ at its altars. In the seven years of the present pastorate 3,788 members have been received; over a half million dollars for benevolences have been paid, while for all purposes, including building and benevolences, more than two and a half million dollars have been paid.

Los Angeles grows so rapidly that our churches cannot keep within sight of the needs. In five years the city has doubled its population. The Area policy has focused here in a brilliant administrative achievement by the Superintendent Lewis Thurber Guild. That policy is (1) Carry on inherited enterprises; (2) Consolidations into more effective organizations; (3) Unification of denominational efforts; (4) Development of strategic points; (5) Fewer but greater churches.

This policy has justified its statemanship. The quadrennial list of dedications represents not only growth but wise intensive development. No city has yet been laid at the feet of Jesus Christ. Only by some such policy as this, spiritually undergirded, can our rich, complex, but morally decaying civilizations be won and dominated by Christ.

One of the great city societies of America is the Los Angeles Missionary and Church Extension Society. Its significant achievement in the last year of the quadrennium is the group of buildings constituting the Church of All Nations. These buildings represent a net investment of \$250,000, and include the All Nations Clinic, the All Nations Community House, the All Nations Boys' Club and the All Nations Chapel. G. Bromley Oxnam invested ten years of his life in this work. Messrs. Bush and Voorhis presented the Boys' Building. The surpassing gift was the chapel in memory of Walter Harrison Fisher, father of Mrs. Oxnam. It was dedicated in 1927. It is probably the most beautiful building of its kind in the city. Including the organ, it is a cathedral in cameo, ministering to all the nations that crowd the arteries of the city to its very heart.

A significant record is on the Long Beach District. Of the 58 charges, 28 are new church buildings dedicated during the quadrennium. Eleven educational units and ten new parsonages have been built. First Church, Long Beach, has the greatest church school in the Area, with an average attendance in excess of 1,500.

THE RURAL PARISH

The Area has shown a consistent developing rural emphasis in Nevada, Arizona, the Sacramento, and the Redwood-Shasta Districts and the San Joaquin and Imperial Valleys. The standard objective is a resident pastor with Church and Sunday School services every Sunday in each community of 1,000. Rural and county parishes minister to other communities and camps of Methodist responsibility. This rural strategy is stressed in the report of Doctor Kohlstedt for 1927. "If it be still true that 75 per cent of our successful business men, 85 per cent of our college professors, 69 per cent of our male and 45 per cent of our female school teachers, 85 per cent of our Christian ministers, 65 per cent of our town and city church membership come from the country, it would seem suicidal to neglect the rural districts, our base of supplies, where so large a proportion of the nation's future leadership is reared."

A survey of the Redwood-Shasta District in Northern California reveals that there are at least 60,000 persons in this District beyond the reach, geographically, of any church organization, Catholic or Protestant. The present administration of the District is committed to a policy of developing some eighteen

churches as centers of influence from which an extension work of religious education and evangelism can be carried on in the sparsely settled localities. At the present time we have fifty-seven organized Churches, but in addition to this we are carrying on work at 39 out-stations, making a total of 96 points, to which we are giving regular ministrations. This number should be doubled. The fifteen counties covered by this District represent the great undeveloped section of California in agricultural, mineral and lumber resources. The way for evangelical Protestantism is not blocked here by the presence of any opposing group.

Two things are necessary to develop Home Mission ideals. The first is a better trained personnel and the second (on which the first depends) is a more adequate financial support.

The Rural Parish plan presupposes a specialized training of the Christian ministry. To these fields we are sending the most highly trained men and women of college and seminary. In Southern California, all transfers are by exchange, but the young ministers from the schools, for at least three years first serve in Arizona or the San Joaquin or Imperial Valleys. A similar personnel plan is now, unofficially, the program in the California Conference. This Area policy is bringing to the work the best trained men in American Methodism, maintaining the highest level of ministerial efficiency. Its hazard point is the pitifully inadequate rural remuneration, but a gallant spirit of romance, adventure and heroic sacrifice no less motivates the modern St. Pauls of the Area in its wide frontier reaches than the adored pioneer fathers in whose holy footsteps they warmly, open-mindedly march.

NEVADA AND ARIZONA

By every measurement of responsibility and opportunity, Reno is the last outpost of the frontier. We have built here during the quadrennium the first new Protestant church in a generation at a cost of more than \$100,000. This is distinctly and strategically a Home Board adventure. For many years Methodism had a clear lead in the State, when our Church flowered in the frontier preacher. Of the 11,000,000 acres in the State, 88 per cent are Government owned. Only 3,000,000 are under the plow. Only 7,000,000 can possibly be adapted to diversified farming. There are but 78,000 people in the State. Among the Protestants, 70 per cent are Methodists. With no unholy rivalry or duplication of missionary effort, we are endeavoring to give a clearance to Methodist leadership, where Christianity for a generation has been identified with the Methodist itinerant preacher. This religious background is practically duplicated in Arizona, but here an immeasurable agricul-

tural and citrus development, in addition to the mines, only increases Methodist responsibility.

"ULTIMATE AMERICA"

The world in cosmos is here. Near study creates a far interest in Missionary responsibility. There is no section of the country where the world mission is more sensitive, vital and vascular than on the Pacific Coast. The flamboyantly broadcast racial antagonisms and Oriental phobias are simply non-discoverable by four years of intensive study. The young men of California rise to give a seat to a Japanese woman and her baby in a street car without comment by any of special chivalry. In 1886, when Dr. W. S. Matthew landed at the Ferry at Market Street, San Francisco, the first thing to meet his gaze was a banner with "Elect O'Donnell.—To — With the Chinese." Forty years later the Resident Bishop closed the Communion Service at the California Conference by requesting Chan Lok Chan, a devoted and faithful member of the Pacific Chinese Mission, to pronounce the benediction. The melting pot of the public schools is wholly unconscious of race, as it is of sect. A true democratic internationalism is more noticeable on the Pacific Coast than anywhere else in America. Many of our esteemed citizens are Japanese, Chinese, and Latins. From Canada to Mexico is an expression of racial and national good will.

Why, then, are the 60,000 Japanese in California said to be "grieved" and "amazed" at the national attitude toward immigration? Is it because 146 have been omitted in the quota? Is it because they are not permitted to be naturalized, while "whites living somewhere behind Turkey—the Syrians, the Turks, the Continental Europeans and the Mexicans—" are potential citizens? Many of our fine Christian Japanese have tried as many as nine times, unavailingly, to become citizens, while, during the entire Spanish occupation of the United States only 16 Mexicans have ever applied for citizenship papers. Here lies the reason for amazed grief.

We are at a crisis in our Oriental work. The general Christian sentiment on the Coast is that the essential qualities of American culture would not be broken down by the annual admission of 146 Japanese, 40 Chinese and 10 Indians. The restless nationalist waves of China crash on the seal rocks of the Golden Gate. The movement of the young intellectuals of Japan is not broken by those waves between California and the Empire. Buddhist temples are many in California. Of the 100 Japanese students at the University of California, at Berkeley, six of the finest from the graduating class have just been sent to Japan to prepare as priests of Buddhism on their return to California. Our greatest concern is for the children—

50,000. If we lose this second generation, we *lose* all future generations. There are 5,000 new Japanese babies born in the San Francisco Area each year—more than all the Christianized Orientals in the same period by all the Protestant forces.

From another angle, the Filipino "invasion" presents no less imminent and immediate problem. The Filipino is ours as a dependent. We are his as protectors. They are coming by the thousands. On every boat at Seattle, at San Francisco, at Los Angeles, our brown lad steps bravely and wistfully ashore. He runs our elevators. He crowds the campus. He is the second major supply in the demand for occasional and seasonal fluid labor. He is found on our de luxe trains in the club car. He has no family life. His wife or sweetheart is left at home. He comes from a country where there are 56 dialects, but he speaks English through his contacts at Manila and Honolulu en route. From Alaska to Mexico he swarms the Pacific Coast, bringing his own moral hazard, creating his own rewarding Christian responsibility. There are 100,000 Filipinos within the Area. There are 80,000 Filipino boys in California alone. To these, Methodism has a peculiar responsibility, in that the large number of Filipinos on the Coast come from what is, by comity agreement with other Boards in the Philippines, considered Methodist territory. During the quadrennium, the Filipino work on the Coast has been under the direction of the Superintendent of the Pacific Chinese Mission, John F. Wilson. Under his strategic and statesmanlike leadership, we are relating the Filipino work to our American Churches in San Francisco, Vallejo, Seattle and other cities, and developing it around Filipino centers and the Wesley Foundation. Here they find happy fellowship and are inducted into American Christian idealism. In Los Angeles the work has been carried on at the Goodwill Industries. Here is conducted a Bible class as well as a social and recreational program. For the next quadrennium the Home Board will have no more difficult and rewarding field than among the Filipinos on the Coast and inland.

PACIFIC CHINESE MISSION

The Pacific Chinese Mission, under the Superintendency of John F. Wilson, ministers to the Chinese from Mexico to Canada, from the Mississippi River to the Coast. At San Francisco, in the midst of a community of 12,000 Chinese, we maintain a Church with a membership of 128. The evangelistic services are held in English. In co-operation with other Protestant denominations, the "Hip Wa School" is being conducted for the Chinese young people. At Sacramento has been built one of our finest Chinese Churches at a cost of \$17,000. At Los Angeles all of the work at "Chinatown" has been allocated

to the Methodists, the other denominations having moved into the residential section. With eighty-two members, we need here a church building. Mexicali is the center of 7,000 Chinese in the Imperial Valley. We have here a modern plant costing about \$55,000. The Home Board declares that Mexicali is one of the finest opportunities we have at the present time among the Chinese.

PACIFIC JAPANESE MISSION

The Pacific Area was greatly bereft early in the quadrennium by the death of Dr. Herbert B. Johnson, stately, courteous, Christ-like, minister-extraordinary of the Christ, and Superintendent of the Pacific Japanese Mission for 23 years. He is succeeded by Dr. Frank Herron Smith, former Superintendent of the West Japan District of the Japan Methodist Church, whose ministry is received gladly by the members of the Mission. During the quadrennium the Mission has reached a high degree of efficiency. New Churches have been built at Los Angeles and Brawley, at a cost of \$85,000. In addition to these, there has been a total of \$7,745 paid throughout the Mission for improvements and repairs. Dr. Milton S. Vail, for many years president of the Anglo-Japanese School in San Francisco, has been compelled to take the retired relation. The Anglo-Japanese School, with an adjoining dormitory, ministers to young Japanese men and women, who, while they are working at daily tasks, desire a higher education. This is a recruiting ground, both for the ministry and our institutions of higher learning.

The Mission publishes the *Japanese Christian Advocate* in the Japanese and English languages.

"GOD HAS MADE US NEIGHBORS"

All that is involved in the occupation of the Southland by the Negro during more than a century is involved in the Mexican invasion of the Southwest. While the Mexican occupation represents the major fluid source of cyclical or seasonal labor in camps and cities, it also represents a Christian opportunity, free from Latin-American intrigue, political fortune and ecclesiastic tyranny. There are 150,000 Mexicans in Los Angeles alone. Many towns of California are more than 50 per cent Spanish. There are as many Mexicans in California as there are automobiles on the thronged highways.

Figures for the fiscal year ending June 30, 1927, reveal the fact that more Mexicans came into this country last year as immigrants than ever before, with the single exception of 1924, when the Quota Law went into effect and European immigration was shut out. The exemption of Mexico from the opera-

tion of the Quota Law and the continued demand for labor in this country seem to explain this high immigration. In addition to immigrants so listed many thousands of Mexicans cross the border without coming through the immigration offices. The Commissioner-General of Immigration, Harry E. Hull, is becoming very greatly concerned over this and is recommending that the Quota Law be made to apply to Mexico and other American countries. The census of 1920 showed 486,418 native Mexicans in this country. Since then 332,054 Mexican immigrants have entered.

The Latin-American Mission is a positive dynamic agent of good will between Mexico and the United States. The Mission includes the territory of Lower California in Mexico. The Resident Bishop has had not the slightest embarrassment in administering the work within these limits and at our border points. The officials of Mexico have expressed the largest sympathetic interest in our work on both sides of the line, and recognize the Mission activities as an undergirding of friendship. Vernon M. McCombs has been the Superintendent of this Mission for eight years, as its brain, heart and hand. The work stretches from Mexico to Canada, and includes the Mexicans, Spaniards, Italians, Portuguese, French and other peoples speaking the Romance languages. The Mission reports fifty-seven evangelistic and thirty-four Christian educational workers on thirty-two circuits, with seventy-nine preaching places and 108 different centers. Sarcoma spots are Tia Juana (Zaragosa), Mexicali, Calexico and San Ysidro, all on the Mexican border. Our Mission at these points, in co-operation with the Woman's Home Missionary Society, is carrying forward a gallant and brave work in the face of unspeakable vice. This work is welcomed by both governments. One-half of the Portuguese in the United States are in California, centering in Oakland. The Mission is ministering to these at Oakland and in the San Joaquin Valley, extending to the Sacramento American Center.

"WHERE EAST IS WEST"

Hawaii is the oldest purely missionary field under the American flag. Missionaries were sent to these Islands from America sixteen years before Jason Lee began his great work in Oregon; twenty-nine years before the discovery of gold in California. Here, at the outpost of our Western possessions, we minister to Koreans, Japanese, Filipinos, Americans. Our nineteen preachers serve ninety points—one Pastor having a seventeen-point circuit on the Island of Maui. Of the population of 328,000 in Hawaii, less than 7 per cent are Hawaiians. These are allocated to the Congregational Union. 48 per cent are Japanese. To care for this group, the beautiful M. C. Harris Me-

morial Church has recently been completed and dedicated. The "Japanese racial bloc" is an academic phrase. It is not heard in Honolulu. No Caucasian in Hawaii desires to offend or hurt the Japanese, not because he fears him or his rapidly mounting numerical supremacy, but because of a sincere friendly feeling. A mutuality of obligations intensifies the bonds of friendship between the yellow and white races. The Asiatic group as a whole comprises 85 per cent of the population of Hawaii.

Buddhism is strong. The recent Japanese legislation in Washington has greatly aided the Buddhist program in Hawaii. Our Christian Japanese are embarrassed by the interpretation the Buddhist leaders place upon it. With a reported constituency of 38,000, they lead all religious cults. Most of the 447 teachers in the Alien Language Schools are Buddhist priests, who instruct the children in the Japanese language, Japanese history, customs and characteristics, and the Buddhist religion. The hold that Buddhism has taken upon the young life of Hawaii is surprising and alarming. The Buddhists have organized a Young Men's Buddhist Association. They have Easter services and Sunday School. The real challenge to organized Christianity on the Islands comes from the young people and children with which the Islands teem. Paraphrasing William Taylor, "When a baby is born in Hawaii, he is not born a pagan baby, but is educated to be a pagan." In Honolulu, five days each week an army of 72,276 pupils march to and from school. A racial cross-section is indicated in this group: 1,477 Koreans, 2,438 Filipinos, 7,156 Chinese, 34,636 Japanese. Education in Hawaii is intensely American in technique and spirit. While 26,636 Japanese children are required to attend the Alien Language Schools each day of the week, yet, nevertheless, it is declared by the Americans and admitted by the Japanese that, by the third generation, every trace of Oriental interest and characteristic disappears. The Tokio government's ending the requirement which formerly held the Japanese of foreign birth in citizenship unless they formally renounced allegiance before the age of seventeen, was in response to the urging of the Japanese themselves in Hawaii. "The first interest of the Japanese born in America is America."

The physical growth of our Mission is its outstanding achievement. Thru fourteen years, Dr. William H. Fry, the Superintendent, has completed buildings which minister to all the racial groups for which we have responsibility—15 church buildings valued at \$325,000 and 10 parsonages with an estimated value of \$86,700. In 1924, Dr. John Hedley was appointed Assistant Superintendent of the Mission. A significant movement last year was the united Filipino program in Honolulu with the Hawaiian Board of the Congregational Church and our Methodist Mission. The properties involved are not changed. The

new organization is known as the "Filipino United Church." The social and recreational work is carried on at the Hawaiian Board Filipino Center. The religious activities are headquartered at our Filipino Church. A union paper, *The Filipino Christian Messenger*, is published. A year's trial is too brief for a complete evaluation of this plan. The Mission pays annually in building and equipment from local resources a little less than \$100,000. Each year it has kept the faith with our World Service, with gifts totaling nearly \$5,000 annually. Human values, also, under our Mission receive due recognition. Our Pastors are as free to preach their convictions on matters affecting their fellow countrymen as any preachers in world-wide Methodism. All of our Pastors receive their salaries direct from the Mission office in Honolulu. Democracy in Hawaii is more than a political term. It signifies a oneness of fellowship among mingled neighbor races in a Christian brotherhood.

Three Church papers are published by the Mission, *The Korean Christian Advocate*, *The Methodist* (Japanese) and *The Filipino Christian Messenger*.

FOREIGN LANGUAGE CONFERENCES

Most delightful has been the fellowship with our Foreign Language Conferences and Missions during the quadrennium. Three of these reach up into the Portland and Helena Areas. These are groups of heroic, sacrificial men who, ministering to their own people in their native tongue, have wisely adapted church ministry to the second and third generations. While changed conditions on the Coast have not made possible numerical growth, no less devotion is found among the ministry and membership.

Conforming to the plans of the Foreign Language Bureau and the Bi-Lingual legislation of the last General Conference, a number of the Conferences are studying amalgamation with English-speaking work. Commissions were appointed by the Southern California Conference and the California German Conference, and, later, a Commission from the California Conference, to plan the details leading to a merger of the California German Conference with the Southern California and the California Conference. The merger was completed in 1927, with great happiness to all. E. C. Jannusch is retained as Superintendent of the German work. Pension claims have been protected, and a satisfactory arrangement of transfers made between the two Conferences. This merger involved property valuation in excess of a million and a half dollars, as well as the Conference relation of twenty-eight men.

The Pacific Swedish Mission Conference, because of changed conditions in the Swedish language work on the Pacific Coast, joined with the Southern California Conference in memorializ-

ing the General Conference that the members of the Pacific Swedish Mission be allowed to join the Southern California Conference; and that the work of the Pacific Swedish Mission Conference be constituted a Mission of the Southern California Conference; to have the same boundaries as now given to the Pacific Swedish Mission Conference; that all the properties of the Pacific Swedish Mission Conference be considered the property of the Southern California Conference; and that the Superintendent of the Mission shall be a member of the Pacific Swedish Mission Conference.

The query fronting us is this: Shall we continue our foreign-language work separately, or cultivate mergers, as in the California German Conference and the Pacific Swedish Mission. In all foreign-language consideration, shall we rate the Oriental and Filipino groups as exceptional? The Area and Home Board policy is preachers, personnel, membership in contiguous Annual Conferences. This is the strength of our Oriental and Latin work. This union is power. Segregation is elimination and death. Is the time approaching for an Oriental Mission? And for the black man from the Rocky Mountains westward—shall we create a Negro Mission Conference?

CHURCH SCHOOLS

Religious education in the Area during the quadrennium has been characterized by intensive rather than by extensive promotion. A very earnest and determined effort has been made to lift the standard of our Church Schools to the high levels demanded in our public schools in respect to buildings, equipment, organization and administration, training of teachers, curricula and time devoted. During the quadrennium more than three million dollars have been expended in Church School buildings and equipment. The total gain in Sunday School enrollment for the Area is 13,639. Of this number, 7,899 are credited to the Southern California Conference, 3,260 to the California Conference and 2,480 to the foreign language Conferences and Mission. The total enrollment is 165,933. The average attendance has increased by 10,500. The teaching force has gained 1,400. The total accessions to the Church through the Sunday School during the quadrennium have been more than 20,000. Throughout the Area more than three-fourths of all our schools are closely graded and departmentalized, as fully as equipment will permit. Seventy-six training schools have been held. 4,200 have taken for credit one or more units in the standard teachers' training courses. 75 per cent of the teachers of the Area have had the opportunity of leadership training brought to them. Jesse Lee Corley in Southern California and Oliver H. Langdon in the North are the two directors of religious education who are responsible for these significant

results. Legislation of the last General Conference respecting correlation of Young People's work has been taken seriously in the Area. Pastors, District Superintendents and Conference leaders are laboring to find a more workable and satisfactory basis of correlating and unifying the work among the young people. Actual correlation in scores of Churches has proceeded, resulting in elimination of duplication and overlapping of effort, together with the saving of time, leadership, energy and money. The Arizona District as a whole has adopted this plan of unification. The Southern California Conference has memorialized the General Conference, urging that "This important legislation be clarified and strengthened, in order that Conferences and local Churches may proceed more quickly and satisfactorily to a comprehensive and unified program in dealing with the children and youth." This memorial is endorsed by Dr. Langdon of the California Conference, and the correlation plan is receiving the undergirding endorsement of the Resident Bishop.

"Sunday Schools" has dropped out of the nomenclature of the Area as an inadequate term. "Church Schools" is used because the programs of service, training and recreation have been extended throughout the week. The three-hour Sunday morning service for various age groups is developed successfully in a number of Churches. Thirty-six of our larger Churches employ directors of religious education. In scores of others, more or less effective volunteer directors are at work. Up to six years ago there was not a single Vacation Church School in a Methodist Church in California. Approximately 112 such schools were held last summer. Competent community boards of religious education are developing. The Councils of Religious Education are working harmoniously and effectively. In six denominational colleges, Departments of Religious Education are co-operating in inter-collegiate training schools. Week Day Religious Education in California is prevented because of State laws. Drs. Corley, Langdon and Larkin are seeking favorable legislation for "released time." Our present State Director of Education is of the opinion that Week Day Religious Education on released time is already possible under our California laws. A friendly suit may clear the matter for the coming year. In July, 1928, the World Sunday School Association will meet in Los Angeles in its quadrennial convention.

EPWORTH LEAGUE

Confusion of statistics fails to indicate the real increase of the Area in the Department of the Epworth League. The legislation of the correlation of the young people's work was not clear in application to the Epworth League group. Many of our Leagues are combined with the Young People's Depart-

ment of the Church School. Throughout the Area, more young people are in the League life than four years ago by many hundreds. The Junior League has grown strongly. The institutes have shown an enrollment of 7,195. Nearly 1,000 young people have pledged themselves to full-time life service, and nearly 2,000 Christian decisions have been made. In all of the Conferences, the general tone of the Epworth League is much in advance. The spasmodic partial League program has been replaced by a program running through the entire year. Generally, throughout the Area, the League activities carry on in Chapter, Alliance (Sub-District), District and Conference groups, with a total attendance of two score thousand at these group meetings. In the North the Field Secretary, James McGiffin, has traveled 112,000 miles in League work. In the Southern California Conference, Dr. A. Ray Moore, until his appointment as Conference Treasurer and Endowment Secretary, has led the League forces, and still has directional supervision. Summer, mid-year and winter institutes are carried on each Conference year. Gospel teams visit the local chapters throughout the year, representing 1,700 Christian decisions made by the Young People under the leadership of the Gospel Team campaigns. The California Conference League has undertaken a foreign missionary project in supporting Louis Fiske, an Epworth Leaguer, in a Mission School at San Jose, Costa Rica. The money for this support is raised by quarterly thank-offerings by the young people.

THE WESLEY FOUNDATION

The Wesley Foundation is functioning at Berkeley (University of California), Palo Alto (Stanford), and Tucson (University of Arizona). Plans are outlined for a co-operative approach at the new University of California at Los Angeles and at the University of Nevada at Reno, under the joint support of the Boards of Home Missions and Education. The long delayed building enterprise at Berkeley approaches completion. The first unit of the Trinity Church-Wesley Foundation group was dedicated on Easter Sunday, at a cost of \$250,000. Dr. Henry Hoag Frost is Pastor at Trinity; Dr. E. W. Blakeman is the Director of the Wesley Foundation. Dr. Blakeman has organized, in affiliation with the Christian associations of the University of California, an inter-denominational School of Religious Education, not as yet for curricula credit, in which university Pastors and university professors teach and to which increasing numbers of students are responding. Classes meet on Sundays, Mondays and Wednesdays—"adventures in the scholarly study of religion and its vital expression." He is also co-operating with the local committee of the Council of Church Boards of Education, of which Dr. W. C. Buckner is the Meth-

odist chairman, in organizing a statesmanlike approach to the new University of California at Los Angeles. Dr. Blakeman is without a peer in his particular field, co-operating at five university centers, eight teachers' colleges, and thirteen junior colleges in Arizona, California and Nevada. This ministry represents Methodist responsibility for 4,600 students from Methodist homes or expressing Methodist preference. At Fresno the Wesley Foundation approach is through Trinity Church, where a lot has been secured, through Home Board aid, adjacent to the campus of the State Teachers' College, and forming a part of the general campus building scheme. The first unit has been financed and is now building. There has been organized at Stanford University, by our Methodist men, a Wesley Foundation to work in co-operation with our Church at Palo Alto and on the campus at Stanford. This movement has the support of the university authorities, and is a part of the Area Wesley Foundation development. This new corporation is laying plans for aggressive work among Methodist students at Stanford campus, Commons and chapel. The Resident Bishop ministers occasionally at Stanford Chapel as University preacher.

THE ANTI-SALOON LEAGUE

In the last four years, prohibition sentiment in California has made substantial progress. Within that time California, the wine-growing State of the Union, has gained a permanent place in the column of dry States. In 1924, petitions to repeal the Wright State Prohibition Law were snowed under an avalanche of pitiless publicity. In 1926 the wets tried again to put on the ballot a measure to repeal the Wright Law. This measure was defeated at the polls by a majority of 63,617. In the Legislature of 1926, three wet measures designed to weaken Prohibition enforcement either died in committee or were slaughtered on the floor. One drastic dry measure was introduced, making the possession of a still a felony. This measure passed the Senate by a vote of 28 to 9, and the Assembly by a vote of 58 to 16. It is gratifying to report that the Anti-Saloon League has been given a deep place in the confidence and affection of the Churches, as manifested by the open door in continuance of work. Dr. Arthur H. Briggs, State Superintendent of the Anti-Saloon League, a member of the California Conference, has rendered distinguished service. His influence and power are felt for righteousness in every city and town in the State.

THE CHURCH FEDERATION

At the beginning of the quadrennium, the Resident Bishop was happy to appoint Dr. Francis M. Larkin as Secretary of

the State Church Federation, following the election by the interdenominational board. Dr. Larkin has given a significant and distinguished administration to this office. He has not only raised the indebtedness, which he inherited, but has stabilized the work of the Federation. At the Legislature, before Christian and civic bodies, in national and comity councils, editing the *Federation News*, organizing the Protestant forces to speak and act as a unit, Dr. Larkin has given dynamic leadership.

PACIFIC PALISADES

The quadrennium at Pacific Palisades has been one of struggle and achievement. Building on the splendid physical foundation secured to the Church by the foresight of Charles H. Scott and the group of men associated with him, the Association has made marked progress toward the realization of its purposes. In 1926 the retirement of Dr. Scott from the presidency after six years of difficult and sacrificial pioneering service, brought about some marked changes in organization and business policy. The offices of Chairman of the Board and President of the Association were merged, and Walter Armacost was made president. Responsibility for financial direction devolved upon the Finance Committee and the direct management of the properties upon the Executive Vice-President, Dr. Oren B. Waite. The purchase of the Huntington Palisades properties brought to the Association heavy financial obligations, amounting to more than \$2,500,000, covering purchase price and improvements. The obligations have been bonded. The last year of the quadrennium has shown a net improvement of \$800,000, with a reduction of expenditures and a largely increased income. In March, 1927, public auditors reported an excess of assets over all liabilities of \$3,177,732, based on an appraisal of 1923. On an appraisal of 1926, these assets would show more than double this amount. The five centers of the Palisades on the most glorious bit of California coast, dedicated to religious and educational idealism, are constantly in use during the season. The Assembly program shows a steadily increasing patronage. A large Christian community surrounds the Assembly grounds. Because of the rapid growth of the community the Board has granted deeds to the property lease-holders.

A NEW VENTURE

Within the bounds of the California Conference near Santa Cruz, a Methodist Summer Conference Association is developing a campus and Christian community. Here will be centered the summer assembly activities of the Conference.

AN EPIC OF PRODUCTIVE POWER

The University of Southern California is the largest institu-

tion of learning under the aegis of the Methodist Church, combining the best ideals and best traditions of Eastern institutions and Western enterprises. At its head is one of the great college presidents of America, Dr. Rufus B. von KleinSmid. The French government has recently bestowed upon President von KleinSmid a decoration of unusual distinction in "recognition of his efforts in the field of education for international understanding and good will." The title and decoration is that of "Officer de L'Instruction Publique." Few university presidents in America have received higher and more distinguished honors from foreign institutions and governments than Dr. von KleinSmid.

The university was established in 1880 with fifty-nine students. Last June it graduated 1,350, the largest number of students ever leaving the campus from any Methodist institution. It opened the new college year with an enrollment of more than 15,000 men and women. One of the far-reaching factors in the university's life has been the large number of foreign students. Last year there were registered 560 students of various national groups, representing twenty-two nationalities. This Pacific institution will celebrate its semi-centennial in 1930 and in that year will celebrate also the culmination of an eight-year expansion program of "one major building a year erected on the Trojan campus." Thus, in 1930, the "Halls of Troy" will include such major additions as a new science building, a new women's residence hall, a new School of Architecture building, a new Law School building, dedicated by the Resident Bishop; a new men's residence hall, a new Students' Union building, a new classroom building to be known as Bridge Hall in honor of the late Dr. and Mrs. Norman Bridge, the endowers; a new university Church under the pastorate of Dr. W. C. Hodgson and his associate, Dr. W. C. Ballenger; a new clinic building for the College of Dentistry, and a new library building. The establishment of a Class "A" Medical School, which will be the only collegiate institution of medical study so far in the Pacific Southwest, is also the definite endeavor of the Board of Trustees. A School of Engineering is another of the planned near-future developments.

In 1926 a Commission of the Southern California Conference, working in co-operation with President von KleinSmid, made a complete survey of the future of the Maclay School of Religion. The investigation revealed that since 1893 there has been no legal endowment for the Maclay School of Religion. It revealed further that the School did not meet the standards of the University Senate, and that President von KleinSmid, in his thorough-going reorganization of the University, leading to a higher academic standard, found it necessary to close the Maclay School of Divinity, as it had been called during the

last year. The entire program of religious education and the training of students for the ministry has been reorganized in such fashion that a student planning to enter the ministry may pursue work in the College of Liberal Arts during the freshman and sophomore years. He must then (a) elect to major in religion in the College of Liberal Arts, and receive upon graduation the Baccalaureate Degree in Arts; or (b) enter the School of Religion, and receive upon graduation the Baccalaureate Degree in Religion. A student who holds the Bachelor of Arts Degree, having majored in religion, or a student who holds the Bachelor of Religion Degree, may, upon taking the required number of hours of graduate work and offering the regular thesis, receive the Master of Theology Degree in one year. When this reorganization is completed, and sufficient endowment secured to provide for faculty, library and full facilities, he may then pursue two years further graduate study, and upon successfully completing the work, receive a Doctorate in Theology. The Doctorate in Theology will have precisely the same academic requirements as the Doctorate in Philosophy, and it is only the ablest students who will receive the degree in two years following a Master's Degree in Theology. A student holding the Master's Degree in Theology will have had three years of training in religion, following the two years lower division work in the College of Liberal Arts. One who holds a Bachelor of Arts Degree in some other field than religion as a major, is required to take specified prerequisite work in religion before he can become a candidate for the Degree of Master of Theology. Dean John F. Fisher of the Maclay School has become Dean of the School of Religion, and Dr. Bruce R. Baxter, one of our brilliant younger men, has become assistant, and during 1927-1928, Acting Dean. It is hoped that in the not distant future, at least one million dollars will be raised to undergird the Department of Religion.

Gifts have come to the university during the course of the last year amounting to nearly three-fourths of a million dollars. The expanding needs of the institution are such, however, that it will be necessary to greatly increase the endowment. To this end, the Conference is committed to a campaign that will, it is hoped, be consummated in the semi-centennial year of 1930. The university is in a community campaign for six million dollars.

President von KleinSmid has announced the full and final determination of the Board of Trustees that the University, which has functioned in the heart of the city for fifty years, will not change its location.

The heroic, achieving life work of George Finley Bovard, president from 1903 to 1921, and now president emeritus, still

bears fruit. No one in the Southland is held in loftier honor or deeper affection.

AN EDUCATIONAL MIRACLE

An educational miracle was the removal of a whole college 130 miles—equipment, students, faculty. This was done with the College of the Pacific in removing from San Jose, California, to Stockton, under the presidency of Dr. Tully C. Knoles. On April 24, 1924, the first brick was laid. The building enterprise of the college fits almost wholly within the period of this quadrennium. The new administration building was dedicated in 1926. During the quadrennium eleven buildings have been completed at a cost of \$939,232. The buildings are of collegiate Gothic style, constructed of brick, trimmed with terra cotta and roofed with slate. The new campus is being beautified with lawns, shrubs and trees at a cost of \$50,000. The Conservatory of Music has rejoiced in the installation of the Watt Memorial Organ, a gift of Mr. and Mrs. Rolla V. Watt. The West Infirmary, a gift of Mrs. Charles M. Jackson of Stockton, cares for the health of the students of the college.

College work was begun in Stockton on September 15, 1924, in buildings not completed but useable. The enrollment in the College of Liberal Arts and Conservatory for the last year in San Jose was 413. The number of students enrolled last year was 824, exclusive of the summer session. At the last commencement in San Jose, 46 Bachelor of Arts Degrees were granted and six Bachelor of Music Degrees. In 1927, seventy-five Bachelor of Arts Degrees were granted; eleven Bachelor of Music Degrees; eight Masters of Art Degrees. In 1928 there will be well over 100 degrees granted. In 1927 the college was included on the approved list of the Association of American Colleges.

The General Educational Board has declared "that no spot in the United States is so thickly populated with high school students as the territory around the College of the Pacific." More than one-tenth of the high school students of the United States are in California. In the midst of this dense potential student population, the College of the Pacific at Stockton is not occupying a competing field. During the quadrennium it has issued 183 teachers' credentials for high schools and junior colleges.

The college is happy in the announcement that Mrs. C. A. Congdon, daughter of Dr. Bannister, the first president of the college, has established the Bannister Foundation for the presidency, representing a gift of \$100,000. This noble gift will perpetuate the name of Dr. Bannister, which in California educational beginnings is greatly treasured.

The college, representing an investment of one and a half

millions, is now engaged in a campaign for one million dollars to retire its indebtedness, to build up a more adequate endowment and to provide for the rapid growth. The general Educational Board of the Rockefeller Foundation has approved the financial methods of the college, and has made a contingent offer of \$250,000 on conditions which the college is now endeavoring to meet.

PACIFIC SCHOOL OF RELIGION

Our ministers have close affiliations with the Pacific School of Religion at Berkeley. Dr. C. C. McCown, a member of the California Conference, is dean. Dr. Blakeman, director of our Wesley Foundation, and G. Percy Hedley, a member of the California Conference, are on the faculty. The Resident Bishop is a member of the Board of Trustees. Several Methodist students are here preparing for our ministry.

WOMAN'S HOME MISSIONARY SOCIETY

In an Area that peculiarly appeals to the womanhood of America in its Home Mission passion and exhibits all phases of the Home Mission field, the Woman's Home Missionary Society has made another quadrennial advance over its significant achievements of other years. The *David and Margaret Home* for children has been dedicated at a cost of \$200,000. The only old people's home of Methodism in the Bay District is the *Beulah Rest Home* at Oakland. For many years this has been recognized as a fire hazard. The campaign for a new building has been completed, with gifts aggregating \$80,000. Ground was broken for the new structure at Easter-tide. The most widely known and highly praised ministry on the Pacific Coast under the aegis of the Woman's Home Missionary Society is by the "*Angel of Angel Island*," Katherine R. Maurer. Not only has Miss Maurer established friendly co-operation with the Government authorities, but also she has made herself indispensable to groups of all sects, races and colors who pass through Angel Island, or are detained there or deported. If this were the only work on the Coast, the Society would be amply justified in the total expenditure being focussed here. The Society has taken over our work at *Tiajuana* (Zaragosa), where one little woman stands for the cleaner things of life in the vortex of boundary crime and vice. This work was accepted in exchange for the work among 80,000 Italians in San Francisco, which, after June, 1928, will look to the Latin-American Mission for guidance and support. The *Chinese Home* in San Francisco, under the leadership of the new Superintendent, Miss Isabel Fleming, is restored to the idealism for which such a home should stand on the edge of "Chinatown," and is recognized as one of our significant Oriental institutions.

The *Ellen Stark Ford Home* for Japanese girls, as in former years, functions consistently and with community endorsement. The *Training School* is rapidly becoming a school for Oriental and Mexican girls, unless the policy of administration definitely checks this tendency. Our Christian workers on the Coast hope that some day we shall have a great National Training School that shall adequately train workers for specialized Home Mission tasks and minister to the missionaries on furlough who desire school and college contacts during furlough, and for the outgoing missionaries who, in the actual Oriental clinics in San Francisco, will receive junior preparation for the work in their assigned fields. The *Methodist Hospital at Los Angeles* has just been refinanced to provide for an indebtedness of more than \$600,000. The officers of the Society are undergirded in their administration by an advisory group of our strongest laymen. Its Nurses' Training School is one of the best in the Southwest.

Other institutions of the Woman's Home Missionary Society in the Area are: The *Susannah Wesley Home* for Oriental girls at Honolulu; the *Mary J. Platt Home and School*, at Tucson, Arizona; the *Frances De Pauw School* for Spanish girls at Hollywood; *Robincroft*, a home for retired ministers and missionaries, the gift of that queenly Christian woman, Mrs. George O. Robinson; the *Yuma Indian Mission*, at Yuma, Arizona; the *Jane Couch Memorial Home* for Japanese girls at Los Angeles; the *Katherine Blaine Home* for Japanese girls at Seattle, and the *Esther Hall*, a home for working girls, at San Diego.

The *Arizona Deaconess Hospital* at Phoenix has more than doubled its service in the quadrennium. Aided by the glorious climate, it has made the remarkable percentage of 97 per cent of cures. It has a nurses' training school, and is in the midst of an expansion campaign.

OTHER INSTITUTIONS

Other institutions of the Area include: The *Bethany Old People's Home* near Stockton, owned by the Western Norwegian-Danish Conference; the *Old People's Home* at Hollywood—one of the best institutions of its kind in America—owned by the California German Conference, now merged with the Southern California Conference. The *William McKinley Orphanage* at San Francisco gathers a happy group of more than fifty children. The endowment fund is increasing, and a building campaign has been inaugurated. The *Fred Finch Orphanage* at Oakland has dedicated a new building during the year. The *Spanish-American Institute* at Gardena continues its great service to an increasing number of Mexican boys. The debt on this institution has been completely cleared.

LEVEL OF LIFE

Some statistics follow:

	CHURCH MEMBERSHIP		SUNDAY SCHOOL		EPWORTH LEAGUE (Seniors)	
<i>Conference</i>	1923	1927	1923	1927	1923	1927
California	29,965	31,548	39,888	43,148	5,944	5,607
Southern California	76,044	85,554	99,354	107,253	10,017	8,869
Latin American						
Mission	1,064	1,510	2,913	3,828	476	583
Pacific Chinese						
Mission	530	520	743	881	201	278
Pacific Japanese						
Mission	1,696	1,280	1,933	2,609	480	427
Pacific German ...	1,164	1,139	1,227	1,233	328	338
California German.	1,197	1,107	1,258	1,196	422	437
Western Norwegian-						
Danish	1,254	1,116	1,327	1,311	852	731
Hawaii Mission....	1,620	2,067	2,437	3,292	456	334
Pacific Swedish....	1,233	1,226	1,214	1,182	463	402
Total for Area...	115,767	127,067	152,294	165,933	19,639	18,006
Gain		11,300		13,639		
Loss						1,633

WORLD SERVICE

The World Service program has been accepted unanimously and joyously. The Area has consistently led the Church in per capita giving to World Service throughout four years. The stereopticon slide service, divided between Los Angeles and San Francisco, has now been centered in the residential city.

AREA COUNCIL

The Area Council and its Executive Committee have met and functioned regularly during the quadrennium, determining the Area policies and undergirding World Service.

Culminating on Palm Sunday, a Young People's Area Council was held at Asilomar, bringing about 200 of our young people together from all parts of the Area, including the Foreign Language Conferences and Missions. This is the first undertaking of the kind on the Pacific Coast. The Department of Evangelism of the Board of Home Missions and the Department of Missionary Education under the Board of Education, as well as the Woman's Home Missionary Society and the Woman's Foreign Missionary Society, co-operated with the Superintendents and heads of the Church Schools and Epworth Leagues in this enterprise. For parts of three days, the young group of sixteen nationalities, unconscious of difference of color or language, faced the world as a Christian task and sought to know the Christ Way of Life.

WORLD MISSION

Mr. John Tunnicliffe, a layman of opulent intellect and gulf-

streamed heart, has been serving the Foreign Board as Area Representative during the quadrennium. This service is without remuneration, save the spiritual rewards. He has brought a remarkable harmony to the Foreign Board interests on the Coast, has intensified a missionary "esprit de corps," which is registered in a unanimous and whole-hearted Foreign Board policy in the Pacific Area. Mr. Tunncliffe's office is located at the Methodist Headquarters in San Francisco. He travels largely throughout the Area, and is the instaurator of what should be a nation-wide like service on the part of Christian laymen who possess like "gifts, graces, and usefulness." In annuity solicitation, Mr. Tunncliffe will be assisted this year by D. H. Klinefelter, formerly Field Representative of the Wesley Foundation. Mr. Klinefelter will function for both the Foreign and Home Boards in the field of annuity solicitation. During the quadrennium, Mr. Tunncliffe has secured for the Board of Foreign Missions approximately \$300,000 in gifts, annuities, estate notes and property deeds.

DEDICATIONS

Perhaps the most outstanding material achievement of the quadrennium is the great number of Churches dedicated, ranging from a little Church in the High Sierras seating seventy-five miners and their families to our great cathedral Church at Pasadena. 135 churches and institutions have been dedicated during the quadrennium, at a cost of \$8,422,200. This record is probably unparalleled in Protestantism within the same length of time, resulting from an intensive development of the Area, held in leash to the extensive achievement of the Centenary years.

In all of these dedications there has been a fidelity to World Service, and the indebtedness, with possibly two exceptions, has been adequately provided for, and, at the time of dedication, full financial provision made. While the Area has, during the quadrennium, indulged in a perfect orgy of building, it is also true that it has consistently led the Methodist world in per capita giving to World Service. In the recorded and unrecorded gifts, the quadrennium has seen its greatest expression in missionary enterprises.

FINANCES

The great volume of financing involved in Area development calls for a very careful and scientific study. There is need for the employment of annuity and estate note solicitation for our great eleemosynary institutions and world causes. The Resident Bishop announces with a great deal of satisfaction that in the next quadrennium a group of strong financiers will be voluntary members of the Area staff as financial advisors.

GOODWILL INDUSTRIES

The Goodwill Industries in the North have been extended by the utilization of the Howard Street Church in San Francisco as the Goodwill Church and Industries Shops. The Goodwill Circuit includes Oakland, San Jose, Stockton and San Francisco. The entire program has been rehabilitated under the supervision of Frank Porter Flegal. Recognition is given by the Community Chest. The support of the Industries, more than any other institution in San Francisco, crashes the bounds of creed and race. Mr. Fred Parr is president of the Goodwill Industries in the North.

The Goodwill in Los Angeles has just closed its most phenomenal year, under the supervision of F. H. Blair. It reports for the quadrennium 1,700,000 hours of work given to handicapped and destitute persons who received \$489,000 in opportunity wages. One hundred fifteen thousand bag contributors have donated 336,000 filled bags, from which the sales of salvaged rags, paper and merchandise have netted \$723,000. Nine thousand five hundred different persons were given a chance. Three hundred sixty thousand have attended our religious services. Educational relief and children's work have served about 10,000.

"AND SO FORTH"

The California Christian Advocate, during the quadrennium, has had its period of greatest prosperity and a large and sustained circulation, under the able and poised editorial leadership of Edward P. Dennett. The religious papers of California have dropped in their circulation from 195,000 to 170,000 since 1920. Over the same period, the California Christian Advocate has increased its circulation between 40 and 50 per cent. The entire Area is happy in the editorship of Doctor Dennett, and proud of the record of the paper.

The Methodist Book Concern, in San Francisco, located at the Civic Center opposite the site of the new Methodist Temple, is one of the best managed in Methodism. Mr. Howard M. Boys has been the manager for seventeen years, with increasing popularity in the Area. During the quadrennium, the total sales of the San Francisco depository totaled \$1,264,458.

On The Air. The Southern California Conference has set aside Gross W. Alexander as the Conference radio executive of the Methodist broadcasting station, which has evolved into an inter-institutional station as an effective agency for a great cultural movement in adult education. Mr. Alexander has gathered a Board of Directors of men whose names represent the highest in academic and spiritual leadership on the Pacific Coast. This ideal of a super-broadcasting station is to serve the high ends of Christianity and as an imperative and practical

method of giving a lofty interpretation to religion as widely as commercial air announcement. The plan thus far has had very sympathetic endorsement and encouraging inter-church co-operation.

The Ladies Aid Societies have creatively contributed to all Church enterprises. With the Ladies Aid Societies, the Methodist Church will never die. In the major Conferences our women are organizing for federation, a new name, and an enlarged scope of activity.

The Woman's Foreign Missionary Society has prosecuted its work with devotion and enthusiasm and notable advances. Its workers have co-operated with the San Francisco office of the Board of Foreign Missions in meeting incoming missionaries and caring for missionaries sailing from San Francisco and Los Angeles.

Conference Claimants. The campaign for a half million dollars for the retired preachers of the Southern California Conference, for several years postponed, was successfully achieved under the leadership of W. M. Jeffers. Further plans are in progress for increasing this endowment. In all of the Conferences, gracious and far-reaching plans are being forwarded for the retired veterans. All of the Conferences of the Area have adopted, in principle, the new Pension Plan. During the quadrennium, Dr. Irving B. Bristol, of the California Conference, has quietly and steadily fortified the endowment funds, and has increased the assets in excess of \$200,000.

THE SPIRIT OF UNITY

Following the negative Southern attitude toward unification, the two Methodisms within the Area have worked out a basis of federation and co-operation which is increasingly becoming a practical equivalent of unification. In the absence of the organic union, a spiritual unity and identity of activity are being developed. The discordant static is being eliminated from the harmony of the Area Methodisms, and a co-operative basis consummated in a number of cities, notably, Santa Rosa, Ukiah, Salinas, Red Bluff, Healdsburg and Merced. The dual administration at these points is happily adjusted by the Resident Bishop of the Area and Bishop Sam Hay of the Methodist Episcopal Church, South. The present discussion moves around the two foci of vacating territory under allocation, or federating under joint administration. Our Church has given assent to the largest possible advance in either direction. Where local autonomy has free-play, the merging of the two Methodisms is inevitable within the Area. The desire for spiritual unity crashes the defenses erected about provincial or sectional competing and contending altars. In this matter, the Area problem

is not how to unify the two Methodisms, but how to guide the spiritual hunger for unification to wise Kingdom ends.

THE SPIRITUAL GLOW

The Bishops' Crusade for a spiritual rebirth of the Church has been the dominant Area motif in the last year of the quadrennium, following the phenomenal period of Church and institutional construction. In every District of the Area and the Foreign Language Conferences and Missions, the Resident Bishop has conducted evangelistic clinics, with the objective of synchronizing the best methods of mass and Visitation evangelism, focusing in a perennial spirit of winning lives to Jesus Christ and culturing them in Christian stewardship and service. The Area has flowered in District and group spiritual retreats. The ministers, so long dominated by the wearying, motor-driven phase of Church activities, have become prophets of the Kingdom. The freshness of power characterizing early Christianity and early Methodism is largely evidenced in a spiritually reborn ministry and a rededicated laity.

Throughout the quadrennium the Resident Bishop has kept the faith with the Head of the Church and with his brethren. No brother has been appointed to his task without knowing and accepting his appointment, and the appointment unanimously endorsed by the cabinet.

REPORT OF THE SEOUL AREA

HERBERT WELCH, RESIDENT BISHOP

The past quadrennium, so far as my personal work is concerned, has been broken up to an unusual degree and has involved rather more than the normal amount of absence from my Area. By request of the Foreign Missionary and World Service officers, I remained for nearly a year in the United States after the last General Conference to assist in the educational campaign which they had planned and to secure further greatly needed funds for post-earthquake reconstruction in Japan. Bishop Warne kindly held the Conferences in Japan and Korea for 1924. On the way to America for the Bishops' Meeting in the spring of 1926, I met the Hawaii Mission by Bishop Burns' request, and in the following fall, by appointment of the Bishops, went to India to hold the Northwest India, Bombay, South India and Bengal Conferences. By Bishop Brown's request I held the Yenping Conference in Foochow last autumn and in January attended the Eastern Asia Central Conference in Shanghai. The work of the four years involved some 150,000 miles of travel by land and sea.

The Area in which I have now been Resident Bishop for twelve years is geographically about one-twelfth the size of the United States. To visit our work from end to end means a journey of 3,000 miles. The Area has a population two-thirds that of this country. Our Methodist Episcopal responsibility is estimated at 8,000,000, but only about 125 missionaries are at this time actually present on the field to aid in meeting this vast responsibility. This scantily staffed field may fairly be said to represent one of the most advanced stages of missionary development within the borders of our Church. A genuine Church consciousness has been created, an organization with promise of permanence has been formed, self-support has reached a notable figure, leaders have appeared, responsibilities have been naturally assumed. In other words, a Church of Jesus Christ able to carry forward His plan of world conquest by world service is here.

The progress of the Church in the Seoul Area during the past few years, while not spectacular, is on the whole praiseworthy when considered against the background of its environment. Bare figures tell little of the story, but the usual statistics may be inserted for whatever they are worth.

	<i>Korea Conference</i>		<i>Japan Methodist Church</i>	
	1923	1927	1923	1927
Members and probationers..	20,149	18,144	27,867	30,088
Sunday School enrollment.. *	32,730	31,238	45,092	42,311
Total contributions.....	\$99,700	\$123,632	\$176,200*	\$171,275*

In Japan the outstanding recent event seems to be the vigorous effort for self-support. This heroic struggle in the Methodist Church has been made more arduous by the losses of property and the decrease in the means of members occasioned by the great earthquake. Nevertheless, from April 1, 1926, the Church has been endeavoring to support its current work without the use of any mission funds. In the last four years, while the number of Churches has increased 25 per cent, the number of self-supporting Churches has increased 150 per cent. Our Church, with the other two co-operating missions, is still giving to the evangelistic work of the Japan Methodist Church and will continue to give substantially the same sum as formerly up to 1930, but these gifts are being used for property projects or in such other ways as will help to put the various Churches on a self-supporting basis. If after that date these contributions should not be needed by the Japanese Church, they can then be used for the establishment of new work under the missions. It is understood, of course, that our educational institutions are not dependent on the Japan Methodist Church, but on the contributing Churches in the homeland.

In Japan the hard times have seemed to deepen the sense of religious need and the Church is moving steadily forward in the development of its organization, in the establishment of missionary work outside its own boundaries, and in the carrying on of evangelistic campaigns.

Our three boys' schools and five girls' schools, all of secondary school grade, with the addition of college departments for men and women and a theological seminary, are all doing excellent work and are developing in the strength of their faculties and in local support. The large schools in Tokyo have been united during the past quadrennium into one institution, the Aoyama Gakuin, with a student body of more than 3,000 boys and girls. The theological work has also been united under a single department of this great school. Five substantial buildings have been erected since the earthquake, though a debt of more than \$100,000 still rests on those supposed to have been financed from America, and the theological department is still in temporary shacks. The splendid new building for the girls' school at Nagasaki, the projected chapel at Fukuoka financed half and half by America and Japan, and the new buildings just begin-

*For benevolent purposes. To this figure must be added in 1927 \$278,042 for pastoral support and current expenses.

ning for the Chinzei Gakuin at Nagasaki, which demand immediate and generous help, should also be noted on the material side. In several stations where the missions own land beyond their present needs for actual use, we are endeavoring by sale or exchange to realize on these properties so that the money may be put to productive use. In temperance work we have been able to make a striking contribution by the help of the Board of Temperance and of the World League against Alcoholism through its representative, Mr. Mark R. Shaw.

Two meetings of last year deserve special attention: One, a gathering of all of our missionaries in Japan, together with the Japanese members of our Women's Conferences and a group of representative leaders of the Japan Methodist Church, at which Secretary Diffendorfer was most helpfully present and which marked a distinct advance in the unification of our work. The other was the General Conference of the Japan Methodist Church holding its quadrennial session last October—a gathering marked by a brotherly and spiritual atmosphere and a quiet determination to push forward the work of God. At this Conference Bishop K. Uzaki was elected for his third four-year term.

In Korea the outstanding fact is the movement for union with the Methodist Episcopal Church, South. We have already been co-operating with that Church in a number of institutions in Seoul, and during the past two years they have given co-operation in our long established Ewha College for Girls, but the time has come when the Pastors and members of the two churches wish to be one. Some day they may desire a larger union with other Christian bodies in Korea, but at present they wish to remain Methodists and they wish to keep their connection with an international Church, but in Korea they want one Methodist Church instead of two. The Annual Conferences of the two bodies have agreed upon a petition which will be presented to this General Conference.

Meanwhile the work itself is being pushed forward. New buildings for our boys' schools at Yeng Byen and Pyeng Yang have been erected largely through Korean funds and the building program of the Union Chosen Christian College has been continued. The great system of Bible classes and evangelistic work is maintained with the same fine results. Special attention has been given to religious education by Sunday School institutes, correspondence courses, the publication of suitable literature, Daily Vacation Bible Schools and special work for students in government institutions. Medical work is carried on through hospitals and by dispensaries and other out-stations, as well as by medical itinerating. In the field of education we have about 160 schools, from the kindergarten to the college, with more than 14,000 students under our care. The recent action of the

Board of Foreign Missions in authorizing the organization of local boards of trustees to hold the property of our schools and hospitals is a step of importance in the development of an indigenous church.

As to finances, our appropriations from the Board of Foreign Missions have been cut until we have less than half the former work budget from that source; but in spite of the fact that the average farmer's income in Korea is only about \$140 per year, the gifts of our people are about \$6.50 for each full member and probationer on our roll, and three-fourths of the salaries of the preachers are paid by the field.

The Korean situation is not without its peculiar and pressing problems. The country is restless, agitated, discontented; the farmers complain of heavy debts and high interest rates; the standard of living has risen far more rapidly than income; the young people with their philosophic, ethical and social problems constitute a group to which very special attention must be given. But with it all, the Christian Church in Korea is a great achievement of foreign missionary enterprise and has boundless promise for the future.

Radical social propaganda has been making swift progress in the Far East. In China the Russian influence has been obvious. In Korea there is much sympathy for the Soviet point of view, especially on the part of a certain younger group. And while in Japan the government has diligently repressed agitation looking to radical changes of social organization, still there is a marked restlessness in the realms of industry and of social theory which shows that currents from the northwest have penetrated even this part of the Orient.

The growth of the nationalistic spirit is a phenomenon to be observed to-day the world over. In Korea the Independence Movement of 1919, while it did not succeed in its immediate political objective, nevertheless has created a new national consciousness, a new hope, a new sense of dignity and of rights. In Japan, where the same problem of sovereignty does not arise as in Korea, and where the strong central government which China is struggling after has long since been established, the manifestation of the national spirit takes somewhat different forms. It is only in recent years that Japan has come to be recognized as one of the small group of Great Powers. Naturally, the Japanese cannot yet take their position quite for granted, but still feel the necessity for self-assertion. There was some nervousness concerning the designs in the Far East of even the United States until the Washington Conference on Disarmament, which seemed to dispel the clouds of suspicion which hung over the Pacific and to create a new sense of security and confidence. When this was followed by the marvelous relief methods adopted by America after the earthquake of 1923, Jap-

anese gratitude and good-will knew no bounds. It seemed at that time as though Japan so trusted and loved this country as to be willing to be profoundly influenced in its national and international policies by the leadership of this Western nation. One cannot say that all of this respect and good-will was destroyed by the unhappy exclusion clause of the Immigration Bill of 1924, but the effect of that particular section certainly constituted, as Ambassador Woods phrased it, "an international disaster of the first magnitude." The Japanese are a proud and sensitive people and their sense of national honor has been deeply wounded. It is reason for gratitude that the opposition to this needless legislation was so pronounced on the part of President Coolidge, former Secretary Hughes, and many American leaders in Church and in business. One of our prime necessities for the success of our foreign missionary enterprise is to put upon a more Christian basis the immigration and naturalization laws of the United States.

That this aroused sense of race and nationality in the Far East has sometimes become anti-foreign cannot be denied. Yet in Korea there has been little friction between the natives of the country and the foreigners who are their guests. In our own Church in particular, the relations of missionaries and Korean leaders are happy and helpful. In Japan it is undoubtedly true that any resentment over the assumption of superiority by the West is less acute than a generation ago. It was in the nineties, after the war between China and Japan, that the latter secured the relinquishment by the Western Powers of extra-territorial rights and likewise entire freedom in shaping its own tariff; and it was in the first decade of this century, after the war with Russia, that Japan began to question the necessity of foreign missionaries to direct its Church life. Some there were at that time who believed that the need of foreign assistance of this sort had passed by. In 1907 the independent Japan Methodist Church was organized, and although this was a union movement, uniting our own Church in Japan with the Methodist Church, South, and the Canadian Methodist, yet it was also a movement in the direction of ecclesiastical freedom. Since that time this Church has elected its own Bishops and had charge of its own financial and administrative business. It is most encouraging that relations between the Japanese and the foreign workers, instead of becoming more strained, have been readjusted on the most friendly and intimate basis. Our ministerial missionaries in Japan, while retaining their membership in home Conferences, enjoy also the full privileges of members of the Annual Conferences in Japan. Not only so, but the appreciation of them and the desire to have them participate fully in the responsibilities of the Church may be understood when it is mentioned that about one-fourth of the clerical dele-

gates to the last two General Conferences of the Japan Methodist Church was made up of missionaries, elected not by the missions but by these Japanese Annual Conferences. In a word, while the Japanese control and the missionaries co-operate, a splendid working basis of fellowship has been thoroughly established. The attitude of the Government also, instead of becoming more hostile in recent years, has, if anything, become more helpful. The regulations providing for the registration of mission schools under the Government system have been so modified as to open the way for our schools to occupy a place of influence and honor, and in addition some of them in Japan and Korea are receiving regular subsidies of a modest amount from the Government.

As to anti-Christian forces, undoubtedly such exist and are active in the Orient. Some of the people of these Eastern lands have come to judge Christianity, not by the words of its professed followers or by the teaching of its official agents, but by the attitudes and acts of the so-called Christian nations. Some have listened to Christian doctrine which did not appeal to them as in harmony with the best modern thought. Some have become enamored of social theories which ignore or oppose the fundamental principles of the Christian faith. And so there are those—some of them at least of sincere patriotism and of genuine idealism—who fight the religion of Jesus Christ on the ground that it does not meet the highest standards or the most urgent demands of our own time. Grant that they are mistaken, nevertheless some of them are profoundly sincere. Such opposition in Korea, however, is confined to a small group. In Japan proper there has been a distinct revival of Buddhism and great activity on the part of Buddhist and Shinto priests. But while many assaults have been made upon the Christian system, it remains true that Christianity is now officially recognized as one of the three religions of Japan and that its quarter of a million adherents exercise an influence altogether out of proportion to their small number. Christian thought is permeating the old faiths, and Christ's teachings are unquestionably affecting the social, business and political ideals and practices of Japan. Their beneficial effect has been publicly recognized once and again in recent days by those prominent in the community who have spoken from the non-Christian standpoint. For example, the leading editorial of the *Japan Times and Mail*, an English daily edited and published by Japanese in Tokyo, contained on a recent Christmas Day these significant words:

No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture. We may rejoice

that Christmas Day has become one of Japan's festivals. While many wars have been committed in His name, much peace has come to the world through Him.

"No trumpet blast profaned

The hour in which the Prince of Peace was born;

No bloody streamlets stained

Earth's silver rivers on that sacred morn."

These words are little less than startling, spoken from outside of the Christian circle, but bearing unmistakable witness to the impression which the religion of Jesus Christ has made upon the Far East.

If the question be raised, Are foreign missionaries still needed and desired in the Far East? the answer is not far to seek. There will be a large place for them for many years to come, provided they assume the position not of oracles to heathen masses, not of supervisors for untrained workers, not even of leaders on the mere ground of race, but of friends and helpers and brothers, who are willing to stand side by side with their native colleagues, exercising only such leadership as comes to them by reason of their own character, ability and achievements and rejoicing to surrender an increasing authority to the Christians of the land. One of the leading Christians of Japan, at Doctor Mott's recent conference in that country, said that missionaries would always be needed from abroad, that we might well have "exchange missionaries" just as we now have "exchange professors": the man who had some new discovery or some new putting of an old truth, might well cross the ocean in either direction with his message. This, to be sure, is hardly the conventional idea of a missionary; but our own Methodist Bishop Uzaki has asserted that the foreign missionaries would be needed at least for another twenty-five or fifty years. In other words, there is still a life career for those who go out at this time to begin missionary work. More and more, however, will it become important in all the countries of the Far East, that those who go shall be people of unusual quality, and many of them at least trained for some particular line of usefulness in which the Christians of the country do not yet feel that they can handle the situation without help. There must be pioneer evangelists, leaders in moral and social reform, specialists in young people's work, missionaries whose first interest is in the rural or the industrial classes, teachers, physicians, nurses, men and women prepared to assist in the mighty movements now under way against the liquor traffic and legalized social vice.

The transition, I am glad to report, from the old condition of missionary leadership to the condition that is to be, when nationals shall fill all the positions of responsibility and authority, is being made with little jar or friction in the Seoul Area.

The present stage of development calls for co-operation; our watchword is "Together!" Boards of managers for our institutions are being organized where missionaries and natives share the duties of administration. Our Conferences and committees are held in union. National District Superintendents exercise to the full the prerogatives of their office. The wise policy, we are certain, is to transfer authority before it is demanded, to make the change which is inevitable and which is the very thing for which we have been working and hoping through the years, a gradual rather than a revolutionary change.

Grateful mention should be made of the help that we have had in Japan and Korea from missionaries who belong in China but who had been driven from their own field for the time being. We recall also with appreciation the visit of Dr. Diffendorfer, which brought much of good cheer, information and hopefulness. This direct contact between the home officials and the field will doubtless make it easier to accomplish that which the situation demands—namely, a rather rapid transfer by the mission boards to the Church on the field of authority in holding property, in using appropriations and in adopting policies.

The new suffrage law in Japan presents great possibilities and means increasing power by the labor-farmer group. The relations with China have larger promise of peace and friendship during the past few years than for a number of years preceding. A rising interest in religion is indicated in laws that are considered, by magazines that are published, and by the quickened activities of non-Christian faiths; but the demand in Japan and Korea alike is for a religion that is competent to deal with the social situation of these tremendous days, and no religion presents itself which is equal to this save the religion of our Lord and Saviour Jesus Christ. To have some share in promulgating this as a universal faith is the high privilege of our Church in the Seoul Area.

REPORT OF THE SHANGHAI AREA

LAURESS J. BIRNEY, RESIDENT BISHOP

The quadrennium just closed will be remembered in the history of our Church in China as the most eventful and significant since our first missionaries landed in Foochow and planted the seeds that have brought forth in these four score years so great a harvest, south, north, central and west. The chief significance of the events of the quadrennium is twofold: First, the remarkable increase of the national spirit which has characterized the period, and second, the effects of this rapidly rising tide of nationalism upon mission work. It has been by far the most stressful period in the history of Christian work in the Central Area, but by the same token most challenging and hopeful in its larger aspects.

The quadrennium began normally. The following goals were fixed upon as the reasonable expectation for the four years:

(1) The vitalizing and the enrichment of the Christian life and experience in the Church itself. The first quadrennium had resulted in a firm conviction that one of the chief impediments in the way of a more rapid evangelization of the people was the purely nominal character of the Christian life of a too large proportion of the membership of the Church. The church in China is no exception in this respect. The curve of spiritual vitality is all too low in the home Church, where the reasons for it are far less valid, but such a condition is peculiarly unfortunate in a land where, as in China, Christianity is comparatively new, is in constant contact with other religions whose chief emphases are not spiritual and where consequently the revelation of the essential spiritual nature of real Christianity is especially dependent upon the type of Christian life that is actually lived among the people.

The Pastors and missionaries were urged to make this their chief concern for the quadrennium, and a leading Pastor was appointed to devote his entire time to the holding of conferences and retreats of Pastors and members for this purpose. It was little dreamed that the end sought would in a measure be realized through the discipline of suffering before the close of the quadrennium.

(2) The transfer of all lower primary boys' schools to the control of the Woman's Foreign Missionary Society. Careful study of results through twenty-five years' work in primary grades seemed to show unjustifiably meager Christian returns from these schools. It has been very difficult to secure trained

male teachers, who were actively and vitally Christian for this work, such preferring work in higher grades. Trained women teachers of Christian character are not only more available for primary grades but are more skillful with children. Due in part to the unsettled conditions during the last half of the quadrennium this transfer has not been fully effected throughout the Area.

(3) A 20 per cent increase in self-support. This was proposed to the Pastors and accepted as a goal for the quadrennium with the exception of Churches where such an increase was manifestly impossible. The military situation due to the spreading of the Nationalist armies over the entire Area made the realization of the goal not only impossible but in many places temporarily destroyed the possibility of self-support in any measure, many Churches being occupied for long periods by soldiers and the people scattered and subjected to heavy military taxation and to the widespread anti-Christian persecution which followed.

(4) A more intensive Christian cultivation of the students in all higher primary and middle schools. Not that any undue pressure should be placed upon students to openly accept the Christian rule of life, but that more persistent and systematic effort should be made to clarify the meaning, the spirit, and the teachings of Christianity in the student mind, and that the direct and vital method of individual personal contact with Christian teachers as contrasted with and supplementing public services of worship should be greatly increased. The subsequent spread of the anti-Christian propaganda only serves to demonstrate the necessity of this emphasis.

An event of far-reaching significance for our work, particularly school work, occurred on May 30th, 1925, when native and Sikh police under foreign control in the Shanghai Settlement fired into a crowd of rioting but unarmed students, who were defying the Settlement regulations by invading the streets and threatening the police station. No technical justification of this act, from a mere police viewpoint, could for a moment obscure its striking demonstration to all China, and to a fair-minded world, of unwarranted foreign aggression and the too complete control by superior foreign power of sections of China's territory. At once the student population of all China was in a blaze of indignant protest. Smouldering anti-foreignism everywhere burst into expression, often extravagant and unreasonable but none the less real and determined. Student strikes and demonstrations were everywhere the rule. With this spirit of protest the missionary forces of the Area were in sympathy. It was with difficulty that the year's work was completed in many schools, on account of the aroused condition of the students everywhere. Notwithstanding many foolish and extreme

things done in various localities by the students, particularly those of government schools, harming rather than helping their cause, it is beyond question that the students have done more to awaken the nation than any other class. They are the only coherent body throughout the country which has been persistently devoted to the people and the country's welfare.

The following year was a fairly normal year in both school and Church work, with the atmosphere vibrant with the rising tide of nationalist feeling. Ill health compelled the absence of the writer for some months, but he was able to return completely recovered as the Nationalist armies reached the Area. In the early fall of 1926 our large missionary and Chinese group at Nanchang, the capital of Kiangsi Province, was under heavy fire almost continuously for three weeks as the Nationalists besieged and finally captured that great city. Miraculously, it would seem, not a single one of our missionaries or Chinese Christians was injured, though constantly and intensely active in caring for wounded soldiers of both sides, protecting student groups from harm, etc. By early spring of 1927 the Nationalists had swept on irresistibly to Nanking and Shanghai, enveloping the entire Area. Due to the totally unexpected attitude and actions of their soldiers at Nanking, where they robbed the missionaries, indeed all foreigners of everything, killing seven of them, threatening the lives of all and burning many of their homes, practically all missionaries of all denominations were drawn out of the Yangtse Valley, since it was feared the treatment received at Nanking indicated a radically changed policy of the Nationalists toward all foreigners. Consular demand for evacuation was imperative in order that further international complications with China might be avoided. One of the chief reasons, however, for temporarily withdrawing the missionaries was the embarrassment to loyal Christian Chinese which their presence caused during the weeks of intense anti-foreign feeling, since they felt themselves directly responsible for the safety of the missionaries, though helpless in grave emergency to insure it. Many of our Nanking missionaries with homes utterly destroyed or completely looted, were sent to America. Those from other stations to Korea, Japan, Singapore and Burma, where they found work temporarily in the missions of our Church. Dr. Robert Brown, Superintendent of our new hospital at Wuhu, a point of comparative safety, remained during the entire period, completing the hospital building and ministering to the large numbers of wounded Nationalist soldiers. In the fall the movement of the missionaries back to the stations was begun, and at present writing, February 10, 1928, there are four at Nanchang, ten at Kiu-kiang, six at Wuhu, three at Nanking, one at Chinkiang. The majority of primary schools and all higher grade schools, with

one exception, are successfully in session, in many cases with a spirit and temper on the part of the students which is highly gratifying. Plans are made for the return from America of at least twenty-five more by September, if conditions remain as at this writing.

The following observations should be made concerning this the most difficult and trying period through which the missionaries and nationals of our Church in Central China have ever passed:

(1) The spirit of the missionaries has been beyond praise. Even those who were driven from Nanking, having lost everything they possessed and having suffered greatest indignities after years of sacrificial toil, had nothing of bitterness, only quiet acceptance of their experiences as sharing the sufferings of Christ, looking with faith toward the ultimate triumph of the Gospel in the progress of which their losses were but incidental. Not less can be said of the utterly self-forgetful spirit of those who were for many days in gravest danger from the fire of contending armies. With greatest reluctance and only under gravest stress of urgency did many consent to be brought from their stations to places of safety, and have awaited with eagerness the opportunity to return.

(2) The same should be said of the vast majority of our Chinese Christian leaders and people. They have been nobly faithful in service, sacrificially courageous in danger, triumphantly defiant of the forces whose avowed aim is to destroy the Church. They risked their lives to protect the hunted missionaries at Nanking; they stood by the Church in their absence. They faced and withstood the communistic, anti-Christian tide that beset the Church on every hand, and won the day. After long months of persecution, with many of their Churches, schools and even homes used as barracks, the ministers of the Area came up to their Annual Conferences in October and November last like crusaders, and these Conferences were by all odds the finest in spiritual quality and earnest thoughtfulness the writer has ever attended in China or elsewhere.

(3) For many of the most undesirable features characterizing the Nationalist advance of the past year the Chinese people should not be held, by other peoples, as wholly or even chiefly responsible. With the more accurate knowledge of the forces at work, which has come to fuller light during the last months, it is now beyond question that among the most potent direct and indirect causes of those events and attitudes that have disturbed Western faith in and appreciation of China, Moscow stands among the first. This is not alone the writer's, but China's conclusion. The Soviet Consulate, standing empty and silent just across the street from where this is being written, is the eloquent witness of China's determination to control

these subversive forces in the future and put an end to any international "friendship" that bears the marks of perfidious self-interest.

(4) The Gospel and the great Nationalist Movement will ultimately win—the former never completely without the latter; the latter never triumphantly without the former, for the highest and truest ideals, aims and aspirations of the Nationalist Movement are Christian, but they are ideals and aspirations that have never been, and by their essential nature can never be realized except through a dynamic that nationalism alone can never furnish, as General Chang Hsi Chang, a nobly Christian officer of the Nationalist army, has strongly and repeatedly affirmed. This is amply proved by the nature of the influences that are now retarding and confusing that great movement that has so deeply stirred the heart of this mighty people. Both that movement and the Gospel face gravest difficulties in the months and perhaps years ahead, but with wise, sympathetic and patient guidance where the struggle is on, and with the abiding faith and loyal support of China's friends and Christ's followers in Western lands, both the Christian and the Nationalist Movements will finally win. The Christian movement in China is now at a high and critical hour of opportunity. Western Christianity will never see this day surpassed in the significance of sympathetic, sacrificial co-operation to meet the deeper needs of the oldest and largest nation of the earth.

REPORT OF THE SINGAPORE AREA

TITUS LOWE, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN:

The Singapore Area lies athwart the Equatorial line. It covers what is generally known as Malaysia. This term needs some definition. Three great islands and a thousand small ones, together with the Malay Peninsula, form this territory. From east to west the islands are Borneo, the second largest island in the world, which has yet hundreds of thousands of acres of unsurveyed and largely unknown territory with a very sparse population. The second of them is Java, the most beautiful island in the world. This island is 600 miles long and varies in width from seventy to 150 miles. It has a backbone of magnificent mountains. The soil is of volcanic origin and seems to be limitless in its power to produce extraordinarily fruitful crops. It needs to be so, for on this island, with its exceedingly limited area, are some thirty-five millions of people. Except for the extraordinary fertility of the soil and the fact that its many rivers and coast line are crowded with splendid edible fish, it would be utterly impossible to maintain such a population on this island. The third of the islands is Sumatra, which lies across the Equatorial line running from southeast to northwest. If its most southerly point were placed on the map of the United States at New York City, its northwest point would reach pretty close to Des Moines, Iowa. It varies in width from seventy-five miles to 250 miles. It is a land of sparse population, of extraordinary potential richness, of thousands of square miles of jungle heretofore unconquered, and a future such as no man is able to even dream about.

The Malayan Peninsula which stretches down from India by way of Burma and from China by way of Siam is poetically referred to by the savants of the East as the Finger of God. The tip of the Peninsula comes within ninety miles of the Equator, and at the very tip of the tip lies the city of Singapore, which is the throbbing heart of all this Malaysian world and at the same time the most cosmopolitan city to be found in the Orient. The whole of the Singapore Area abounds in certain immense natural resources. It is the world's chief producing center for rubber. Almost 70 per cent of the tin used in the world is mined within its borders. Likewise, it is the chief center for the growing of the cocoanut, and more than 60 per cent of all the world's supply of cocoanut products are grown in this territory. Oil has been found in rich abundance

in several places throughout Malaysia, notably in the northeast corner of Borneo and in the southwest section of Sumatra. Coal also is to be found in many places throughout the territory. In addition to these, the chief exports are coffee, tea, spices and kapor.

Governmentally the Area is under the control of two European powers. Holland is in control of the Netherlands Indies, which consist of Sumatra, Java, most of the territory of Borneo, the Celebes and a thousand palm-decked islands which look like gems upon these equatorial seas. Great Britain is in control either directly or indirectly of the Malay Peninsula and of a certain section of North Borneo. In addition to these, there is the North Borneo territory called Sarawak, which is under the independent rule of Raja Brooke, who acknowledges fealty to the British Government.

The basic section of the population is fundamentally Malay, although this term must be understood to be a generic term covering a very large number of variations. In addition, thousands of Chinese attracted by better economic conditions have been coming into this territory for three or four hundred years, and they are coming faster in 1927 than in any other period. Likewise, in the Malay Peninsula, are to be found thousands of Tamils from India and from Ceylon. In addition there is a very considerable sprinkling of Arabs, who, in this territory, show a strong tendency to compete with the Chinese in money-making proclivities. Indeed, every country in the Oriental world has contributed to make up the total population of some fifty million, of which Malaysia boasts. For many centuries Malaysia was an unknown land save to comparatively few people. Now, however, the news has spread. Tales of its incredible richness in rubber and tin and oil and copra have been scattered broadcast until millions of people amongst the depressed classes in India and amongst the hungry hordes of the poorer groups in South China are looking to Malaysia as the promised land. Very large numbers of them have come here and are here to remain, and it is one of the most interesting sights in the world to study the development of these utterly different races, when for economic reasons they are compelled to live side by side.

The basic religion of this territory is that of Mohammedanism. It is, however, especially in Java, a Mohammedanism that has been very largely affected by Hinduism and by animism. The Dyaks in Borneo and the Bataks in Sumatra are the most prominent illustrations of what still remains of the old animistic groups.

Methodist work was begun here more than forty years ago when Bishop James M. Thoburn brought to Singapore a young missionary, the Rev. W. F. Oldham, and after ten days of

special meetings in Singapore left Mr. Oldham to represent the Methodist Episcopal Church and to push forward as best he might the Kingdom of the Lord. He left him no funds for house rent or for support. This fact immediately threw the new mission into the self-supporting column and this probably is the reason why up to this time the work has been so largely a self-supporting work. Every student of missions who gives time enough to see the Malay Peninsula is mightily impressed by the advance made by our mission. Great schools are found in each of the centers. In the Peninsula we are strongly intrenched in the affections and in the confidence of the community. In 1927 we dedicated the new girls' school in Malacca, the new girls' school at Klang, a great new building for the boys' school at Kuala Lumpur and a magnificent new girls' school at Ipoh. For the magnificent boys' school building in Kuala Lumpur and for the girls' school at Klang, not one dollar was received from American sources. The Kuala Lumpur School, costing about \$130,000, was paid for by a grant of one-half its cost from the Government, the other half being raised from citizens of the community, the larger portion coming from Chinese. The funds for the beautiful new girls' school at Klang were all raised from the locality, the Mohammedan Sultan of the State of Selangor contributing \$2,500 and, wonder of wonders, the Hindu Temple also contributing \$500. This is surely a break in the wall of prejudice. In proportion to its size the funds raised locally in Malacca comprise the greatest victory in the line of local subscriptions that this quadrennium records.

The year 1927 will show a grand total of not less than a quarter of a million dollars raised locally in the various communities for new school buildings or for additions. An equal amount was contributed by the Government, which is wise enough to recognize the magnificent service rendered by the mission schools and generous enough to help the work along.

Throughout the Peninsula in schools of different kinds we have all together some 12,000 students. These schools present an opportunity which can hardly be surpassed or equalled any place in the world for the direct teaching of the principles of the Gospel of Christ. During the quadrennium especial stress has been placed upon the evangelistic phase of the task and very gracious results have been recorded in each of the great schools. The visit of Doctor E. Stanley Jones to this territory in 1927 put added emphasis upon this phase of the work.

Church life, too, has been moving apace during this quadrennium. Exclusive of a few special gifts we have received practically no funds for property purposes from the Board of Foreign Missions and in addition to no funds for property matters, in common with the rest of the mission world, we have been faced with the disastrous cut which will make this quadrennium for-

ever memorable. Nevertheless, we have dedicated in the Area in these four years no less than twenty-two churches and others are immediately in prospect. These range all the way from the magnificent Telok Ayer Church in Singapore to the small jungle churches in Sumatra, such as we have built at Hoeta Padang and Bandar Poeloe. This record in the face of practically no help from the United States shows the clutch that the Church is getting upon the Christian people throughout the territory. The splendid, commodious and cathedral-like building constructed at Sibu, in Sarawak, is a magnificent example of enthusiastic co-operation. This Church is known as the Masland Memorial and was so named because of the generous contribution made by the late Mr. C. W. Masland, who for a number of years was one of the managers of the Board of Foreign Missions.

Church building development in Singapore city has moved very strongly. The Tamil Church, built by the sacrificial efforts of its members, is a distinct credit to the denomination. The new Geylang Church and school and parsonage make a combination rarely equalled in any Oriental city. A magnificent lot has been secured for the new Straits Chinese Church and plans are now in process. This church will be called the Bickley Memorial and will be a fitting monument to the sacrificial service rendered by my predecessor. This will be the largest and finest church in the Area.

Until 1927 our work in Java and West Borneo was moving along in strong and steady lines. During 1927, however, a decision was reached, helped by the advice of Corresponding Secretary Diffendorfer, that we should probably add much more to the Kingdom values in this territory if our work in the Netherlands Indies could be concentrated in a rather limited area instead of stretching over such enormous spaces. This situation was very carefully studied and after some months of deliberation it was decided to concentrate our work largely on the east coast of Sumatra. It is difficult to find words sufficient to present the spirit of self-forgetfulness shown at every turn in the deliberations by the little group of missionaries in Java and West Borneo. It was only by keeping their eyes firmly fixed on what they were convinced was the greatest progress for the Kingdom of God that they could bring themselves to surrender to the Dutch Mission the work in which they had been laboring in some instances for twenty years. Adjustments, however, have now been completed and an attempt will be made to do a significant piece of constructive work in a somewhat limited Area in Sumatra. In that wonderful island we already have a magnificent center at Medan and subcenters at a dozen other points. These will be strengthened, and it is the confident expectation of all who have given time to this matter that the development of the next twenty years in the Sumatra mission

field will be one of the most striking that the Orient has known.

This Area, in one of its sections, has an utterly unique mission. I refer to the Sarawak District of the Malaya Conference. This whole territory up the Rejang River and its tributaries twenty-five years ago was absolute jungle. Here and there were found occasional groups of Dyaks, aboriginal jungle men. Through mission auspices, small colonies of Chinese, largely Foochows, were brought into this territory. This mission has grown marvelously and when one visits place after place where thousands of Chinese are to be found, one can only give God the glory for what has been accomplished. If some parts of it look a little rough, that is merely to say that pioneering in any land has a touch of roughness, but with the retreat of the jungle we record also the passing of the purely pioneer conditions. God has very greatly used the multiplied abilities of Brother J. M. Hoover and his equally capable wife in leading this mission to its present enviable position.

Early in 1927 this Area had opportunity to witness a bit of poetry in action when, pursuant to the direction of the Board of Bishops, Bishop William F. Oldham visited the Area. He was accompanied by Mrs. Oldham and they were received with high acclaim in every section of the territory. It has been given to few men to plant the seeds of a mighty tree and to come back to this place forty years afterwards and see that tree grown into wondrous size. Changing the figure a little the tree has become a great forest. Where forty-two years ago there was a little handful of Christians there are now thousands. Where forty-two years ago there was one little school with fifteen or twenty pupils there are now 15,000 pupils in the schools of the Area. God has done wondrous things through the work initiated by Bishop Oldham, and his visit in 1927 was a benediction for all whom he touched.

The missionary group in this territory is of an exceedingly high personnel. The Board of Foreign Missions and the Woman's Foreign Missionary Society have both sent to this field some of the very finest products of the homes and universities of America. England and Scotland also have made very significant contributions and the men and women now on the field, I am very sure, in sacrificial devotion to the tasks intrusted to them are not one whit behind their magnificent predecessors. It has been a very great privilege to travel this Area and to meet daily these choice men and women who have forsaken home and fatherland in order to be ambassadors of Jesus Christ at the very ends of the earth.

In addition to the missionary group there is also the very considerable number of Asiatic preachers and teachers, Chinese, Tamil and Malay. Some of these are well trained and effective members of their respective Conferences. Others of them with

less preparation for their work make up the large body of exhorters and local preachers. These Asiatic preachers, in the teeth of grave opposition and despite immense difficulties raised by race prejudice, militant paganism and antagonistic religions, remain at their tasks year after year and are continually extending the borders of Christ's Kingdom. At an early date more adequate provision must be made for these courageous toilers who count not their lives dear for the sake of Jesus Christ.

Methodism has made an enormous contribution to this very significant and dynamic section of the Orient. There is every promise that the future will far surpass the achievements of the past. There are few closed doors in Malaysia. The Gospel of Jesus Christ has an amazing opportunity. May Methodism be equal to the task.

REPORT OF THE WASHINGTON AREA

WILLIAM F. McDOWELL, RESIDENT BISHOP

The Washington Area is made of four Annual Conferences: Baltimore, Central Pennsylvania, Washington, and Wilmington. It is not easy, in view of the diversity between these four Conferences, to create a very intense Area consciousness. The Central Pennsylvania Conference is in one State. The Wilmington covers all of Delaware and the Eastern Shore of Maryland, with small parts of Virginia. The Baltimore covers Western Maryland, the District of Columbia and parts of West Virginia, with one or two charges in Virginia itself. The Washington Conference, which is a Negro Conference, is so widely scattered geographically as to constitute a very serious problem in itself. It shares with the Delaware Conference a vital relation to Morgan College, to Epworth League Institutes and Summer Schools on the campus of Morgan College, though the Delaware Conference belongs to the Philadelphia Area and covers a very wide territory. It has seemed necessary therefore to cultivate the Conferences, especially the Districts, intensively rather than to attempt to carry forward the denominational activities and interests through the Area as a unit.

I have held each of the Conferences twice during the quadrennium and have presided at other Conferences outside of the Area as directed by the assignment of the Bishops. I have continued my policy of a regular attendance each year at the District Meetings within the Conferences. These we arrange so that they can be taken in order. We usually secure the attendance of more than 90 per cent of all the ministers, including supplies, and very large numbers of laymen. We make the sessions intensively practical, laying our emphasis upon the benevolences, evangelism, religious education, the problems of rural churches, as well as city churches, the Conference philanthropies, and such other interests. I think it is unanimously agreed now in the Conferences that the District constitutes our most effective unit for the promotion of our enterprises and life.

Under appointment of the Bishops, I served as Fraternal Messenger to the Wesleyan Methodist Church, attending the session in Bradford, England, in July, 1927. A more formal report of this will be made to the General Conference. I also attended in 1927 the World Conference on Faith and Order at Lausanne, Switzerland. I have given such attention as I could to the general interests especially committed to me as

President of the Board of Temperance, Prohibition and Public Morals, and Chairman of the Commission on World Peace, and as related to the world-wide work of the World Service and the particular work of Evangelism. These Boards and Commissions will make their own reports. It is not quite possible to put into them, however, the opportunities which the Bishop resident at Washington has to serve these causes in ways that cannot be reported at all. In the simple matter of representing the Church and its attitude on the subject of World Peace, I think it is not an exaggeration to say that there is scarcely a week that does not bring with it the opportunity and the duty to represent officially in some way or other the position of our Church on this great subject. These opportunities cannot be made the subject of public report either in the newspapers at the time they occur or now. But there has not been a time in the quadrennium in which the administration has not been fully aware of the strong position taken by our Church at the General Conference in Springfield.

Washington continues to be a vital center of influence on the subject of prohibition and the regulation of the liquor traffic. Every temperance body is strengthening its position at the Capital. The issues related to that reform are far from settled, and in certain respects are very much unsettled. The wisdom of the General Conference of 1916 in sending the Board of Temperance, Prohibition and Public Morals to the Capital is increasingly manifest. As Resident Bishop, I express my sincere conviction that our Church must do an immeasurably larger work for the future of the temperance cause even than it has done in the past. At the time of writing this report, we are hoping almost against hope to be able to announce to the General Conference that the Methodist Building is entirely free from debt. When it is entirely freed from debt, we shall be able to use for the purposes of the Board income which we are now compelled to use for the funding of the debt itself.

In view of the necessities of the work of the Commission on World Peace, and in view of the entire lack of funds in the hands of that Commission, the General Secretary of the Board of Temperance, Prohibition and Public Morals and myself have seriously considered the legal as well as the practical question whether the subject of War and Peace is not clearly a subject of public morals and consequently whether the Board of Temperance, Prohibition and Public Morals may not properly, under the authority given to it with reference to the circulation of tracts, leaflets and other literature, co-operate with the Commission on World Peace, and bear a generous share of the expenses of the latter Commission in the publication and circulation of useful literature in the Church bearing upon this subject. It is not proposed that the Board of Temperance shall

take over the work of the Commission on World Peace, but shall, within possible limits, assist in financing it as a measure of most vital public morals.

During the quadrennium the *Washington Christian Advocate* was obliged to suspend publication. An arrangement was made with the *Christian Advocate* at New York so that subscribers to the *Washington Christian Advocate* received the *Christian Advocate* until the expiration of the period for which subscriptions were paid. While the arrangement was generously made on the part of the publishers, with the approval of the Book Committee, I am bound to say in this report that the loss to the Church, because of the suspension of the *Washington Christian Advocate* and the failure to maintain such a paper in the Area, seems to me almost irreparable. The trouble is that the disadvantage and loss fall upon the Church as a whole and its interests everywhere. At present there is no regular medium through which the people of this Area can be effectively reached.

The work of the *National Methodist Press*, centering at Washington, is manifestly rendering a great service to the Church at large. The weekly letters to the *Advocate* from the Capital constitute a most vital and useful contribution to the understanding of national movements on the part of the Church and to an understanding of the mind of the Church with reference to these movements. It is my judgment that great wisdom was displayed in the establishment of this service and that great ability is shown in the conduct of it. I venture to say, however, that it is also my judgment that the Church is losing a great opportunity in its failure to maintain, in behalf of the Church as a whole here at the National Capital, an *Advocate* worthy and commanding. The Area itself cannot do it. And under our system of regulating our papers, it perhaps ought not to do it.

In each of the Conferences, except the Washington Conference, very notable attention has been given during these recent years to the development of institutions for the care of the aged, orphaned and sick. In Central Pennsylvania Conference at Tyrone a superb Home for the Aged has been developed on a fine basis. A few miles from Harrisburg in the same Conference a noble Home for Children with a fine farm and commanding group of cottages and every facility for the care of orphans of that Conference is now in existence. In the Baltimore Conference, the Methodist Home for the Aged and the Swartzell Home for Children, the Sibley Hospital and National Training School all at Washington, the Maryland General Hospital at Baltimore, the Kelso Home for Children at Baltimore, and the Strawbridge Home for Boys near Westminster are all in full tide of operation, with buildings and other property of which the denomination may well be proud and for which it

must be very grateful. The Wilmington Conference shares with the Baltimore Conference in the patronage and control of the Strawbridge Home for Boys located near the site of the Robert Strawbridge farm. The Washington Conference is lacking in adequate facilities for the care both of its aged and its orphans. The next philanthropic movement in the Area must clearly be within the bounds of the Washington Conference for the purpose of providing suitable means for the care of the people who belong to that Conference. Meantime gratitude must be expressed for the service rendered by other institutions than our own where our own are lacking.

Our institutions of learning have had unusual care and attention. Morgan College in Washington Conference at Baltimore has conducted a successful campaign to meet a generous gift from the General Board of Education at New York for a large increase in its endowment. The maintenance of this institution here on the border between the North and the South for the ever increasing number of Negroes in this region is a matter of the utmost concern, not only for the welfare of the Negro race but for the welfare of the Church and civilization. The ministers and members of the Washington and Delaware Conferences have shown most commendable interest in and, considering their means, generosity toward this College which now has one of the finest properties belonging to any institution for Negro people in the United States.

Dickinson College and Williamsport Dickinson Seminary in the Central Pennsylvania Conference, the Wesley Collegiate Institute at Dover in the Wilmington Conference, Goucher College and the American University in the Baltimore Conference, are all going forward steadily and with constantly increased facilities, though with needs increasing far beyond the means for meeting the obligations of the institutions.

The relation of educational institutions to the Methodist Episcopal Church deserves, and I think requires, the very careful consideration of the Committee on Education and of this General Conference. Many forces are at work and have been at work in the Washington Area, as elsewhere, to weaken the hold of the Church upon the institutions founded by it and to modify the character of these institutions in such fashion as seriously to impair their value as institutions of the Church. There is a normal reaction in the country, and probably in the world at large, against what is called Sectarianism. Nowhere has this been more distinctly felt than in the colleges and universities. There has been, on the other hand, the enormous extension of public education which has led many people to feel that the maintenance of institutions under church direction is no longer imperative. But any careful student of the currents that are running in American life and in the world life to-day must see that these

institutions maintained at high levels of efficiency and with intense devotion to the spirit of the founders is more imperatively needed than ever before. I would say concerning the American University, by way of illustration, what I would say concerning them all. The Methodist Episcopal Church must maintain control of the American University not in the interest of narrow sectarianism but for the preservation of a Protestant, evangelical life and spirit in the institution. It seeks and prizes the co-operation of other evangelical Protestants in its Board of Trustees and in the maintenance of its life. But it profoundly believes that one denomination must be held responsible for the maintenance of the Protestant, evangelical character of the institution. The movement for non-sectarianism in institutions pretty nearly always, if not altogether always, leads inevitably toward a weakening of the religious spirit and certainly toward the letting down of evangelical standards. There are institutions called non-sectarian which are so completely non-sectarian as to be practically non-religious.

In October, 1924, shortly after the adjournment of the last General Conference, the Equestrian Statue of Francis Asbury was formally dedicated in Washington. Many distinguished persons took part in the ceremony. Calvin Coolidge, President of the United States, delivered a memorable address and our "Prophet of the Long Road" now occupies a conspicuous place in the Nation's Capital in a statue declared by all artists to be perhaps the finest equestrian statue in the city. The services of the Rev. Dr. Henry K. Carroll as Secretary of the Asbury Association, and of Bishop John W. Hamilton were of inestimable value in securing the funds with which to erect this monument to the Bishop of whom it has been said that he "wore rough trails smooth for the tender feet of Christian civilization."

Two of the Retired Bishops of the Church, John W. Hamilton and Frank M. Bristol, make Washington glad by having their homes within it. Their presence in the churches and in all the gatherings of Methodists and others in the city is a benediction and an inspiration.

REPORT OF THE ZURICH AREA

JOHN L. NUELSEN, RESIDENT BISHOP

The Zurich Area comprises the work in Switzerland, Germany, Austria, Hungary, Jugoslavia, Bulgaria and Russia. At the General Conference of 1924 the work in the three Baltic States, viz.: Estonia, Latvia, Lithuania, was taken from the Zurich Area, to which it formerly belonged, and united with the Copenhagen Area, and the work in Jugoslavia and Bulgaria, being formerly a part of the Paris Area, was joined to the Zurich Area.

The work among the 235 millions of men, women and children living in this territory may be divided into three groups, widely different on account of the religious, ethnic, political conditions. There is the strong, well organized work in the Teutonic countries of Germany and Switzerland; then the comparatively young distinctly missionary work in the countries of Southeastern Europe among the Roman Catholics of Austria, the mixed population of Hungary and the Greek Catholic Slavs of Jugoslavia and Bulgaria and finally the work in Russia, which is a class by itself, owing to the unparalleled situation existing in the Soviet Republic. Each group has its own characteristic type, its problems and its mission. In each one of these countries Methodism fills a distinctive place and makes its contribution in the religious, moral and social life of the nation.

STATISTICS

There are now in the Zurich Area six Annual Conferences and five Mission Conferences, numbering 366 traveling preachers, 1,274 local preachers and exhorters, who minister in 1,270 preaching appointments to 58,514 Church members and to thousands of friends who attend our services regularly or occasionally without having joined the Church. In our 937 Sunday Schools we have 52,739 scholars in the care of 4,371 teachers. In our 582 Epworth League chapters, 16,479 young people are being trained in devoted and efficient service. The total physical equipment consists of 584 Churches and parsonages, one theological seminary, which serves the whole Area; two schools for girls, two publishing houses, five deaconess hospitals, five deaconess homes, nine children's homes and orphanages, six homes for the aged, five rest homes, two homes for working girls. These buildings represent a value of \$8,998,207, deducting an indebtedness of \$2,768,782. Resting on these properties our equity is \$6,229,425.

On account of the disturbance caused by the depreciation of the money in most of the countries of this area, it is impossible to give figures which would present an adequate idea of the giving of the Church during the first years of the quadrennium. Although money has been stabilized for several years, it required considerable time to adjust values and prices and standardize and stabilize the economic situation and the purchasing power of the money. Hence I shall give the figures for the last year only. The total amount appropriated by the Board of Foreign Missions was \$74,850. The Area has raised for self-support, for Church building, for educational and philanthropic enterprises and for the official benevolences, \$663,259. This means that for each dollar sent by the Home Church the Area raised nearly \$9. Since the close of the war the membership in the Area has risen from 44,444 to 58,668, an increase of 14,224, or 32 per cent.

CENTRAL CONFERENCE

The Central Conference of the Area met October 6-11, 1925, at Freudenstadt, Germany. All the Annual Conferences and Mission Conferences were represented; in all, sixty-six delegates. In accordance with Paragraph 95 of the Discipline, the Central Conference approved an abridged edition of the Discipline in the German language, submitted by a committee which had been appointed by the Annual Conferences, authorized the edition of the ritual in the German language containing several adopted and simplified forms. The rules concerning temporal economy were changed so as to adapt them to the conditions actually existing in the Conferences of the Area. The Central Conference fixed the boundaries of the five German Conferences, the said Conferences having decided to avail themselves of the enabling act passed by the General Conference of 1924. Both the Discipline and the ritual have been published with the approval of the Resident Bishop and are now the authoritative Book of Discipline for the German speaking Conferences in the Area. The Central Conference also ordered the publication of a new Hymnal and appointed a commission charged with this duty. An Area Board of Foreign Missions and an Area Board of Education were appointed and the courses of study were fixed. The minutes of the Central Conference will be presented to the General Conference as the Discipline requires.

GERMANY AND SWITZERLAND

The German Methodists celebrated in 1925 their seventy-fifth anniversary. In 1850 Dr. L. S. Jacoby preached the first Methodist sermon in the city of Bremen, Germany. The anniversary services were marked by sincere spiritual devotion and made a profound impression upon the public at large. Bishop E. G.

Richardson was delegated to visit the German Conferences and to bring the greetings of the Board of Bishops and of the Board of Foreign Missions. His visit to Germany and his presidency over the Switzerland Conference, as well as the presidency of Bishop E. L. Waldorf over the Conferences in Germany, Austria and Hungary in the following year were greatly enjoyed and left a lasting impression.

In Germany and Switzerland we have a real Church—well organized, growing in numbers, in influence, in financial independence; thoroughly devoted to the evangelistic and social program of genuine Methodism; led by nationals and being looked upon as part of the life of the nation, yet loyal to the world embracing organization of the Methodist Episcopal Church. Methodism in these countries is not missionary work in the popular acceptance of this term. The Methodist Episcopal Church does not consider the lands of Luther, of Zwingli, of Calvin, as missionary territory. Methodism in Europe is the result of the retroactive influence of European emigration to America. Germans, Swiss, as well as representatives of other countries, emigrated to America. Many of them found Christ as their Savior at Methodist altars and became by their testimony the centers of small groups of seekers after personal salvation. Upon their urgent request the Methodist Episcopal Church sent out a few "missionaries," mostly natives of those countries and subsidized the work financially. We Methodists know that all our work outside the United States is administered by the Board of Foreign Missions, but it is irritating to our Lutheran and Reformed friends in Europe, whom we meet on equal terms in great gatherings, as at Stockholm and Lausanne, to see in the official reports of the missionary operations of the Methodist Episcopal Church their countries listed alongside the Angola, Borneo and other pagan countries.

Methodism is needed in Germany and Switzerland more so today than ever before. If there had ever been any doubt as to the mission of Methodism in these countries the development of the religious and ecclesiastic situation since the end of the war would have dispelled every shadow of misgivings. The far seeing leaders of German and Swiss Protestantism have ceased looking upon the Methodists as intruders. They see that we are making a very definite contribution to the religious life of their countries, strengthening the forces of Protestantism at the most critical period of its history. The only form of organized Christianity which Europe has known during the centuries of her history is the form of State Churchism. The churches were part of the State machinery. Their budgets were part of the government budget; their bills were paid by the State; their Pastors were trained and appointed by the State; their

policies were controlled by the State. As a result of this close alliance with the State the Church was confined to the preaching of a Gospel limited to the spiritual needs of the individual without touching the social life or national or international relations. Moreover, the churches being strictly national churches, were not in contact with the outside world and failed to give to their members the world view of the Christian program. Having no financial responsibilities whatever, the church failed to educate their members in the duty and privilege of sacrificial giving. Church membership was not the result of personal decision and voluntary determination, but was regulated by law. You did not join the church; you were born into the church. It was an institution regulated by State law and supported by taxes. The Churches of Germany and Switzerland have produced profound scholarship, have elaborated noble systems of theology, have cultivated a fine type of mystic piety which manifested itself in beautiful Christian character, but they did not make a decided impact upon public life or upon the course of national history. Following the war and the revolution came the separation of Church and State, and in consequence of this far-reaching change the deficiencies of the historic system became evident as never before. One of the most prominent Lutheran Church leaders recently stated that prior to the revolution there really was no evangelical Church in Germany, but merely a department of the governmental machinery occupying itself with ecclesiastical affairs. Methodism represents a different type of Church organization: a Church free from State control, based upon the principle of voluntary membership and voluntary support; a Church with a definite evangelistic program and passion; a Church demanding of her members personal devotion and sacrifices; a Church putting upon her members the responsibilities for maintaining and expanding their local organization; a Church training them in social service, giving them the evangelistic as well as the social passion and the world embracing outlook of the Kingdom without frontiers. Methodism in Germany and Switzerland functions far beyond its denominational membership. The firmer the democratic idea becomes rooted in the national consciousness and life the more the Methodist conception of the mission and function of the Church of Christ will become a controlling factor in the making of the coming Church of Central Europe.

STATISTICS

The quadrennium was a period of progress in every way. The two Annual Conferences in Germany, availing themselves of the enabling act enacted by the General Conference of 1924, divided into five Annual Conferences. We have now 230 preachers in Germany, seventy-eight in Switzerland. They conduct

regular services in 908 preaching places in Germany; in 257 in Switzerland. Our membership in Germany is 40,841; in Switzerland, 12,075. The number of our Sunday Schools in Germany is 580, with 29,316 scholars; in Switzerland, 267 schools, with 20,081 scholars. Our Churches and institutions in Germany represent a value of \$5,568,016, with an indebtedness of \$1,502,412; in Switzerland, \$2,717,637, with a debt of \$1,203,269. Most of this property was acquired by the people themselves. In many places our Churches are insufficient to accommodate the crowds. Our success is our embarrassment.

EVANGELISTIC WORK

In 1925 we purchased a Gospel tent for evangelistic meetings. It has a seating capacity of 2,000, and is the largest tent used for religious purposes on the continent of Europe. Since the time of its dedication in June, 1925, it was crowded every night in the season and hundreds of men and women who never darkened the doors of a church have been won for Christ. We have enough invitations to keep the big tent employed for several years. The invitations have been so insistent that we had to order a second tent, not quite as large, and now we preach the Gospel every night to about 3,000 people. The Methodists of Germany and Switzerland have certainly retained their evangelistic fervor.

SOCIAL WORK

The social work carried on by the 909 Methodist Deaconesses is of the highest order. Everyone of these devoted young women is a trained nurse. They all could do private nursing and earn a good deal of money, but they have consecrated their lives to the service of humanity through the channels of the Church. The deaconess hospitals at Frankfurt, Nuremberg and Hamburg have built large additions and Zurich is making plans for a larger building. In our children's homes we took care of more than 15,000 children, the innocent victims of the war. The war was ended nine years ago, but the thousands of children who passed through those terrific years of hunger and privation before and after the armistice are still stunted in their physical development and need special attention. In the homes for the aged we are providing for dear old saints who lost all their savings and their means of support in those hectic times of the deflation of the German money. One of these homes is located in South Germany in the Black Forest, the other in the hill country of Thuringia. On the latter there is still a debt of approximately \$25,000, which ought to be liquidated as soon as possible. The temperance and prohibition movement, of which I reported to the last General Conference, is making steady gains under Methodist leadership.

EDUCATIONAL

The Theological Seminary at Frankfurt-on-the-Main is the only institution of higher learning in the two countries. It is the only theological school in the Area. The fact that all our ministers are trained here gives to our ministry a peculiar spirit of solidarity, a genuine esprit de corps. The faculty has been increased by the addition of a Professor of Social Service and Deaconess work. This was made possible by the forward looking and courageous policy of the Methodist Deaconess institutions in Germany which assumed the financial responsibility. The seminary has launched a campaign for an endowment fund of \$100,000, a modest amount, to be sure. A member of the Commission of Ten who visited Frankfurt was so impressed with the work done in the seminary and with the needs of increased endowment that he generously pledged the last \$10,000 of the \$100,000 fund. The first unit of \$30,000 is to be used for the endowment of a William Fairfield Warren Chair, in recognition of its first theological teacher who was called from Frankfurt to the presidency of Boston University.

SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

The Methodist Sunday Schools are no longer the only ones in the field, as was the case in many places not so many years ago. The State Churches have now introduced the Sunday Schools, and the Socialists make strong efforts to attract as many children as possible to their children's classes. Our work must be more intensive than formerly. We need better equipped teachers. A good deal of stress has been laid on training classes for teachers and on institute work with very gratifying results. The Youth Movement, as such, has spent its forces. But the vigorous new life awakened by the movement has not died down. The young people are anxious to steer clear of the mistakes of the older generation which brought about the World War. They are in a critical frame of mind, ready to break away from the old forms, eager to mould their own lives and to express their longings in forms of their own making. All the churches, political parties and social organizations make tremendous efforts to win the young life. With the aid of the Board of Education we keep three Secretaries for Young People's work in the field. Summer camps, vacation weeks for factory girls, hikes for high school boys and girls, in which the best features of institute work are adapted to the peculiar needs and requirements of the various sections have been introduced and have become very popular. On the whole we hold our young people and find them loyal to Methodist ideals.

SELF-SUPPORT

The question of self-support has been made very prominent

and very urgent by the deputation of the Commission of Ten which visited some parts of Germany and Switzerland. The newly formed Central Germany Conference has by joint resolutions of the ministerial and lay electoral Conference notified the Board of Foreign Missions that it would voluntarily relinquish the missionary appropriation and assume full financial responsibility. The resolution was presented to the Board of Foreign Missions at its recent session in New York in November, 1927. This is, as far as I know, the first Conference outside of the United States that has reached financial independence and is no longer a beneficiary but a contributing Conference. This resolution is the manifestation of the heroic devotion and loyalty of the German Methodists. The other Conferences will follow as soon as they find it possible. While I am in thorough accord with a policy aiming at coming into self-support, I feel constrained to utter a word of caution. Self-support is, after all, not the most essential thing to be aimed at. The one thing that matters is doing the work that the Master has called the Methodist Episcopal Church to do, and doing it as efficiently as possible. To unduly press self-support may turn out to be a short-sighted policy. Developments in the Kingdom of God cannot be conducted on a cash counter basis. Business principles are good, and sound business methods must be followed in conducting the temporal affairs of the Church. However, the Kingdom of God has its own spiritual values and its own spiritual laws. Providential openings will occur, compelling challenges will arise, unprecedented opportunities for decisive service in great crises will present themselves. Can the Church of God afford to disregard the Divine summons because a hard and fast scheme of business operations has been outlined by a small group of men, well meaning and sincere, able and devoted, but accustomed by years of training to view everything by the rules and standards of American business enterprises? The Roman Catholic Church is pouring money into Germany, erecting buildings, opening new stations for her monastic orders, founding schools, creating a high grade literature, sending student Pastors into the university towns, establishing lectureships for Catholic culture, gaining every day in power. The governments of the several German states have given in 1927 not less than \$18,000,000 to the former State churches as subsidies, besides allowing them to levy taxes equal to from 10 to 15 per cent of the income tax and collecting these taxes for the churches; and the Methodist Episcopal Church meets the tremendous challenge and superb opportunity by a program that has neither vision nor inspiration, but consists merely in a progressive annual reduction of the meager subsidy, calling this procedure a "coming into self-support plan." This policy appears to be more a sign of

nervousness and discouragement produced by the temporary shrinkage in World Service receipts than an evidence of courageous faith and far-seeing statesmanship.

The Conferences in Germany and Switzerland may perhaps be made self-supporting within the period specified in the report of the Commission of Ten, but this would mean that they cannot enlarge their Churches so as to accommodate the crowds, that they cannot put up the equipment needed for Young People's work and social enterprises. It would mean that they strain all their efforts to pay the current bills, instead of victoriously advancing and expanding. A prominent leader of another denomination, having traveled extensively in Europe studying religious conditions, stated that if anybody should ask him where he could place a million dollars so that the largest immediate results for the Kingdom would be achieved he would advise them to put his million into the Methodist work in Germany. I sincerely hope that the "coming-into-self-support-plan" will include liberal appropriations for equipment. Neither the Catholic nor the Lutheran or Reformed Churches in Germany and Switzerland are self-supporting. They receive ample subsidies from the State, and our Methodist folks, in addition to supporting their own Churches, are taxed to help support the former established Churches. Give the Methodists in Germany and Switzerland a lift at this time and the results will be nothing short of marvelous.

THE COUNTRIES OF SOUTHEASTERN EUROPE

This is a decidedly missionary field. Austria is a densely Catholic country. Under the regime of the Hapsburgs, it was the most bigoted and intolerant Catholic country. Today 99 per cent of the population are still normally members of the Roman Catholic Church. In Hungary 66 per cent of the population are Roman Catholics. In Yugoslavia and Bulgaria we face Greek Catholicism and Mohammedanism. Conditions in these countries are still far from settled. Economic uncertainty, ethnic antagonisms, religious strifes, political distrust, class hatred, general expectation of an unavoidable war, tremendous military preparations involving almost unbearable financial burdens are evident everywhere in the Balkan countries. Our work in Austria, Hungary and Yugoslavia is young; our congregations—and this refers also to Bulgaria—are still small; our equipment very meagre; our resources inadequate; our difficulties many. Yet our workers are courageous and loyal. They are borne by the compelling conviction that God has called their Church and themselves to work, and as good soldiers of the Lord Jesus Christ, they go ahead. Even before the 50 per cent cut was made the appropriation was insufficient. After it was cut into one-half the situation became pathetic. In those

countries almost the whole appropriation was used for evangelistic work, for the support of the Pastors, for rent of halls and for interest and amortization where money was borrowed to purchase property. There is practically no institutional work. Hence the deficiency could not be absorbed. The whole burden fell on the Pastors and their families. We curtailed expenses wherever it was possible. We discharged workers who were not members of Conference; we had to tell candidates for the ministry that we had no funds to employ them. The salaries of our Pastors were less than the minimum wages paid to factory hands. They could not be cut still more without actually starving the wives and children of our Pastors. The Bishop was compelled to spend a good portion of his time soliciting funds from friends to keep the Pastors and their families from actual want. I did it cheerfully and do not for one moment regret the time and nervous energy spent on this work. I would not think of mentioning it in this report were it not that I feel compelled to point out that it is not a sound policy of missionary administration to put upon the Bishop the obligation of privately collecting one-half of the funds needed to carry on the work.

AUSTRIA

In Austria we are confronted with a very definite endeavor on the part of the Roman Catholic Church to again control not only the religious life of the nation, but the social and political life as well. While there is no longer an appeal to external force, as was customary under the old regime, a close watch is kept on all those who attend Methodist services. Parents are intimidated and children are discriminated against in the public schools by their Catholic teachers. In spite of these difficulties we are making progress. The first unit of a new Church in Vienna was dedicated last fall, and liberal and socialistic papers made very favorable comments upon the spirit of religious devotion and the passion for social service manifested by the Methodists. In Austria as in Germany, an active campaign is being waged against the ravages of alcohol, and a Methodist minister is leader and organizer of the prohibition forces.

HUNGARY

Professor Dr. Ambroso Czako, formerly professor of philosophy and pedagogics at Budapest and now living in England, the author of several theological books, visited recently the countries of Southeastern Europe under the auspices of the Seven Oaks Colleges Research Fellowship for the purpose of studying the religious conditions in that section of Europe. He published the results of his investigations in a book entitled "The Future of Protestantism In Southeastern Europe." He

sees the real hope for Protestantism in the smaller denominations, especially in the Methodists, whose splendid religious and social work in the city of Budapest he has studied and commends with unstinted praise as rendering an excellent service.

The Hungary Mission, availing itself of the enabling act passed by the General Conference of 1924, has organized as a Mission Conference. The work is carried on both in the Hungarian and the German languages.

JUGOSLAVIA

This is one of the most interesting fields. The small Kingdom of the Serbs has suddenly grown into a large state with a variety of nationalities, languages and religions. The large provinces added to the "Kingdom of the Serbs, Croats and Slovenes," as it is officially called, have been forcibly torn from their former political connections without any regard to their own preferences and made constituent parts of the newly formed kingdom. Yugoslavia faces the extremely difficult task of welding these heterogeneous and even hostile elements into one nation. Our work being in those sections of the country which formerly belonged to other nations—in the extreme north and in Macedonia on the southern border—it is natural that at first our activity was closely watched, especially since the Europeans, particularly those in the east, identify Church and nationality and are accustomed to look upon the Church as an agency to further nationalistic aspirations and aims. This period of uncertainty has not quite fully terminated. Some of the minor officials seem still to regard the Methodists as a sort of obscure, dubious "sect," the real aims of which are not obvious. The Yugoslav Parliament is now considering a bill regulating the status of the different denominations and we expect that the Methodist Church will receive that degree of recognition which is due to one of the very largest Protestant Churches in the world.

The Girls' School at Bitolj in the extreme southwestern part of Macedonia had to be closed on account of the lack of funds. We had taken over that school from the American Board, but we did not own the buildings. The girls who were not provided for otherwise were taken to our Girls' School at Novi Sad, in the northern section of the country. Considering the very meagre equipment, the school is doing a fine piece of work. It is at present our only approach to the young womanhood of old Serbia.

BULGARIA

Bulgaria is our oldest mission in Southeastern Europe. Its progress has been slow simply because the Church expected our workers to make bricks without straw. Considering the meagre

financial and moral support they received, our people have done a very creditable work. The other Protestant Missions working in the southern section of the country—while we occupy the northern portion—has a membership not larger than ours, but for every dollar we put into Bulgaria they put in five. The people are ripe for Evangelical Christianity; the government is sympathetic; we have absolute liberty. Give Bulgaria adequate support and it will soon be one of the most promising fields. We have now a number of superior native ministers, well trained in Methodist Schools in Germany and in England, devoted, evangelistic, who are doing excellent work. The Girls' School at Lovetch, under the auspices of the W. F. M. S., has become a marked factor in the educational life of the country. Two new buildings have been erected, so as to accommodate 200 girls. They are filled to overflowing and there is a long waiting list of applicants. The Government has officially recognized the school, thus placing it on a par with the Government schools.

RUSSIA

In my report to the General Conference of 1924, I made the following statement: "It stands to reason that if we want to make an impact upon Russian life we must plan our work on a much larger scale. We are now spending \$6,000 a year on Russia." Since then the appropriation was cut to \$3,000. In 1926 \$250 was added; in 1927 an additional \$250, so that our present appropriation is \$3,500. I need not make any comment on these figures. This \$3,500 may be all that the Church is able to spend in Russia, but we really cannot expect large returns from this investment among a constituency that is impoverished, struggling for its bare existence, wanting at times the very necessities of life, not to mention comforts. We are doing the best that is possible under the circumstances, but I am bound to state that it is very little—not creditable to the great Methodist Church. And yet Russia is a tremendously important field. And the masses of the Russian people are open to the Gospel. The leader of the "Evangelical Christians" of Russia spent last year some months in America and collected more than \$100,000. He has opened a Bible School in Leningrad; is printing and distributing religious literature and is able to send lay evangelists by the dozens into the Russian villages. All these and greater things are possible today in Soviet Russia by the grace of God. Methodism is marking time in Russia, while the most unprecedented providential opportunities are beckoning us to advance.

STOCKHOLM AND LAUSANNE

The two great gatherings of representatives of all the Protestant and the Orthodox Churches have their bearing upon the

Methodist work in Europe. We are sometimes told that our taking part in world conferences which emphasize the unifying tendencies in present-day Christianity is not consonant with our aggressive work in the territory occupied by the national churches. This is a fallacy. The times have passed when one ecclesiastical organization, State supported and privileged, can control the whole religious life of a country. Advancing democracy is opposed to compulsion in religious matters. At the side of the large historic national churches and in co-operation with them Methodism has the mission of infusing into the religious life of the nations of Central Europe those elements and gifts of grace which have made Methodism a blessing in the national life of Great Britain and of America, of interpreting the saving power of Jesus Christ and the riches of His grace in terms of personal experience, of social helpfulness, of world-wide sympathies and contacts. The clearer we discern our historic mission, the more faithful we are to the spirit and method of that great servant of the Kingdom who is the founder of Methodism, the more we place into the center the claims of Christ and of His Kingdom, the greater will be the contribution we are privileged to make to the common cause of Christianity in all countries.

REPORTS OF BOARDS AND SOCIETIES

REPORT OF BOOK COMMITTEE

*To the General Conference of the Methodist Episcopal Church,
to be held in Kansas City, Missouri, May 1, 1928.*

DEAR FATHERS AND BRETHREN:

Paragraph 382, Section I, of the Discipline directs: "The Book Committee shall keep a correct record of its proceedings." An examination of the Journal, as recorded by Doctor Ezra S. Tipple, the secretary now completing sixteen years in that office, will assure you of the care and correctness with which that record is made.

The same paragraph further directs: "The Book Committee shall examine carefully into the condition of the affairs and make report thereof to the Annual Conferences and to the General Conference." The Book Committee has complied with the former, i. e., to the Annual Conferences. The Book Committee, conforming to this latter provision, herewith submits its report.

The Committee met for organization in accordance with the provision of Paragraph 381 (1) "immediately after the Adjournment of the General Conference." The members of the Book Committee elected from the Areas as in paragraph 380

(1) were:

James S. Todd, Atlanta Area
John M. Arters, Boston Area
Louis M. Potter, Buffalo Area
J. M. Emmert, Chattanooga Area
Ira B. Blackstock, Chicago Area
W. H. McMaster, Cincinnati Area
George T. Saxton, Covington Area
G. M. Henderson, Denver Area
H. S. Hamilton, Helena Area
C. A. J. Walker, Detroit Area
Claude C. Hall, Indianapolis Area
J. Luther Taylor, Kansas City Area
M. S. Davage, New Orleans Area
Dorr F. Diefendorf, New York Area
Horace M. Havner, Omaha Area
T. H. Kiah, Philadelphia Area
William F. Conner, Pittsburgh Area
David H. Cox, Portland Area
Joseph S. Ulland, St. Paul Area
Frank S. Wallace, San Francisco Area
M. J. Naylor, Washington Area

The members of the Book Committee elected as an Executive Committee as in Paragraph 382 (2) were:

From New York City and the territory contiguous thereto:

Frank A. Horne	Morris S. Daniels
James E. Holmes	Ezra S. Tipple
W. T. Rich	

From Cincinnati and territory contiguous thereto:

C. M. VanPelt	Jesse R. Clark, Jr.	Lewis N. Gatch
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From Chicago and territory contiguous thereto:

John L. Hillman	Charles E. Bacon	Henry S. Henschen
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A permanent organization was effected by the election of William F. Conner, Chairman; Ezra S. Tipple, Secretary; Lewis N. Gatch, Assistant Secretary. In accordance with Disciplinary direction, an election for the following officers was held, resulting in the choice of David G. Downey for Book Editor, Oscar P. Miller, Treasurer of the General Conference Expense Fund, and John H. Race, Treasurer of the Episcopal Fund. Under like Disciplinary provision, John H. Race was chosen to have immediate charge and administration at New York City, George C. Douglass at Cincinnati, and O. G. Markham at Chicago. The Executive Committee was organized, with Frank A. Horne as Chairman and Morris S. Daniels as Secretary. Of the thirty-two members of the Committee, one, David H. Cox, member from the Portland Area, died September 4, 1924. He was permitted to attend only the meeting for organization, May 29, 1924. His repeated service in the State Senate of Washington, together with the high place he had won in the respect and affection of Methodism of the Northwest, gave promise of a useful career as a member of the Committee. His going was a loss. Robert L. Brainard was elected his successor.

Cyrus M. Van Pelt, representing the Executive Committee from the territory contiguous to Cincinnati, resigned at the annual session held at Cincinnati, March 19, 1925. The resignation was accepted, when, after a prolonged meeting with a special committee of three, Doctor Van Pelt declined to withdraw his resignation. He had given thirteen years of unstinted devotion to the work of the Committee. The Rev. Valorous F. Brown was elected his successor.

Charles E. Bacon, representing the Executive Committee from the territory contiguous to Chicago, resigned at the annual meeting held in New York, April 23, 1926. His change of residence to California led to this action on his part. Formal expression of his valued service extending over fifteen years was recorded by the Book Committee. The Rev. Fred D. Stone was elected his successor.

David G. Downey presented his resignation as Book Editor to the Committee at the annual session held in Cincinnati,

March 14, 1928. The imperative direction of his physician led him to this decision. In the opinion of the Book Committee, the interests of this department demanded the immediate election of his successor. John W. Langdale was chosen to that office. Appreciation of the long and valuable service of Doctor Downey as Book Editor and in the Church at large was made a matter of record in the Journal of the Committee's proceedings.

REAL ESTATE

The quadrennium has been marked by notable changes and great improvement in our Real Estate situation.

The unimproved lots in Chicago at Superior Street and Fairbanks Court were sold at a fair profit, and an addition to the present building at Rush and Superior Streets was erected at a cost of \$428,526. This gives the Chicago plant such increased facilities for manufacturing purposes and for housing the various Boards of the Church that it becomes a veritable center of Methodist interests in that great city. This property is appreciating in value. The new building was dedicated May 24, 1926, by Bishop Edwin H. Hughes.

There has been no change in the Cincinnati holdings. A part of the Fourth Street property is required for the conduct of our business. The space not needed is all rented at very satisfactory rates.

Authorization for the sale of the San Francisco property has been given, but no satisfactory purchaser has yet been found.

In Boston, Detroit, Pittsburgh, and Portland we occupy rented space.

We own property at New Orleans and Kansas City.

The erection of a manufacturing plant for our publishing house at Dobbs Ferry, State of New York, is worthy of special mention. The site at Dobbs Ferry is on the east side of the Hudson, twenty miles from the New York Central terminal in New York City. The purchase price was \$205,000. Careful examination of seventy-four different locations in the vicinity of New York was made before a decision was reached. About ten acres is included in the purchase. The New York Central Railroad, with siding accommodations, runs through the grounds. We have riparian rights extending to the main channel of the Hudson. The railroad divided the expense of erecting a bridge over the property, thus eliminating a grade crossing. The equipment of this building is of such a character as to place it in the very first class of printing establishments of the country. It should be noted that our building at 150 Fifth Avenue did not suffice to house our New York manufacturing, and that we were renting lofts in West Thirty-seventh Street, New York. This location was unsatisfactory because of cost and working conditions. The rent of this building, plus the rental value of the space

released at 150 Fifth Avenue and now housed at Dobbs Ferry, amounted to \$90,800 annually. The total cost, including the land, is \$1,325,000. It, therefore, appears that with our outlay of \$428,526 at Chicago and of \$1,325,000 at Dobbs Ferry, there has been an addition of \$1,733,520 to our property holdings.

This investment was financed by the placing of a first mortgage of \$600,000 on our property at 150 Fifth Avenue, New York, at five per cent interest. A first mortgage loan of \$250,000 was placed on our entire Chicago property at five and one-fourth per cent interest.

Both these mortgage loans are to be amortized at the rate of five per cent annually. The Methodist Book Concern paid no commission for either loan.

The funds for the Dobbs Ferry Plant, in addition to the above mortgage, were provided by the sale of securities, and by temporary bank loans amounting to \$350,000. The sale of our property at 2-4 West Twentieth Street, New York, at the asking price of \$400,000 which has been authorized, will, when accomplished, complete the necessary financing and enable us to retire the bank loans of \$350,000.

The dedication of the new building at Dobbs Ferry was on October 18, 1927. A suitable ritual was prepared by Bishop Luther B. Wilson. A unique feature of the exercises was the placing of what was called the Century Box in a niche in the east wall of the vestibule of the building, at the right of the entrance. This box is to be opened in the year 2026. In it were deposited copies of the Methodist journals and other documents of interest to-day that will certainly be of greater interest to those who may view them a century hence. Among these was a message to those who shall have charge of the publishing interests of the Methodist Episcopal Church one hundred years to come, written by William F. Conner, Chairman of the Book Committee.

ADVOCATES

The notable changes in the policy of the publication of our Advocates made at the General Conference of 1924 are embodied in Paragraph 3 of Report No. 14 of the standing committee on Book Concern, as follows:

"There shall be elected by the General Conference on nomination of the Book Committee, a Contributing Editor, who shall be responsible for the uniform matter in all the editions hereinafter provided for." The provision noted was that "There shall be published in all the official Advocates from six to ten pages of uniform matter," and, further, that "The Epworth Herald, Christian Apologist, Pittsburgh Christian Advocate, Zion's Herald, Michigan Christian Advocate, and Washington Christian Advocate may receive the uniform matter at cost." The Book Committee nominated Halford E. Luccock, and the

General Conference elected him to the position of Contributing Editor. This experiment in our religious journalism has been under the scrutiny of the Church for four years. The Book Committee has endeavored to have the action of the General Conference carried out in all details. It chose, instead of the maximum of ten pages as allowed by your action, to make it six pages.

It is believed by the Committee that it would be impossible to secure outside contributions of equal value at the cost now entailed by those secured by the Contributing Editor.

It is personally known by some of the Committee that influential religious journals of other denominations would be glad to have this material available and to pay a good price for the privilege of printing it in their publications.

It might be well that by some mechanical device in the printing of the paper, it should be made more clearly manifest the pages that are directly under the control of the Contributing Editor.

It is evident from the reports of the individual Editors as presented to the Book Committee at its last annual meeting, March 14, 1928, and from the recommendation of the Council of Editors representing their united opinion, that these Editors approve the principle and favor its continuance. They, with some members of the Book Committee, probably would suggest some modification of the function of the Contributing Editor. They might desire some advisory voice from the Editors in his selection. They might suggest more elasticity in the compulsory features of publishing in each issue the maximum offered them. However, they, together with the Book Committee, would agree that the principle and plan of syndication of contributions and the election by the General Conference on nomination of the Book Committee of an Editor who should be charged with the responsibility of securing these syndicated contributions should be continued.

The report of Circulation as of December 31, 1923, and of December 31, 1927, is as follows:

	1923	1927		
California Advocate	9,117	8,499	—	618
Central Advocate	28,141	22,495	—	5,646
Christian Apologist	10,397	9,107	—	1,290
Epworth Herald	85,620	62,257	—	23,363
Methodist Review	6,080	5,441	—	639
New York Advocate	50,995	51,480	+	485
Northwestern Advocate	30,820	26,444	—	4,376
Pacific Advocate	6,798	7,133	+	335
Pittsburgh Advocate	36,195	31,048	—	5,147
Southeastern Advocate	7,025	2,792	—	4,233
Southwestern Advocate	17,940	11,435	—	6,505
Western Advocate	36,479	34,405	—	2,074
	325,607	272,536	—	53,071

It is to be noted that of this total loss of subscribers amounting to 53,071, 23,363 is in the Epworth Herald list; and further, that while the total circulation has decreased it is to be explained in considerable part by the fact that we have been careful in discontinuing the mailing of the paper if the subscriber does not renew the subscription within a three-month period. This is a departure from the rule in former years. Concerning this decrease in the Epworth Herald list it should be considered that its readers are mainly members of the Epworth League. When they reach an age that leads them to no longer retain membership in the league they, in most instances, cease to be subscribers for the Herald. There is thus automatically an annual loss. To replace this loss becomes an increasingly difficult task.

The financial report of the Journals as of December 31, 1923, and of December 31, 1927, shows a deficit as follows:

	1923	1927	Decrease	Increase
Advocates	\$522,252	\$376,433	\$145,819	
Methodist Review	28,615	28,522	93	
Epworth Herald	101,598	79,321	22,277	
Christian Apologist	45,135	46,077		\$942
Total	\$697,600	\$530,353	\$168,189	

It thus appears that the deficit incurred in the publication of these religious journals during the four years past has been reduced from that of the previous four years by the sum of \$179,247, or an average annual decrease in deficit of \$44,812.

Those responsible for these publications make all legitimate endeavor to make them a financial asset from the bookkeeper's point of view. We however share in, we believe, a growing opinion that these deficits might in fact be made a charge to publicity—and propaganda of Church Enterprises—colleges, hospitals, Conference endowment funds for retired preachers, our World Service program, every approved benevolence of the Church use these Advocates for promotion of their interests—editorial and contributed columns and pages for this purpose are given free of charge. These deficits might be easily converted into large profits could a meager percentage of the money that comes into the various treasuries of Methodism, through the direct influence of their "Advocates," be credited where it belongs.

The Advocate problem has not yet found, in all regards, a perfect satisfactory solution. The budget plan, together with certain economies, has reduced the deficits. The amount of circulation, however, is not satisfactory. All diligence has been given by the Publishing Agents and the Editors to increase the circulation. It has not shown the results desired. The only

hope of securing any considerable increase as the Committee sees it, is to awaken in the pastor a sense of the value of having at least one of our Advocates in every family in his church. Until the pastor has the conviction that he will have a better church proportioned upon the number of readers of our religious journals, Publishing Agents and Editors must labor in vain in their endeavor to secure any large increase. It would appear that District Superintendents have here an opportunity to urgently impress upon the pastors their obligation to increase the circulation of the Advocates in their charges as a potent factor in increasing their pastoral efficiency.

The oft suggestion of a cure by a combination by geographical boundaries of the Advocate has not been considered in any official action by the Book Committee. It has, however, been a matter of inquiry whether there is any instance of the merging of religious journals in any denomination when the combined circulation was not considerably reduced from the totals before the consolidation. The cases cited show that the totals had been reduced.

There is this further consideration. Would not the number of such Area or regional journals as the Pittsburgh and Michigan Advocates and Zion's Herald be increased? Would not there be a local demand justifying such publications? The Committee has given no official expression on this question. It only speaks for it the patient consideration by the General Conference, so that all the facts may be revealed and all the consequences duly weighed. Where that is done the right decision will surely be reached.

BISHOP BAST

The Book Committee has faced a perplexing problem in relation to the expenses incurred in the investigation of Bishop Bast of Copenhagen Area, held at The Hague, February, 1927. This Book Committee is charged by the Discipline with the collection and disbursement of the only funds from which it would seem possible to make any drafts for these expenses, viz., The Episcopal Fund and the General Conference Expense Fund. The expense of Bishop Thomas Nicholson in presiding at the investigation is clearly a charge against the Episcopal Fund. The expense of the Committee of Investigation composed of the Triers of Appeals of four neighboring Conferences, as provided in paragraph 241, may possibly be a charge against the General Conference Expense Fund. Paragraph 384 (1) provides that "The Expense of Judicial Conferences" which are composed of "The Triers of Appeals" shall be met by the General Conference Expense Fund. However, these Triers of Appeals are not in this case acting in the capacity of a "Judicial Conference" but acting as a "Committee of Investigation."

It is, therefore, a grave question whether the General Conference Expense Fund can be legally charged with the expense. There were, however, other and greater expenses than these combined for which the Committee could find no provision whatever. The preparation of the case by the Church and the defense, involving the necessary expense of counsel for both the Church and Bishop Bast—for these no provision in the Discipline is made. Nevertheless, the Book Committee believed that, since the Church had brought the Bishop to investigation and conformed with the steps required in the Discipline, it should in some way have the necessary expenses met. And since the Bishop must face these charges he should have adequate counsel and his necessary expenses. The Committee has, therefore, acted in what it agrees is an extralegal fashion. It has used certain sums, not including the \$1,516.06 expense of Bishop Nicholson, amounting in the aggregate to \$25,384.73, from the treasury of the Episcopal Fund and the General Conference Expense Fund. This amount is carried in suspense awaiting the action of the General Conference as to what proportion each of these Funds should pay.

The Book Committee does not ask the General Conference to decide upon the legality of these payments. It freely admits they are outside the law. It found an unprecedented situation. It met it in the best fashion it could devise. It asks the General Conference to approve these payments and then to determine the proportion to be charged to each of the two Funds.

The amount paid from these two Funds is as follows:

1. Prosecution (Episcopal Fund)	\$5,000.00
2. Defense (Episcopal Fund)	
a. Case of State	\$4,000.00
b. Case of Church	5,890.71
	9,890.71
3. Investigation at Hague (General Conference Expense Fund)	10,494.02
	\$25,384.70
4. Bishop Nicholson (Episcopal Fund)	1,516.56
	\$26,901.29

The Discipline provides, paragraph 241, for the further consideration of this case by the General Conference and under certain conditions a final adjudication by the Committee on Judiciary. This will involve additional expense, which the General Conference will be called upon to consider.

It is a matter of common knowledge that very considerable sums have been contributed for the defense by other groups in the Church, of which no statement is here made.

Possibly like contributions from private sources have been

made to meet expenses of the prosecution. Concerning such contributions in either case no action is needed. It, however, makes evident the enormous expense incident to such a trial with no legal provision to meet it.

LABOR—COLLECTIVE BARGAINING

One or more of the Annual Conferences have adopted resolutions which criticize the Book Committee for not carrying out the directions of the General Conference as expressed in Paragraph 585—Social Creed of the Churches.

These resolutions coming from great Conferences probably voice a very considerable opinion. The complaint is that while "Our Church is a considerable employer of labor in the printing field, we have not realized collective bargaining here, nor apparently sought to do so.

"We, therefore, earnestly petition you to take such action as will give effect to the decision which we have nominally maintained through these years and which will enable the Church to substitute a significant leadership in this field for one that is weakened by apparent inconsistency."

Such a petition from so prominent Conferences justifies a review of the action of the General Conference, and a brief statement of the situation in our Publishing Houses. The sum of the criticism is that the Book Concern has not adopted "Collective Bargaining" and "apparently not sought to do so." The distinctive definitions of the two forms of collective bargaining which is given in the action taken at the General Conference 1916, is as follows:

First: That by which employers and organized labor unite in agreement which requires the employment only of union men; or,

Second: They unite in agreement that preference shall be shown to union men, both in hiring and dismissal, without denying the right of employment to the non-union men.

Consider, now, the action of the General Conference of 1916, which has never been modified in any way, which says that "The first method of realizing democracy in industry is through collective bargaining." "It would naturally follow that since the Church is itself a large employer of labor, directly and indirectly, it must itself in some way realize collective bargaining, either in one of the forms which are now developed, or in *some way yet to be devised.*"

The General Conference that adopted this paragraph rejected, after a prolonged debate, the second method by striking from the report presented the seven words "a preference shall be shown to it" by a vote of 447 to 280. But those seven words contained the very heart of the document. The fervor and

unresting zeal with which the advocates of the report fought for the preservation of the words "a preference should be shown to it," makes plain their estimate of the vital importance of that phrase.

Between these two forms of collective bargaining, the Book Committee believes that the General Conference decided there was no essential difference in the ultimate result; since "a preference shown to union men, both in hiring and dismissal," would in time inevitably "require the employment only of union men." Since, therefore, the General Conference action had in fact rejected both these, and since it had said the Church "must itself in some way realize collective bargaining either in one of the two forms which are now developed or in some other way yet to be devised," acting upon your advice, the Book Committee endeavored to devise some other form of collective bargaining, and at its first meeting after General Conference, May 29, 1916, adopted the following:

"Resolved, that the Publishing Agents and the Local Committee at New York and Cincinnati be requested to consider the desirability of establishing some practical plan of further co-operation between the Book Concern and its employees, as suggested by the action of the General Conference in its report on Social Service, and to report their action to the Annual Meeting of the Book Committee on April, 1917."

In accordance with that action, the Publishing Agents made such report that we then took the following action:

"There has been established in the Cincinnati House a plan of co-operation between the Book Concern and its collective employees, which we maintain is, in effect, a newly devised method of collective bargaining."

We believe that this other form of collective bargaining as now in force at our Cincinnati House does realize the will of the General Conference, as expressed, and does, more nearly than can the technical collective bargaining of the Labor Union, make certain that "the rights of unorganized men are not infringed upon." It were well for critics of the conduct of the Book Concern's method to remember that to that principle, "the rights of unorganized men are not infringed upon," the Church is solemnly pledged. This Cincinnati plan is open to inspection and should be studied by all who venture to offer public criticism and make the unfounded charge that "we have not realized collective bargaining here, nor apparently sought to do so."

The plan at first adopted at Cincinnati has been amended and improved, and the Book Committee believes it meets every requirement that the action of the General Conference demands. In certain localities it may be impossible to administer our Publishing House interests except under the technical arbitrary definition given by the Labor Union to "Collective Bargaining."

This is the situation in the New York House. When the conditions do not compel it, the Book Concern, acting under your direction, has devised some other plan, for the Cincinnati House.

The New York House conforms to the plan of collective bargaining.

The Cincinnati House operates under the plan of group-collective bargaining.

The working condition and the scale of wages at Chicago are such as would be realized under collective bargaining, and a plan of group-collective bargaining is now being worked out and put into operation.

The Committee believes that a careful study by those competent to judge would not justify the inclusion of the Cincinnati plan of group bargaining as not giving "the workers an effective voice in the determining of wage levels."

However true the generalization may be as made in the Social Service Bulletin of March 1, 1928, our plan of company bargaining at Cincinnati does give "the workers an effective voice in the determining of the wage scale." It does "supply the place of the trade union as a protection for the workers." It will not "be followed by the ascendancy of radicalism." The employees involved are satisfied.

APPROPRIATION FOR DISTRIBUTION OF PRODUCE TO THE ANNUAL CONFERENCES

It will be well here to make a matter of record that there has been appropriated for distribution to the Conferences from the Book Concern up to this date a total of \$7,854,908. Of this amount \$1,000,000 has been appropriated for distribution this quadrennium, and an average above \$250,000 in each of the past sixteen years. We may repeat our expressed hope in former reports that the time may come when the Church will make such provision for its retired preachers, through endowment and improved pension plans, that no such contributions from the Book Concern are needed. We are compelled to say, no such provision has yet been made. It would require an investment of \$5,000,000 to insure an income the equivalent of our average annual distribution. We believe the General Conference should sustain our policy of making such distributions as the conditions of the business will allow until the Church makes at least an equivalent provision. Even with the contributions from the Book Concern, only three of the one hundred and four Conferences in the United States are now paying the annuity in full.

The average payment is sixty-seven per cent. We hear frequently that the Book Concern should be an institution for service and not for profit. We are insisting that so long as needed it shall render a twofold service, disseminate religious

literature and help the Church keep faith with Methodist preachers, whose devotion to its interests has made possible the success of our Publishing Houses.

BOOK EDITOR

The Book Publications for which the Book Editor has responsibility have had their customary variety, and it may confidently be stated that they have challenged the favorable attention of the Church. In addition to the usual output of essays, sermons, books of travel, juvenile books, and others, we have produced at least a few epoch-making volumes. Among these may be noted McLaughlin's "The Spiritual Element in History"; "The Story of Methodism," by Luccock and Hutchinson; "The Christ of the Indian Road," by E. Stanley Jones. Of this latter book more than 300,000 copies in the English edition have been sold. A second book by the same author, "Christ at the Round Table," has already gone into its third edition (February 21, 1928), and will surely be another "best seller."

The Abingdon Texts have been brought to practical completion, and "The Abingdon Hymnal, a Book of Worship for Young People," will be published at an early date, as will the "Abingdon Bible Commentary," a really monumental work, which has laid under tribute the richest and most reverent scholarship of three continents.

Perhaps nothing shows more clearly the estimate in which our publications are held than the following tribute from a discriminating critic: "The thing that I desire distinctly to say is that the Book Concern is showing increasingly a relatively fine rank in connection with leading publishing houses in the creation of thoughtful and scholarly books of highest grade. My judgment is that in no period in the entire history of the House has it published so many really great books as within the last few years."

CHURCH SCHOOL LITERATURE

In the production of Church School Literature, the record of the past quadrennium must include the organization of the Committee on Curriculum of the Board of Education and the closer co-ordination and substantial re-enforcement of the total teaching program of the Church.

Changes in the Church School literature made under the direction and guidance of the Committee on Curriculum include (1) The rewriting of the closely Graded Lessons begun in 1924 and to be released for use beginning in October of this year, 1928; (2) The adoption of the International Group Lessons for Primary, Junior, Intermediate and Senior age groups and the substitution of the Primary and Junior Group Lessons for the earlier Primary and Junior adaptations of the Uniform lessons;

(3) Certain changes in periodical publications in line with the advancing program of religious education.

The changes in publications deserving mention for permanent record include the Elementary Magazine established January, 1927, a monthly publication for teachers of children in the elementary departments, Cradle Roll to Junior, and furnishing lesson materials, method suggestions and guidance for teachers in connection with all lesson courses and for all types of schools; the Church School Journal, established January, 1926, and continuing the Sunday School Journal, method suggestions, and guidance for teachers of all age groups above the Junior; Studies for Youth, published since January, 1926, as a sixty-four page quarterly carrying the Group Lessons for the Senior Department, ages 15, 16, 17; the discontinuance of the Elementary Teacher and the Junior Teacher and the transfer of the service of these publications to the Elementary Magazine; the discontinuance of The Officer and the transfer of the service rendered by it to The Church School Journal.

The Church School textbooks produced during the quadrennium include: Elective courses for the Church School (19), textbooks in Leadership Training (14), textbooks on the Improved Uniform Lessons (50), textbooks for joint use by the Church School and the Epworth League (3).

GENERAL REFERENCE

The legislation of the last General Conference creating an Executive Committee, as provided in paragraph 380, section 2, and paragraphs 385, 386, 387, has certainly been justified. It has secured a more perfect unification of the publishing houses and depositories. It has been a means of bringing to the annual meetings of the Book Committee a report, in compact form, of the business committed to it by the Book Committee, and such other matters as the exigencies of the work may have demanded.

Its Chairman, Frank A. Horne, together with the Secretary, M. S. Daniels, have devoted to its interest much time and business sagacity. Regular meetings have been held and all its members have been attentive to their task.

It has not been a usurper of the authority or function of the Book Committee, but rather its servant, carrying out its policies and enabling it to do its work with a better understanding of all the facts that should be known in order to reach the wisest conclusions.

The Publishing Agents, John H. Race, George C. Douglass, and O. Grant Markham, have been assiduous in the discharge of the duties assigned to them by the Discipline. Nor have they been confined to these exactly defined tasks. They have each shown initiative and unremitting zeal in the attempt to discover better methods for the furthering of the interests of the Book

Concern. They have recognized that the new times demand new measures. They have the respect and confidence of the employees under their supervision. No question of a conflict of authority has arisen between the Agents and the Book Committee. There has been a spirit of co-operation which betokens not a desire for easy relief from responsibility on the part of the Publishing Agents or of the Book Committee but rather such consideration for each other's devotion and judgment as makes co-operation inevitable.

The Book Committee at its Annual Session, March 14, 1928, acting under the authority given in paragraph 382 (3) directed that the Southeastern Christian Advocate should for the remainder of the quadrennium be published and continued under the title "Western Christian Advocate, Southern Edition." This action was taken from evidence that the constituency would be better served by such an arrangement.

CHRISTIAN DAILY NEWSPAPER

Conforming to the direction of the General Conference of 1924, the Book Committee has considered the wisdom and expediency of publishing a religious daily newspaper by the Methodist Episcopal Church, or an interdenominational daily in conjunction with other denominations. The Commission appointed by the Book Committee reported as follows:

"Your commission on Christian Daily Newspaper has made a thorough investigation as to the wisdom and expediency of the Methodist Episcopal Church publishing a daily newspaper, and has decided unanimously to advise against it.

"Your commission advises adversely also against the wisdom and expediency of the Methodist Episcopal Church, as a corporate body, entering into a business arrangement with other ecclesiastical corporations for the projection and publication of a daily newspaper.

"It not being within the province of your commission to suggest the projection of a Daily Christian Newspaper, financed by private capital, and with the hearty unofficial support of the Protestant denominations, we leave that field open without any gratuitous recommendations on the part of your commission. However, we have information which leads us to believe that such an undertaking will begin in the near future, and if this is done, we shall watch it with hopeful and sympathetic interest."

The Treasurers of the General Conference Expense Fund and of the Episcopal Fund have each made reports annually to the Book Committee and have submitted to the General Conference their quadrennial reports.

The Book Committee has endeavored to carry out the instruc-

tion of the last General Conference to bring the surplus in the Episcopal Fund so as not to exceed the approximate sum of \$150,000. The Treasurer's report will disclose the facts.

GENERAL CONFERENCE ENTERTAINMENT

Acting under the direction of the General Conference, paragraph 564, the Book Committee elected a Commission on Entertainment, consisting of William F. Conner, Joseph S. Ulland, Morris S. Daniels, Dorr F. Diefendorf, William H. McMaster, J. Luther Taylor, C. A. J. Walker, and Oscar P. Miller, *ex officio*, as Treasurer of the General Conference Expense Fund.

Dorr F. Diefendorf was elected Chairman and Morris S. Daniels, Secretary.

Four cities made formal application for the entertaining of the General Conference of 1928: Columbus, Indianapolis, Kansas City, Omaha. These cities were visited by the Commission. The Commission reported favoring Kansas City. Each city was given the opportunity to present its claims and advantages to the Book Committee, and, after discussion and balloting, the report of the Commission was adopted and Kansas City selected. The Local Committee at Kansas City has given active and acceptable co-operation in preparation for the work and comfort of the Conference. No time, work, or expense appears to have been spared to this end. Not all the delegations have the most desirable seats. These assignments are made by lot, and no possible favoritism can be charged. Not all the delegates may secure the kind and price of lodging they expected. So far as practical this may be adjusted.

The arrangement of the programs for the afternoon and evening has involved much correspondence. The conclusion reached has been as far as seemed possible in conformity with the wishes of those interested. Your action, paragraph 564 of the Discipline, determined a very considerable part of that program. Other interests had to be accommodated to this fact. Your kind forbearance with whatever mistakes have been made and your assistance in carrying out our plans are solicited.

The Commission, together with the Secretary of the General Conference and the Local Committees, has made all endeavor to meet all your requirements, and will continue to serve you as occasion and necessity arise.

WILLIAM F. CONNER,
Chairman.

EZRA S. TIPPLE,
Secretary.

THE METHODIST BOOK CONCERN

CONSOLIDATED BALANCE SHEET

December 31, 1927

ASSETS

Current assets:			
Cash		\$404,413.43	
Notes receivable		7,863.87	
Accounts receivable	\$1,320,808.94		
Less, Allowance for doubtful accounts	72,270.26		
			1,248,538.68
Inventories:			
Manufacturing (raw materials and work in process)	402,552.06		
Merchandise (finished stock, plates, etc.)	\$685,101.20		
Less, Reserve for first-class stock	99,758.97		
		585,342.23	
Supplies		15,918.84	
			1,003,813.13
Accrued interest receivable			2,711.98
Prepaid interest, insurance, premiums, manuscripts, illustrations, etc.			103,024.68
Total current assets			\$2,770,365.77
Investments at market value:			
Bonds		130,360.30	
Stocks		25,348.00	
Mortgages		95,100.00	
			250,808.30
Fixed assets:			
Land and buildings			4,814,792.93
Electric light and power plant ..	111,101.22		
Less, Allowance for depreciation		91,694.67	
			19,406.55
Manufacturing equipment	1,104,668.18		
Less, Allowance for depreciation		611,273.04	
			493,395.14
Furniture and fixtures	361,734.08		
Less, Allowance for depreciation		230,411.96	
			131,322.12
			5,458,916.74
			\$8,480,090.81

LIABILITIES

Current liabilities:			
Notes payable		\$615,600.00	
Accounts payable		152,551.61	
Accrued salaries, wages, taxes and interest....		31,820.76	
Due to conferences		60,210.00	
Reserve for distribution to conferences		236,799.40	
Unfilled subscriptions		61,413.57	
Total current liabilities			\$1,158,395.34
Mortgages payable due 1935 and 1936 (subject to annual instalments of \$42,500)			792,500.00
Capital and reserves:			
Fixed capital		3,000,000.00	
Reserve for appreciation of real estate		617,256.17	
Reserve for working capital		2,911,939.30	
			6,529,195.47
			\$8,480,090.81

We have examined the accounts of THE METHODIST BOOK CONCERN as at December 31, 1927, and, subject to the omission of any allowance for depreciation of buildings, we certify that, in our opinion, the above balance sheet sets forth correctly the financial position of the company at that date.

LYBRAND, ROSS BROS. & MONTGOMERY,
Accountants and Auditors.

New York, March 8, 1928.

REPORT OF THE PUBLISHING AGENTS OF THE METHODIST BOOK CONCERN FOR THE QUADRENNIUM ENDING DECEMBER 31, 1927

DEAR BRETHREN:

It should be clearly understood that the quadrennium under review has been a marked transition period in the developing work of The Methodist Book Concern. Recognizing the growing opportunities for service in the years ahead that this unique institution of the Church should render its growing constituency, the Book Committee and Publishing Agents charged with the conduct of the publishing interests of the Church, formulated policies and plans respecting buildings and equipment that are proving to be highly constructive. As a noteworthy instance, illustrative of this fact, we call attention to the report made to the General Conference at Springfield, 1924, which shows that the manufacturing department of the New York house was then domiciled in rented quarters.

REAL ESTATE, NEW YORK

During the early months of the quadrennium available sites in the metropolitan area were carefully studied. As a matter of fact, seventy-four (74) such sites were critically examined by experts. The site at Dobbs Ferry, New York, was finally chosen December 17, 1924, and construction authorized. The new site was purchased March 4, 1925, and the excavations for the concrete footings for the new building were begun August 24th of that same year. During the removal of our activities to the new plant, our business proceeded without interruption.

The building is ideal for the purposes for which it was erected. It provides the best of working conditions for our employees. The main building has a working floor space of 136,441 square feet; toilet and locker rooms, 4,560 square feet; halls, 2,814 square feet, or a total in the main building of 143,815 square feet; to which should be added, garage, 3,540 square feet; power house, 5,215 square feet, or a complete total of 152,570 square feet. The land and buildings represent an expenditure of \$1,325,376.06

As in any business enterprise, funds aside from the necessary money needed for running expenses were provided under the authority of the Book Committee to finance this undertaking. (See Book Committee Report.) Provision has been made that the indebtedness shall be amortized while this new plant is render-

ing increased service to the Church, the indebtedness all being paid off within a period of twenty years.

A suitable dedicatory service of the Dobbs Ferry Building was held October 18, 1927.

A unique feature was the depositing of a copper receptacle, THE CENTURY BOX, containing various publications of the Methodist Episcopal Church, in a niche in the main entrance, where it is to remain for a century, covered by a bronze plaque bearing the dates "1926-2026" and the colophon of The Methodist Book Concern. A message written by Dr. William F. Conner, Chairman of the Book Committee, to those who will be in charge of The Methodist Book Concern in 2026, and read by him at the Dedication Services, was also placed in the box. The formal ceremony of dedication was conducted by Bishop Luther B. Wilson, who used a specially prepared service for the purpose.

Our executive, publication and editorial offices remain at 150 Fifth Avenue, where are also housed many other important Methodist activities.

REAL ESTATE, CINCINNATI

There has been no change in the Cincinnati holdings. The Plum Street Building is entirely used for our business. Attention is called to the fact that an increasing space in our Fourth Street Building is being used for the conduct of our business; the space not needed for immediate use is rented and has a large return—(6.97% net).

REAL ESTATE, CHICAGO

The new building at Chicago was begun by action of the Book Committee, December 17, 1924. The cost of the project was \$428,525.53, which included the expense incident to readjustments in the former building so that the entire building is a unified structure.

Immediately following the General Conference of 1924, the Administrative Staff of the Boards of Benevolence took formal action expressing the "hope that arrangements may be made for all the Boards located in Chicago to come together in The Methodist Book Concern Building," and from a later meeting they reported their action that "they believed that The Methodist Book Concern should make it possible for the Methodist agencies to have united headquarters in The Methodist Book Concern Building in Chicago." To provide for this request and to anticipate the increasing needs of the Book Concern itself, after careful and extended study, the Book Committee meeting in New York, December 17, 1924, authorized "the erection of an addition of from four to seven stories, as might be deemed wise or most economical to the Executive Committee, on the

vacant lot now owned at Rush and Superior Streets, Chicago, Illinois, and that the details as to kind of building, plans and specifications, price, etc., be left to the Executive Committee," and authorized and empowered the Executive Committee "to raise the money to erect the addition to our present Chicago building already authorized, first by the application of the net proceeds of the sale of the Fairbank Court property, and sale of such securities of the Ohio Corporation as may seem desirable, and the making of such loans as may be necessary." The Executive Committee selected a Building Committee consisting of the three members of Executive Committee resident in Chicago and the territory contiguous thereto, and the three Publishing Agents. The Executive Committee authorized the construction of a seven-story building to cover the lot 75 feet by 125 feet, with needed changes in the former building.

The dedication of the building was observed on May 24, 1926. The Methodist ministers of Chicago joined with the group of the Book Concern employees and the employees of the various Benevolent Boards at work in the building in making a large gathering of expectant and sympathetic people. Bishop Edwin Holt Hughes gave the dedicatory address and led the audience in the "form of dedication" which he had so fittingly prepared.

REAL ESTATE, KANSAS CITY, SAN FRANCISCO, NEW ORLEANS

There are no material changes in our real estate holdings at Kansas City, San Francisco, or New Orleans; places of business at Boston, Pittsburgh, Detroit and Portland occupy rented space.

LABOR

The Methodist Book Concern endeavors to maintain Christian standards in all its business and industrial relationships. Goodwill and co-operation are the keynotes of our policy. Group insurance and retiring allowances are features of our economic system. Wages, hours and working conditions are so adjusted as to promote human values. The 44-hour week, the union wage scale as a minimum, and consideration in cases of sickness and other emergencies, are only some of the features that make our plants attractive to workmen and contribute to the devotion and loyalty of our people.

MERCHANDISE

A careful scrutiny of our publication list for the past quadrennium will reveal the fact that never in the history of the Book Concern have we issued books that more successfully and happily combined high literary excellence with varied human needs and interests. The titles will show that practically every line of thought has been provided for—essays, sermons, missions, travel, nature, theology, biography, philosophy, worship, music,

hymnody, homiletics, stewardship, religious drama, attractive books for juveniles, and text books prepared by qualified writers for children and young people.

Were we to name here the fine and helpful books published during the past four years, it would be necessary to print our entire list, for it is our aim and purpose to publish only books of high character, and that meet a real need.

We call attention to *The Story of Methodism*, which gives the history of our Church in so fascinating a way; and to *The Christ of the Indian Road*, which, with no special heralding, became immediately a best seller the world over, rivalling popular fiction. It has been printed in Swedish, Spanish, Danish, Arabic, Japanese, Finnish, Bulgarian, German and Indian vernacular, with English and Canadian editions. It has been in steady and phenomenal demand since it first appeared. It may not be amiss to say here that a second book (February 1, 1928), by Dr. E. Stanley Jones—*Christ at the Round Table*—is a worthy successor to the previous one, and promises to be in great demand.

Two noteworthy enterprises have been initiated and practically completed during the quadrennium. The *Abingdon Hymnal*, a *Book of Worship for Young People*, containing hymns and worship material which we believe cannot be excelled; and *The Abingdon Bible Commentary*, a prodigious undertaking which levied upon the best scholarship of three continents and which has been carried through in a remarkably successful way, not one writer failing us. It is our belief that this will be for years to come the standard one volume Bible Commentary.

This quadrennium also marks the practical completion of the *Abingdon Series of Religious Education Texts*, a pioneer undertaking in the line of Weekday Religious Education, *Daily Vacation Church School* and *Community Training School* texts, beginning with the pre-school age and following through to and including the *College Series*.

A new item in church supplies is the manufacturing of collection envelopes—single, duplex, tri-pocket. In entering upon this class of work two elements were in mind: First, to have a uniformly low price; and second, to have an unrestricted limit in the cost of envelopes to the church of small membership, so that this large group of churches could have the benefit of this service.

UNIFORM LESSONS, GROUP LESSONS AND STORY PAPERS

On January 1, 1928, there were four story papers for use in our Sunday Schools, viz.: *The Classmate*, *Target*, *Portal* and *Picture Story Paper*.

The combined circulation of these story papers is 1,479,695.

This tremendous output of stories containing the high aims of a Christian life cannot be other than an antidote to the poison handed to our youth from certain other sources.

The Methodist Book Concern was organized primarily as an agency for the distribution and dissemination of Christian literature and upon that basis has been maintained primarily as a service organization to the Church. Our Sunday School literature has been enriched by Group Lessons for the Junior, Intermediate and Senior grades. Our Sunday School lessons and helps have reached the enormous total of 4,824,916,264 pages, or an average yearly shipment through the mails of 6,544,189 pounds. Our daily postage bill averages about \$688.75. Our Sunday School literature is of the highest grade, both in content and manufacture, but still is sold at an exceptionally low price considering its high-grade material and attractive form.

The Methodist Book Concern assists other denominations from both our editorial and manufacturing resources.

We esteem it a great privilege to work with others in the production of an improved Evangelical teaching literature for simultaneous use by several Protestant groups.

Annually we have sent out complete catalogues of our publications and Sunday School Requisites.

CHANGES

During the quadrennium the essential teaching content of The Officer has been incorporated in The Church School Journal.

The World Neighbors has been changed from a monthly to a quarterly.

The Junior and Primary Teacher have been discontinued and contents included in the Elementary Magazine—a teacher's help paralleling in its field the Church School Journal.

GRADED LESSONS

It was in 1909 that Closely Graded Lessons were brought out under the leadership of the Sunday school editor of our denomination in co-operation with other denominations. This was a great forward movement in the matter of Sunday school instruction material. Our constituency needed to be educated to the high pedagogical values of this then new series. Publicity methods of the Concern were so well utilized that officers, teachers, and pupils throughout the denomination began to be impressed with the high educational values of these Closely Graded Lessons. As reported to the General Conference from quadrennium to quadrennium, since the original publication, it will be noted that sales have shown a steady increase from the inception of this important movement in religious education.

These lessons were revised in 1917. During the quadrennium under review, however, this series has been entirely rewritten and enriched with a very extensive selection of illustrations from the great masterpieces, and from pictures especially drawn to conform to the modern demand for visual teaching. This revised series is now in press.

SUPPLEMENTARY

More and more our output in its entirety is coming to be recognized as a significant and important contribution to cultural and spiritual development. As supplementary to this report and in order that the important facts and figures entering into the business of The Methodist Book Concern may be readily available to the General Conference, we are presenting the Balance Sheet for each of the years of the quadrennium; the combined sales and advertising revenue; the net produce; a summary of official periodical publications, including the Uniform Lessons; the Graded Lessons ordered; and an itemized list of our book publications including requisites and miscellaneous items.

THE ADVOCATES

Carrying out the direction in the Discipline (1924) ¶ 399, sec. 13, "All costs editorial, manufacturing, promotion, and selling, shall be budgeted under the direction of the Book Committee and the Publishing Agents, and each department shall be directed to produce definite results at a cost within the budget," we placed first the Advocates and later, with the approval of the Book Committee, The Apologete, Methodist Review, Epworth Herald, Evangelisk Tidende and Sandebudet upon the budget basis.

The publishing of The Central Christian Advocate was moved to Chicago. The publishing of the Southwestern and The Methodist Advocate Journal—later known as the Southeastern, now known as the Southern Edition of The Western Christian Advocate—to Cincinnati, Ohio.

These changes made certain a saving in the cost of publishing these papers.

The first full year's trial of the budget was for the calendar year 1925.

The total budget allowance for all the Christian Advocates was:

	Allowance	Expenditures	Saving in Expense Over Allowance
1925	579,800.00	553,712.71	26,087.29
1926	595,141.09	553,265.15	41,875.94
1927	547,664.25	522,607.30	25,056.95
The deficit on Advocates 1920-1923 was.....			\$522,252.47
For the period 1924-1927 the deficit is.....			\$376,433.70
Or a reduction of deficit for this quadrennium of			\$145,818.77

Discipline—Article 399, Section 10, reads:

“There shall be published in all the Official Advocates from six to ten pages of uniform matter exclusive of advertising. The Epworth Herald, Methodist Review, and Der Christliche Apologete are not included in this requirement. The present names of all the Advocates shall be continued, with authority in the Book Committee upon approval of a majority of the Editors of the Official Advocates, to change the names so as to secure as soon as possible a uniform name for all editions with a distinctive sub-title for each of the several editions. The composition of uniform material and the publishing of the several editions of the Advocates shall be determined by the Book Committee and the Publishing Agents.”

Pursuant to this the Publishing Agents and Book Committee decided to manufacture plates for the five contributed pages (exclusive of the Contributing Editor's page) at the Cincinnati establishment and distribute them from that point. This plan has been carried out without a single failure on the part of the manufacturing department of The Methodist Book Concern or the Editors involved.

In searching for common name for the Advocates it was decided by the Publishing Agents, Book Committee, and Editorial Council, to magnify the name *Christian Advocate* and minify the territorial designations as follows:

THE CHRISTIAN ADVOCATE

The Western

CHRISTIAN ADVOCATE

The Northwestern

CHRISTIAN ADVOCATE

The Central

CHRISTIAN ADVOCATE

The California

CHRISTIAN ADVOCATE

The Pacific

CHRISTIAN ADVOCATE

The Western

CHRISTIAN ADVOCATE

Southern Edition

The Southwestern

CHRISTIAN ADVOCATE

The Pittsburgh

CHRISTIAN ADVOCATE

DER CHRISTLICHE

APOLOGETE

The Advocate in the long history of our publishing interests has been a superior agency for Christian culture in the home and for the inspiration and the information of the individual, while always the unfailing ally of every form of activity in the connectional work of our church. This is no less true at the present time. Never in the history of our nation and church was the demand for a Christ-like interpretation of world events needed as to-day, and in no other place can this emphasis be better made than through our Advocates. We recognize the work of the Contributing Editor and the National Methodist Press as bringing helpful interest and value to the columns of

the periodical, proving the wisdom of such action and commending the continuance of the plan.

After reviewing the conditions pertaining to circulation, we may make these general observations:

The number of subscriptions to the *Sandebudet*, the *Evangelisk Tidende*, and the *Apologete*, being foreign language papers, will doubtless be fewer rather than more.

The Southwestern must reach so wide a geography, and growing wider, and is of a missionary character in many respects, that it meets a serious limit.

The Southern Edition of the Western has recently been launched to meet the conditions of that territory.

The California and the Pacific serve a constituency of fewer members, but the average of the number of subscribers in proportion to the number of church members is relatively high.

The Central reaches a territory vast and diversified that needs a unifying organ.

The Northwestern, the Western and The Christian Advocate have compact areas and a constant clientele.

In the circle of the religious and denominational press this quadrennium is noteworthy by the recognition of the completion of one hundred years in the publication of The Christian Advocate. The exercises in commemoration of the one hundredth anniversary, on September 9, 1926, were appropriate and worthy.

The special anniversary edition of The Christian Advocate received the heartiest and most discriminating commendation.

The California, the Central, and the Northwestern has each reached a notable milestone—the seventy-fifth year of their publication. The stories of the beginning of these papers, humble but essential and vital, was given in review by editors.

Pursuant to our policy that economies should be encouraged by the merging of Advocates wherever the best interests of the constituency should be thus more efficiently served, we have finally succeeded in launching a Southern Edition of The Western, with editorial office of the Southern Edition at Athens, Tennessee, in a manner which has been, so far as our survey indicates, acceptable to all groups involved.

FINANCIAL SYSTEM

By and with the hearty co-operation of the Publishing Agents, the Executive Committee adopted a centralized system for handling all cash receipts, with a General Cashier located at New York, and a well worked out plan of co-ordination with the various houses and depositories. A system of internal audits was also adopted by which the General Auditor reports to a sub-committee on audits and accounts of the Executive Committee. In addition to this provision, Messrs. Lybrand, Ross Brothers

& Montgomery are employed to verify and certify to the financial statements and balance sheets reflecting the result of the operations of each fiscal year. This firm of certified accountants also makes certain comprehensive tests of cash transactions in the various houses and depositories, setting up and suggesting all proper safeguards and economies.

PUBLISHING AGENT EMERITUS

We are glad to report that Dr. George P. Mains, Publishing Agent Emeritus, is in good health, and happy in his literary work. He lives at 2301 North Holliston Street, Altadena, California.

Dr. Henry C. Jennings died November 9, 1927. For twenty-four years Doctor Jennings was in active relation as one of the Publishing Agents, and occupied the Emeritus relation following the General Conference of 1920.

We reverently call attention to the final sentence of his Semi-Centennial Sermon delivered at the session of the Minnesota Conference in 1921, which epitomized his active career and his conviction as to the future:

"If they shall give me by and by, a modest headstone, I shall be well satisfied if, below my name, they engrave upon it--'He is gone to larger service.'"

We gratefully recognize the cordial co-operation given us by the Executive Committee, the Book Committee, Editors, and Managers of the several departments of the business. Invoking the blessing of Almighty God upon all the activities of The Methodist Book Concern, we respectfully submit this report.

JOHN H. RACE,
GEORGE C. DOUGLASS,
O. GRANT MARKHAM,
Publishing Agents.

THE METHODIST BOOK CONCERN—COMBINED SALES AND ADVERTISING REVENUE

	1924	1925	1926	1927	1924-1927	1920-1923	1924-1927 COMPARED WITH 1920-1923	
							INCREASE	
New York—								
Periodicals.....	\$372,137.12	\$364,970.45	\$362,907.54	\$352,429.76	†\$1,452,444.87	\$1,443,960.55	\$8,484.32	
Books and Graded Lessons.....	488,054.31	498,916.44	521,531.26	494,071.07	2,002,573.08	1,906,040.73	96,532.35	
Job Work.....	820,379.70	745,773.60	667,963.06	2,901,443.50	2,901,443.50	3,539,339.24	*637,885.74	
Advertising.....	29,298.10	28,276.55	40,291.78	25,336.58	†125,203.01	110,169.94	13,033.07	
Total.....	\$1,709,869.23	\$1,637,937.04	\$1,592,057.72	\$1,539,800.47	\$6,479,664.46	\$6,999,510.46	*\$19,846.00	
Boston—								
Periodicals.....	\$37,859.46	\$37,024.92	\$36,183.96	\$37,893.22	†\$148,961.56	\$141,215.75	\$7,745.81	
Books and Graded Lessons.....	68,123.34	69,244.45	73,831.15	72,952.93	284,151.87	267,682.57	16,469.30	
Total.....	\$105,982.80	\$106,269.37	\$110,015.11	\$110,846.15	\$433,113.43	\$408,898.32	\$24,215.11	
Pittsburgh—								
Periodicals.....	\$145,520.00	\$149,909.18	\$149,171.91	\$151,231.26	†\$595,832.35	\$503,538.85	\$92,293.50	
Books and Graded Lessons.....	119,970.24	120,757.20	112,636.43	111,580.46	464,944.33	442,348.74	22,595.59	
Miscellaneous.....	.....	.....	.....	.....	.....	150.30	*\$150.30	
Total.....	\$265,490.24	\$270,666.38	\$261,808.34	\$262,811.72	\$1,060,776.68	\$946,037.89	\$114,738.79	
Detroit—								
Periodicals.....	\$78,179.83	\$77,160.39	\$75,557.01	\$78,003.34	†\$308,900.57	\$277,747.81	\$31,152.76	
Books and Graded Lessons.....	90,717.74	92,545.55	94,094.32	89,475.56	366,833.17	340,444.67	26,388.50	
Miscellaneous.....	.....	.....	.....	.....	.....	1,674.79	*\$1,674.79	
Total.....	\$168,897.57	\$169,705.94	\$169,651.33	\$167,478.90	\$675,733.74	\$619,867.27	\$55,866.47	
Cincinnati—								
Periodicals.....	\$459,378.37	\$452,918.43	\$454,241.06	\$452,360.85	†\$1,818,898.71	\$1,727,147.40	\$91,751.31	
Books and Graded Lessons.....	213,317.01	209,912.95	210,805.62	212,560.66	846,596.24	817,018.03	29,578.21	
Job Work.....	279,817.45	307,930.04	297,331.70	351,321.14	1,236,402.50	1,338,317.75	*101,917.42	
Advertising.....	59,056.24	31,607.86	24,998.32	31,326.53	†146,988.95	224,324.76	*77,335.81	
Miscellaneous.....	54,500.04	65,906.74	.....	.....	120,406.78	171,112.40	*50,705.62	
Total.....	\$1,066,069.11	\$1,068,276.02	\$987,376.70	\$1,047,569.18	\$4,169,291.01	\$4,322,920.34	*\$153,629.33	

BALANCE SHEET—THE METHODIST BOOK CONCERN

	Dec. 31, 1923	Dec. 31, 1924	Dec. 31, 1925	Dec. 31, 1926	Dec. 31, 1927	1927 COMPARED WITH 1923	
						INCREASE	DECREASE
ASSETS—							
Real Estate and Buildings.....	\$2,740,254.55	\$3,112,484.17	\$3,752,095.29	\$4,642,533.84	\$4,814,792.93	\$2,074,538.38	
Electric Light and Power Plant.....	111,897.93	111,101.22	111,101.22	111,101.22	111,101.22		\$796.71
Manufacturing Equipment.....	844,758.14	871,395.88	902,900.71	960,024.60	1,104,668.18	259,910.04	
Furniture and Fixtures.....	235,840.92	251,367.68	263,590.77	314,554.02	361,734.08	125,893.16	
Less Reserve for Depreciation.....	\$3,932,751.54	\$4,346,348.95	\$5,029,687.99	\$6,028,213.68	\$6,392,296.41	2,459,544.87	
Net Valuation.....	703,380.90	771,126.89	831,487.26	874,114.05	933,379.67	229,998.77	
Cash.....	3,229,370.64	3,575,322.06	4,198,200.73	5,154,099.63	5,458,916.74	2,229,546.10	
Accounts and Notes Receivable.....	126,911.35	191,901.28	352,636.11	292,089.68	404,413.43	277,502.08	
Invested Surplus.....	1,470,735.95	1,442,875.41	1,388,676.85	1,313,213.86	1,256,402.55		214,333.40
*Stock.....	585,069.25	624,550.20	422,263.75	302,387.25	250,808.30		334,260.95
Accrued Interest Receivable.....	1,218,931.75	1,169,631.88	1,017,559.62	1,024,007.31	1,003,813.13		215,118.62
Prepaid Insurance and Other Deferred Charges.....				3,082.05	2,711.98		
Total Assets.....	\$6,631,018.94	\$7,004,180.83	\$7,379,337.06	\$8,111,964.28	\$8,480,090.81	1,849,071.87	
LIABILITIES—							
Notes Payable.....	\$25,000.00	\$50,000.00	\$70,000.00	\$215,000.00	\$615,600.00	\$590,600.00	
Accounts Payable.....	136,456.47	142,854.31	142,152.01	198,917.52	152,551.61	16,095.14	
Accrued Salaries, Wages, Taxes and Interest.....				32,947.56	31,820.76	31,820.76	
Unpaid Distribution to Annual Confs.....	102,813.95	117,950.95	87,190.45	103,099.95	60,210.00		\$42,603.95
Reserve for Distribution to Annual Confs.....	216,015.31	173,481.34	171,171.13	176,805.63	236,799.40	20,784.09	
Reserve for Unfilled Subscriptions.....	66,629.94	61,077.61	67,385.64	65,908.41	61,413.57		5,216.37
Special Reserve on First Class Stock.....	114,908.73	110,253.41					114,908.73
Amount Retained Pending Completion of Construction Contracts.....			53,375.72				
Total Liabilities.....	\$651,824.40	\$655,617.62	\$591,274.95	\$792,679.07	\$1,158,395.34	496,570.94	
Mortgage Payable.....			200,000.00	835,000.00	792,500.00	792,500.00	
Capital.....	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00		
Working Fund for the Conduct of the Business.....	2,969,194.54	3,348,563.21	3,588,062.11	3,484,285.21	3,529,195.47	560,000.93	
Total.....	\$6,631,018.94	\$7,004,180.83	\$7,379,337.06	\$8,111,964.28	\$8,480,090.81	1,849,071.87	

* Stock Figures for 1925-1926-1927 reported as net—with special reserve on First Class Stock deducted.

NET PRODUCE--THE METHODIST BOOK CONCERN

	1924	1925	1926	1927	TOTALS 1924-1927	TOTALS 1920-1923	TOTALS 1924-1927 COMPARED WITH 1920-1923	
							INCREASE	DECREASE
Produce from the Business.....	\$203,257.52	\$343,336.75	\$91,750.93	\$113,455.02	\$751,800.22	\$1,268,135.46	.....	\$516,335.24
Less Disbursements Authorized by General Conference.....	56,313.93	54,801.67	50,437.46	48,180.32	209,733.38	213,009.20	.....	3,275.82
Net Produce from Business.....	\$146,943.59	\$288,535.08	\$41,313.47	\$65,274.70	\$542,066.84	\$1,055,126.26	.....	\$513,059.42
Net Produce from Real Estate.....	145,035.93	145,382.85	155,967.36	225,154.93	671,541.07	478,819.96	\$192,721.11	.....
Net Produce from Sale of Real Estate.....	.....	48,166.85	.....	.....	48,166.85	48,166.85	.....	.....
Net Produce from Invested Surplus.....	28,445.41	25,788.28	20,838.27	11,644.47	86,716.43	108,593.73	.....	21,877.30
Deduct Interest Paid and Accrued.....	.....	.....	.....	55,572.61	55,572.61	.....	55,572.61	.....
Total Net Produce.....	\$320,424.93	\$507,873.06	\$218,119.10	\$246,501.49	\$1,292,918.58	\$1,642,539.95	.....	\$349,621.37
Appropriation for Distribution to An- nual Conferences.....	\$350,000.00	\$275,000.00	\$325,000.00	\$200,000.00	\$1,150,000.00	\$1,175,000.00	.....	\$25,000.00
Book Committee Expenses.....	15,907.70	9,280.55	10,114.93	8,807.49	44,110.67	37,675.39	\$6,435.28	.....

SUMMARY OF DEFICITS ON OFFICIAL PUBLICATIONS—THE METHODIST BOOK CONCERN

OFFICIAL PUBLICATIONS	1924	1925	1926	1927	Total Deficit 1924-1927	1924-1927 Deficit Compared With 1920-1923	1924-1927 Deficit Including Over- head	1924-1927 Deficit Compared With 1920-1923	Decrease
Christian Advocate.....	\$16,011.36	\$1,477.72	\$4,179.65	\$7,637.38	\$29,306.11	\$132,196.02	\$66,259.38	\$102,889.91	\$65,936.64
Southwestern Christian Advocate.....	26,778.21	19,018.47	17,131.59	18,596.07	81,524.34	77,616.80	95,032.86	*3,907.54	*17,436.06
Western Christian Advocate.....	Cr. 626.73	Cr. 4,855.65	Cr. 5,522.87	Cr. 4,887.84	Cr. 15,893.99	40,651.20	50,544.90	Cr. 5,544.90	45,063.49
Northwestern Christian Advocate.....	7,941.16	8,693.27	7,629.84	7,990.57	32,254.84	27,492.77	37,265.01	*3,832.07	*9,842.24
Central Christian Advocate.....	10,559.90	2,215.57	2,215.57	5,753.22	16,948.35	59,419.66	42,771.31	42,771.31	32,634.70
California Christian Advocate.....	25,861.87	10,345.60	4,862.46	9,956.29	51,026.22	101,362.46	69,063.92	50,336.24	32,268.54
Pacific Christian Advocate.....	10,955.38	9,777.66	10,224.83	10,965.32	41,923.21	42,638.26	735.07	41,923.19	3,568.03
	9,072.74	10,118.07	8,993.79	8,882.07	37,060.67	40,925.30	37,066.67	3,568.63	3,568.67
	\$106,553.89	\$52,994.80	\$49,714.86	\$64,893.08	\$274,156.63	\$522,252.47	\$376,433.70	\$248,095.84	\$145,818.77
Methodist Review.....	\$7,170.67	\$9,345.03	\$6,954.34	\$5,822.74	\$28,592.78	\$28,615.12	\$28,592.78	\$22.34	\$22.34
Epworth Herald.....	36,204.26	15,533.78	17,439.94	10,143.11	79,321.09	101,598.90	79,321.09	22,277.81	22,277.81
Christian Apologist.....	13,269.07	16,660.54	5,068.06	4,222.40	41,810.01	45,135.86	46,077.35	3,325.85	*941.49
	\$165,197.89	\$94,524.15	\$79,077.14	\$85,081.33	\$423,880.51	\$697,602.35	\$530,424.92	\$273,721.84	\$167,177.43
Bible Lesson (German).....	\$966.55	\$420.67	\$186.02	\$160.49	\$1,733.73	\$2,476.86	\$1,733.73	\$743.13	\$743.13
Sandehudet.....	6,015.34	5,398.35	4,872.76	4,241.49	21,127.94	12,906.00	21,127.94	*8,221.94	*21,127.94
Evangelist Kirke Tidende.....	8,326.76	6,555.09	6,338.19	5,297.49	26,517.53	19,211.36	26,517.53	*7,306.17	*7,306.17
Total Budgeted Publications.....	\$181,106.54	\$106,898.26	\$90,474.11	\$94,780.80	\$473,259.71	\$732,196.57	\$579,804.12	\$258,936.86	\$152,392.45
La Voce.....	\$3,100.00	\$3,100.00	\$3,600.00	\$3,600.00	\$13,400.00	\$1,859.59	\$13,400.00	*\$11,540.41	*\$11,540.41
Philippine Observer.....	1,500.00	1,500.00	1,500.00	1,500.00	6,000.00	5,400.00	6,000.00	*600.00	*600.00
Kristelig Tidende.....	750.00	1,500.00	1,000.00	1,000.00	4,250.00	2,250.00	4,250.00	*3,000.00	*3,000.00
Hawaiian Korean Christian Advocate.....	900.00	900.00	900.00	900.00	3,600.00	3,600.00	3,600.00	3,600.00	3,600.00
Swedish Sunday School Quarterly.....	3.52	320.41	19.14	56.69	399.76	Cr. 106.55	399.76	.....	.....
La Fiaccola.....						4,074.37	4,074.37	4,074.37	4,074.37
Racconti per i Fanciulli.....						1,378.71	1,378.71	1,378.71	1,378.71
German Graded Lesson.....						80.73	80.73	80.73	80.73
Lecciones Dominicales Explicadas.....						1,841.03	1,841.03	1,841.03	1,841.03
Hyrdstemmen.....						1,929.97	1,929.97	1,929.97	1,929.97
Eastern Missionary.....						2,276.26	2,276.26	2,276.26	2,276.26
Enlightenment.....						750.00	750.00	750.00	750.00
Christelige Talsmand.....						8,117.67	8,117.67	8,117.67	8,117.67
Vidnesbyrdet.....						2,757.75	2,757.75	2,757.75	2,757.75
Total Deficit.....	\$187,360.06	\$114,218.67	\$97,493.25	\$101,837.49	\$500,909.47	\$767,346.10	\$607,453.88	\$266,436.63	\$159,892.22

* Increase

¹ New Publication 1923.

² New Publication 1922.

REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1924-1927, INCLUSIVE

PUBLICATION	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1927 QUADRENNIUM WITH 1923 QUADRENNIUM	
				Number Copies	Number of Pages
SUNDAY SCHOOL ADVOCATE.....				†57,265,452	†458,123,616
TARGET.....	69,051,000	8	552,408,000		
PORTAL.....	76,936,000	8	615,488,000		
Total.....	145,987,000		1,167,896,000	‡20,425,659	163,405,272
CLASSMATE.....	124,045,500	8	992,364,000	2,078,254	16,626,032
PICTURE STORY PAPER.....	9,272,500	{ 16 For 32 Issues 20 For 16 Issues }	160,723,264	*212,560	*4,503,612
SUNDAY SCHOOL JOURNAL.....				*16,245,702	*400,319,566
CHURCH SCHOOL JOURNAL.....	5,165,500	{ 68-1924-25-26 52-1927 }	340,342,000	*5,165,500	340,342,000
WORLD NEIGHBORS.....	322,000	32	10,304,000	125,122	7,153,952
ELEMENTARY TEACHERS.....	126,500	68-1924-25	8,602,000	*8 118,515	*3,158,720
HOME VISITOR.....	142,900	{ 92-1924-25 108-1926-27 }	14,326,000	*4,917	3,757,552
SENIOR QUARTERLY.....	14,429,100	68	981,178,800	698,606	252,662,752
ADULT BIBLE CLASS MONTHLY.....	5,004,100	36	180,147,600	505,306	33,116,054
HOME QUARTERLY.....	3,240,000	{ 84-1924-25 100-1926-27 }	297,360,000	*256,752	62,955,920
ILLUSTRATED QUARTERLY.....	3,494,600	{ 52-1924 68-1925-26-27 }	226,727,200	1,214,533	95,673,168
INTERMEDIATE QUARTERLY.....	3,477,000	{ 32-1924-25-26 68-1927 }	115,368,000	*1,568,460	*46,086,720
BOYS AND GIRLS QUARTERLY.....	2,724,000	36	98,064,000	*542,149	*6,452,768
SHORTER JUNIOR QUARTERLY.....	78,000	16-1924	1,248,000	** 458,143	*7,330,288
PRIMARY QUARTERLY.....	1,415,000	36	50,940,000	208,375	12,328,000
SERVICE AND LESSON LEAF.....	4,709,000	26	122,434,000	*368,850	*9,590,100
THE OFFICER.....	274,650	36	9,887,400	¹⁰ 164,258	6,354,856
BIBLEFORSCHER.....	197,875	32	6,332,000	*64,075	*2,050,400
STUDIES FOR YOUTH.....	³ 68,000	68-1926-27	4,624,000	68,000	4,624,000
FIRST STEPS.....	⁴ 100,500	36-1925-26-27	3,618,000	100,500	3,618,000
ELEMENTARY MAGAZINE.....	⁵ 437,000	{ 68-For 7 Issues 1926-27 52-For 6 Issues }	26,420,000	437,000	26,420,000
JUNIOR TEACHER.....	⁶ 51,000	52-1925-26	2,678,000	51,000	2,678,000
PRIMARY TEACHER.....	⁷ 49,000	68-1925-26	3,332,000	49,000	3,332,000
Total.....	324,810,725		4,824,916,264	21,450,990	
Net Increase.....				21,450,990	555,555,384

*Decrease.

¹ Discontinued 1923.

² New Publication 1924.

³ New Publication 1926.

⁴ New Publication 1925.

⁵ New Publication 1926.

⁶ New Publication 1925.

⁷ New Publication 1925.

⁸ Discontinued 1925.

⁹ Discontinued 1924.

¹⁰ Discontinued 1927.

†Not Included in Totals Publication Discontinued 1921. ‡Includes Sunday School Advocate Figures of 1923 Quadrennium.

GRADED LESSONS ORDERED BY THE METHODIST BOOK CONCERN FOR THE YEARS 1924-1927, INCLUSIVE

	1924	1925	1926	1927	Total for Quadrennium	Total for Last Quadrennium	Comparison
BEGINNERS' TEACHER'S.....	30,155	30,540	30,650	27,025	118,370	140,531	22,161
BEGINNERS' PICTURES.....	11,000	9,085	11,595	9,665	41,345	52,095	10,750
BEGINNERS' STORIES.....	730,900	745,500	753,100	680,900	2,910,400	2,913,280	2,880
PRIMARY TEACHER'S.....	57,100	56,400	55,275	50,075	218,850	235,739	16,889
PRIMARY AND MISSIONARY PICTURES.....	4,450	3,695	2,690	2,600	13,435	21,870	8,435
PRIMARY STORIES.....	1,098,900	1,148,300	1,105,700	1,040,600	4,393,500	4,345,800	*47,700
JUNIOR TEACHER'S.....	97,900	93,300	96,710	85,452	373,362	378,346	4,984
JUNIOR WORK BOOKS.....	1,260,400	1,298,000	1,191,100	1,173,600	4,923,100	4,803,278	*119,822
INTERMEDIATE MANUALS.....	38,690	36,775	43,475	38,502	157,442	193,064	35,622
INTERMEDIATE PUPIL'S.....	434,000	445,400	481,300	402,350	1,763,050	2,004,196	241,146
SENIOR MANUALS.....	7,295	5,200	12,065	6,190	30,750	51,780	21,030
SENIOR STUDENT'S.....	77,100	55,900	83,150	47,200	263,350	482,862	219,512
Totals.....	3,847,890	3,928,095	3,866,810	3,564,150	15,206,954	15,622,841	415,887

* Increase.

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Advancing Church, Paper.....	<i>Mills</i>	220	10,051
Advancing Church, Cloth.....	<i>Mills</i>	220	1,002
Advantage of a Handicap.....	<i>Rice</i>	217	3,838
Adventures in the Minds of Men.....	<i>Hough</i>	220	2,519
Adventures With Christ in Latin America.....	<i>Miller</i>	198	2,000
Advertising the Church.....	<i>Case</i>	160	1,500
American Writers and Compilers of Sacred Music.....	<i>Metcalf</i>	373	1,000
Animal Tales of the Rockies.....	<i>Cunningham</i>	122	3,267
Appeal to Reality.....	<i>Fairbairn</i>	192	1,351
Area Atlas of the Methodist Episcopal Church.....		50	500
Back to Wesley.....	<i>Collier</i>	52	5,055
Beyond the Moon-Gate.....	<i>Honsinger</i>	176	3,542
Bible Study Through Educational Dramatics.....	<i>Willcox</i>	155	2,001
Binney's Theological Compend, Im- proved.....	<i>Steele</i>	195	2,025
Blue Tiger.....	<i>Caldwell</i>	261	2,522
Book of Clouds.....	<i>Quayle</i>	116	4,427
Book of Original Parties.....	<i>Owen</i>	106	7,277
Book of Sunsets.....	<i>Stidger</i>	104	3,011
Bridge Builders.....	<i>Braunstein</i>	153	1,500
Cardinals of Faith.....	<i>McCall</i>	215	2,073
Casket of Cameos.....	<i>Boreham</i>	271	4,003
Child Labor and the Social Conscience.....	<i>Clark</i>	124	1,500
Chinese Lanterns.....	<i>Meyer</i>	142	35,246
Christ and the Problems of Youth.....	<i>Versteeg</i>	133	2,051
Christ in High School Life.....	<i>Claggett</i>	205	4,126
Christ in Man Making.....	<i>Horne</i>	101	2,358
Christ of the Indian Road.....	<i>Jones</i>	223	154,172
Christ Today.....	<i>Bugbee</i>	76	2,043
Christ-Like God.....	<i>McConnell</i>	275	4,535
Christian Conquests in the Congo.....	<i>Springer</i>	151	1,250
Christian Worship and Its Future.....	<i>Ross</i>	110	1,500
Church Music and Worship.....	<i>Harper</i>	324	2,576
Church Music and Worship, Abridged Edition for Young People.....	<i>Harper</i>	164	1,501
Coat Tales from the Pockets of the Happy Giant.....	<i>Owen</i>	106	3,111
Compendium of Bible History.....	<i>Henschen</i>	80	1,962
Compendium of Bible History, Swedish..	<i>Henschen</i>	80	1,003
Copping Bible Pictures.....			5,000
Covenant Keeping God.....	<i>Warne</i>	109	5,177
Credibility of the Virgin Birth.....	<i>Crain</i>	105	2,012
Crystal Pointers.....	<i>Boreham</i>	269	4,050
Curiosities of the Hymnal.....	<i>Price</i>	84	2,306
Dealing Squarely with God.....	<i>Cushman</i>	69	3,000
Dear Family.....	<i>Peggy Ann</i>	107	3,548
Directions and Helps, Conference Course of Study for Traveling Preachers:			
Admission on Trial.....		175	2,003
First Year.....		230	2,002
Second Year.....		218	1,752
Third Year.....		203	1,501
Fourth Year.....		209	1,502
Directions and Helps—Local Preachers' Course of Study.....		352	1,007
Discipline of the Methodist Episcopal Church (1924) Cloth.....		800	57,891

TITLE	AUTHOR	PAGES	COPIES
Discipline of the Methodist Episcopal Church (1924) India Paper, Leather		800	500
Discipline of the Methodist Episcopal Church (1924) India Paper, Morocco		800	235
East Window and Other Sermons.....	<i>Luccock</i>	219	3,289
Economic Liberalism.....	<i>Hollander</i>	197	1,549
Economic Waste of Sin.....	<i>Bower</i>	272	3,556
English Speaking Peoples.....	<i>Thirkield</i>	58	2,032
Epic of Earth.....	<i>Stidger</i>	233	2,016
Eternal Masculine.....	<i>Locke</i>	294	2,065
Europe Turns the Corner.....	<i>High</i>	308	3,047
Evangelical Humanism.....	<i>Hough</i>	205	3,549
Faggot of Torches.....	<i>Boreham</i>	268	3,556
Flashes of Silence.....	<i>Peck</i>	232	2,543
Forgotten Stories.....	<i>Helms</i>	219	2,305
General Conference Journal, 1924.....		1949	1,225
God Answers Prayer.....	<i>Doney</i>	42	3,008
God Is at the Organ.....	<i>Stidger</i>	251	2,356
God's Family.....	<i>Hughes</i>	154	3,176
Good Times for Boys.....	<i>LaPorte</i>	80	2,500
Gospel of Opportunity.....	<i>Schofield</i>	189	1,859
Greek Culture and the Greek Testament	<i>Hayes</i>	224	1,250
Hearthstone League-Book of Remembrance.....	<i>Leonard</i>	98	1,300
Heights of Christian Love.....	<i>Hayes</i>	228	2,546
Heights of Christian Unity.....	<i>Hayes</i>	271	1,500
How to Improve Your Sunday School..	<i>Smith</i>	75	2,500
Inner Radiance.....	<i>Watson</i>	137	2,024
Interpreter's House.....	<i>Pace</i>	178	2,568
Is God Limited?.....	<i>McConnell</i>	297	4,499
Jesus as a Philosopher and Other Radio Talks.....	<i>Horne</i>	208	1,500
Jesus Christ and the Human Quest....	<i>Lewis</i>	388	3,060
Just Weight.....	<i>McConnell</i>	197	4,530
Life's Highest Loyalty.....	<i>Campbell</i>	116	2,077
Life's Westward Windows.....	<i>Mains</i>	175	1,646
Lord's Supper.....	<i>Warne</i>	85	2,000
Makers of a New World.....	<i>Stowell</i>	167	2,010
Making a Personal Faith.....	<i>McDowell</i>	155	4,053
Manual on Personal Evangelism.....	<i>Dean</i>	61	31,405
Mary the Mother and All Mothers.....	<i>MacAdam</i>	218	1,500
Measure of a Youth.....	<i>Ayres</i>	155	3,090
Men of the Mysteries.....	<i>Sockman</i>	197	2,565
Merchant of the Muristan.....	<i>Miller</i>	272	1,500
Methodism's New Frontier (Paper).....	<i>Stowell</i>	224	13,485
Methodism's New Frontier (Cloth).....	<i>Stowell</i>	224	1,751
Methodist Book Concern, The.....	<i>Jennings</i>	281	2,001
Methodist Episcopalians.....	<i>Smith</i>	96	17,504
Methodist Year Book, 1925.....		304	6,084
Methodist Year Book, 1926.....		303	6,054
Methodist Year Book, 1927.....		304	5,012
Methodist Year Book, 1928.....		324	5,015
Methodists.....	<i>Faulkner</i>	266	2,537
Mid-Week Messages.....	<i>Smith</i>	192	3,073
Minutes of Annual Conferences, Fall, 1923.....		1165	972
Minutes of Annual Conferences, Fall, 1924.....		1167	1,072
Minutes of Annual Conferences, Fall, 1925.....		1214	1,101
Minutes of Annual Conferences, Fall, 1926.....		1201	1,099
Minutes of Annual Conferences, Spring, 1924.....		530	1,000
Minutes of Annual Conferences, Spring, 1925.....		553	1,116
Minutes of Annual Conferences, Spring, 1926.....		532	1,124

TITLE	AUTHOR	PAGES	COPIES
Minutes of Annual Conferences, Spring, 1927.....		530	1,104
Mr. Possum Visits the Zoo.....	<i>Farnsworth</i>	69	2,581
My Gray Gull and Other Essays.....	<i>Kelley</i>	240	2,103
Native Churches in Foreign Fields.....	<i>Rowland</i>	199	1,000
Neely's Parliamentary Practice.....	<i>Neely</i>	239	1,500
Nest of Spears.....	<i>Boreham</i>	284	3,000
New Soul in China.....	<i>Grose</i>	152	3,050
Organization and Administration of the Adult Department.....	<i>Barclay</i>	179	4,000
Outline Studies in New Testament History.....	<i>McEntire</i>	212	2,000
Outline Studies in Old Testament History.....	<i>McEntire</i>	235	2,000
Outlooks on God.....	<i>Blakeman</i>	155	1,500
Out of Doors with Jesus.....	<i>Quayle</i>	223	5,144
Parenthood and the Character Training of Children.....	<i>Galloway</i>	224	3,000
Parties That Are Different.....	<i>Owen</i>	126	4,589
Peggy Ann in Latin America.....	<i>Peggy Ann</i>	114	2,500
Pharaoh's Question and Other Addresses	<i>Prince</i>	180	2,000
Philosophy of Personalism.....	<i>Knudson</i>	438	1,700
Pictures That Preach.....	<i>Pace</i>	176	4,651
Political Awakening of the East.....	<i>Dutcher</i>	372	2,512
Political Ideas of the Greeks.....	<i>Myres</i>	436	1,005
Present Tendencies in Religious Thought	<i>Knudson</i>	328	2,524
Prohibition in Outline.....	<i>Warne</i>	102	3,000
Psychology of Later Adolescence.....	<i>Mudge</i>	140	5,091
Psychology of Middle Adolescence.....	<i>Mozcey</i>	192	7,324
Psychology of Religious Experience.....	<i>Strickland</i>	320	2,592
Purpose in Teaching Religion.....	<i>Fiske</i>	244	2,000
Reason in Faith.....	<i>Flewelling</i>	250	2,031
Recent Foreign Policy of the United States.....	<i>Blakeslee</i>	368	2,538
Religion in Russia Under the Soviets.....	<i>Cooke</i>	311	1,000
Religious Values.....	<i>Brightman</i>	285	2,379
Reports of the Committee on Judiciary of General Conference of Methodist Episcopal Church.....	<i>Sanford and Rogers</i>	360	500
Road to Christmas.....	<i>Waterfield</i>	73	2,066
Romance of Religion.....	<i>Guild</i>	285	1,500
Rough-Hewed and Other Sermons.....	<i>Forman</i>	211	2,005
Science and Religion.....	<i>Rice</i>	53	3,035
Sermon on the Mount.....	<i>Stafford</i>	248	2,017
Sinless Incarnation.....	<i>Warne</i>	96	1,504
Some Wild Notions I Have Known.....	<i>Smith</i>	186	5,915
Sona Mona Singh.....	<i>Parkhurst</i>	47	1,500
Spanish Publications			
Bible in Graded Story, Vol. 1, The Good Shepherd.....	<i>Baker</i>	109	1,000
Meaning of Prayer. Paper.....	<i>Fosdick</i>	206	1,000
Meaning of Prayer. Cloth.....	<i>Fosdick</i>	206	501
Membership Manual.....		88	5,137
Speculating in the Future.....	<i>Lovejoy</i>	207	2,000
State of the Kingdom, The.....	<i>Balch</i>	63	1,000
Spiritual Element in History.....	<i>McLaughlin</i>	312	1,500
Steeple Among the Hills.....	<i>Hewitt</i>	260	3,051
Story of Lizzie L. Johnson.....	<i>Warne</i>	122	1,500
Story of Methodism.....	<i>Luccock and Hutchinson</i>	508	5,997
Story of the Epworth League. Paper.....	<i>Hutchinson</i>	120	4,037
Story of the Epworth League. Cloth.....	<i>Hutchinson</i>	120	1,000
Study of the Master Personality.....	<i>Walker</i>	154	10,744
Suburbs of Christianity.....	<i>Sockman</i>	224	2,053
Sufficient Ministers.....	<i>Gray</i>	134	1,500
Sunday the True Sabbath of God.....	<i>Gamble</i>	208	517

Report of the Publishing Agents

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TITLE	AUTHOR	PAGES	COPIES
Through the Eyes of Youth.....	<i>Luccock</i>	183	2,535
To Know Him.....	<i>Rice</i>	100	3,388
Top of the World.....	<i>Fisher</i>	178	2,750
Tragedy and Triumph.....	<i>Frost</i>	258	1,500
Tribute to the Triumphant.....	<i>Warne</i>	95	2,004
Tuft of Comet's Hair.....	<i>Boreham</i>	271	3,562
Unguarded Gate.....	<i>Lambertson</i>	190	2,300
Vinter Rosor, 1927.....		160	1,002
Vinter Rosor, 1926.....		160	1,009

ABINGDON TEXTS

Bible: Story and Content.....	<i>Lawfer</i>	304	
Boys and Girls of Other Lands.....	<i>Whitley</i>	222	
Boys and Girls, Teacher's Manual.....	<i>Whitley</i>	90	
Builders of the Church.....	<i>Tucker</i>	336	
Christianity at Work.....	<i>Versteeg</i>	307	
Current Week Day Religious Education	<i>Lotz</i>	412	
Curriculum of Religious Education.....	<i>Betts</i>	535	
Early Days of Christianity, Teacher's			
Manual.....	<i>Grant</i>	319	
Ethical Teachings of the Gospel.....	<i>Burch</i>	238	
Finding My Place.....	<i>Moxcey</i>	373	
First Primary Course for the Vacation			
School.....	<i>McDowell</i>	219	
Hebrew Life and Times, Teacher's Man-			
ual.....	<i>Hawthorne</i>	109	
History of the American Sunday School			
Curriculum.....	<i>Lankard</i>	360	
Home Lessons in Religion, Vol. 3.....	<i>Stagg</i>	191	
Intermediate Method in the Church			
School.....	<i>McKibben</i>	324	
Introduction to the Psychology of Reli-			
gion.....	<i>Hickman</i>	558	
Kindergarten Course of the Daily Vac-			
ation Church School.....	<i>Moody</i>	224	
Kindergarten Method in the Church			
School.....	<i>Baker</i>	353	
Learning to Live.....	<i>Hawthorne</i>	101	
Learning to Live, Teacher's Manual....	<i>Hawthorne</i>	296	
Method in Teaching Religion.....	<i>Betts</i>	488	
Our Wonderful World.....	<i>Howe</i>	313	
Our Wonderful World, Teacher's Man-			
ual.....	<i>Hutton</i>	103	
Out Into Life.....	<i>Horton</i>	284	
Religious Education Through Story			
Telling.....	<i>Cather</i>	212	
What May I Believe.....	<i>Soper</i>	282	
Total.....			102,110

Way to a Warless World.....	<i>Nicholson</i>	41	4,750
Wesley on Religious Education.....	<i>Prince</i>	164	995
What is Left of the Apostles' Creed.....	<i>Edwards</i>	135	2,017
When Jesus Was a Carpenter.....	<i>Clark</i>	104	2,568
Whitefield, George.....	<i>Ninde</i>	222	1,500
Wisps of Wildfire.....	<i>Boreham</i>	245	4,000
Words of Jesus. Cloth.....	<i>Hallett</i>	122	1,000
Words of Jesus. Leather.....	<i>Hallett</i>	122	1,000
World Call.....		96	15,226
Worship Training for Juniors.....	<i>Baldwin</i>	219	3,500
Year of Primary Programs.....	<i>Chapin</i>	185	3,040
Youth Looks at the Church.....	<i>High</i>	220	3,117

ABINGDON TEXTS

KINGDOM OF GOD SERIES:

Coming Kingdom.....	<i>Rall</i>	119	2,000
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TITLE	AUTHOR	PAGES	COPIES
LIFE AND SERVICE SERIES:			
Christian Ideals in Industry.....	<i>Johnson and Holt</i> ...	136	2,500
Deuteronomy, A Prophetic Lawbook..	<i>Longacre</i>	124	2,500
Stewardship for All of Life.....	<i>Lovejoy</i>	124	16,820
RURAL LIFE SERIES:			
Christian in the Countryside.....	<i>Felton</i>	134	3,000
Country Church and Its Program...	<i>Roadman</i>	143	3,000
STUDIES IN CHRISTIAN FAITH:			
Christianity for Today.....	<i>Hill</i>	139	2,500
Our American Churches.....	<i>Sweet</i>	135	2,000
STUDIES IN CHRISTIAN LIFE WORK:			
Making Life Count.....	<i>Reid</i>	166	3,046
STUDIES IN CHRISTIAN LIVING:			
Alcohol and the New Age.....	<i>Pickett</i>	136	4,520
Christian Neighborliness.....	<i>Davis</i>	95	2,000
Christian's Personal Religion.....	<i>Craig</i>	122	2,301
New Testament Women and Problems of Today.....	<i>Miller</i>	173	4,697
Pioneers of the Kingdom.....	<i>High</i>	127	2,000
TRAINING COURSES FOR LEADERSHIP:			
Principles and Technique in Religious Dramatics.....	<i>Edland</i>	87	2,350
Recreational Leadership of Boys.....	<i>LaPorte</i>	137	2,005
Training for Leadership and Teaching	<i>Barclay</i>	197	3,000
WORKER AND WORK SERIES:			
Adult Worker and Work.....	<i>Barclay and Phifer</i> ..	226	3,095
WORLD FRIENDSHIP SERIES:			
Negro in American Life.....	<i>King</i>	154	3,000
Out of Their Own Mouths.....	<i>Buck</i>	136	3,500
MUSIC BOOKS:			
Great Hymns of the Church.....		96	25,240

REQUISITES FOR THE CHURCH, PASTOR, AND SUNDAY SCHOOL

TITLE	PAGES	COPIES
CARDS, ETC.		
Assignment Cards.....		122,895
Census Cards.....		127,838
Church Information Cards.....		45,800
Hearthstone League Cards.....		66,400
Record of Decision Cards.....		138,600
Visitation Committee Agreement Cards.....		40,100
Statement of Accounts, World Service.....		1,000
Subscriber's Reminder Cards.....		69,200
World Service Envelopes.....		28,058
TREASURER'S RECORDS:		
Clarke's Church Treasurer's Record, No. 1.....	24	1,004
Clarke's Church Treasurer's Record, No. 1A.....	36	1,000
World Service Treasurer's Book. 100 Names.....	24	2,006
World Service Treasurer's Book. 200 Names.....	32	1,001
World Service Canvasser's Record Book.....	10	2,000
QUARTERLY CONFERENCE REQUISITES:		
Auditing Committee's Report.....		1,017
Benevolences, Treasurer of.....		1,514

Report of the Publishing Agents

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TITLE	PAGES	COPIES
Class of Unit Leader's Report.....	...	3,091
Epworth League President's Report.....	...	3,041
Financial Secretary's Report.....	...	1,032
Junior League Superintendent's Report.....	...	507
Ladies' Aid Society Report.....	...	3,572
Local Expenses Fund, Treasurer of.....	...	520
Local Preacher's Report.....	...	1,000
Pastor's Report.....	...	2,578
Sunday School Superintendent's Report.....	...	5,064
Trustees' Report.....	...	1,030
Woman's Foreign Missionary Society Report.....	...	1,555
Woman's Home Missionary Society Report.....	...	1,020
Packages, Seventy-nine Assorted Conference Reports.....	...	4,034
Fourth Quarterly Conference Business Blanks.....	...	61,005

QUARTERLY CONFERENCE MINUTES:

Permanent Binder, Minutes and Reports.....	...	5,050
Minutes of the First Quarterly Conference.....	...	40,876
Minutes of the Second or Third Quarterly Conference.....	...	40,751
Minutes of the Fourth Quarterly Conference.....	...	55,733

DISTRICT SUPERINTENDENT'S REQUISITES:

Permanent Record Book for the Quarterly Conference.....	70	2,001
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WEDDING BOOKS:

Orange Blossoms.....	24	1,109
Our Marriage.....	16	15,991
Our Marriage Day.....	12	5,098
Our Wedding Day.....	14	7,350

CLASS REQUISITES CARDS:

Vacation Church School Card.....	...	187,042
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LESSON BOOKS:

The Lesson Handbook, 1925.....	141	6,545
The Lesson Handbook, 1926.....	128	20,019
The Lesson Handbook, 1927.....	154	17,000
The Lesson Handbook, 1928.....	157	14,000
Superintendent's Helper, 1925.....	206	5,000

REWARD CARDS:

Twelve Cent Series.....	...	24,550
Eighteen Cent Series.....	...	6,300
Twenty-four Cent Series.....	...	2,000
Reward Tickets, Twelve Cent Series.....	...	15,100

MAPS AND CHARTS:

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PAGEANTS AND DRAMAS

TITLE	AUTHOR	PAGES	COPIES
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Christmas Story.....	<i>Benton</i>	29	5,030
Fruits of Peace.....	<i>Miller</i>	28	2,055
How to Produce "Tides of India"....	<i>Willcox</i>	36	1,014
Nason, the Blind Disciple.....	<i>Glover (Deseo)</i>	31	3,000

TITLE	AUTHOR	PAGES	COPIES
Nativity.....	<i>Snyder</i>	22	9,110
Pageant of the Kings.....	<i>Bowie</i>	28	5,162
Plum Blossom and Other Plays.....	<i>Edland</i>	59	2,540
Rich Young Man.....	<i>Kingsbury</i>	42	3,026
Simon's Wife's Mother.....	<i>Glover (Deseo)</i>	19	3,050
Soldier of Bethlehem.....	<i>Bowie</i>	32	3,118
These Things Shall be.....	<i>Glover (Deseo)</i>	29	3,000
LEAFLET LITERATURE:			
Amusement Question.....	<i>Wilson</i>	8	50,190
Bible Reading Calendar.....	<i>McDowell</i>	8	44,750
Methodism's Pronouncement on World Peace.....		4	77,750
Objects and Purposes of The Methodist Book Concern.....		8	50,650
Prayer.....	<i>Wright</i>	8	12,500
Prohibition in America.....	<i>Gordon</i>	8	24,840
Real Use of the Bible.....	<i>McDowell</i>	12	25,490
Religion and the Republic.....	<i>Coolidge</i>	8	26,900
RALLY DAY SERVICES:			
The Task Supreme.....			88,514
Onward March.....			76,400
Onward March Supplement.....			15,450
The Church Beautiful.....			151,600
The Church Beautiful Supplement.....			52,000
The Builders.....			131,960
The Builders Supplement.....			35,600
Song of Zion.....			126,500
Song of Zion Supplement.....			15,000
CHRISTMAS SERVICES:			
Christmas Everywhere.....			45,000
The Christ Child.....			76,530
In Fullness of Time—Christ.....			107,400
In Fullness of Time—Christ Supple- ment.....			10,700
EASTER SERVICES:			
Search of the Risen Christ.....			100,665
Search of the Risen Christ Supplement.....			50,050
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Victorious Resurrection Supplement.....			20,000
Daybreak.....			76,400
Daybreak Supplement.....			12,900
The Resurrection.....			101,000
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Early Christianity and the Modern Church.....	<i>Pope</i>	256	250
Son of a Savage.....	<i>Nicholson</i>	127	995
EPWORTH LEAGUE PUBLICATIONS:			
Acquainting Youth with Christ.....	<i>Leslie</i>	78	5,080
America's Boys and Girls.....	<i>Robinson</i>	51	2,000
Bible Youth in Modern Times.....	<i>Knopf</i>	134	4,925
Church Pageantry.....	<i>Miller</i>	216	3,238
Church School Methods, Part 1. Loose Leaf.....	<i>Bartlett</i>	53	2,010
Church School Methods, Part 1. Bound.....	<i>Bartlett</i>	53	1,537
Church School Methods, Part 2. Bound.....	<i>Bartlett</i>	92	4,126
Friendly Frolics.....	<i>Dunbar</i>	107	3,998
Guideposts to Life Work.....	<i>Fleming</i>	84	5,493

Report of the Publishing Agents

1125

TITLE	AUTHOR	PAGES	COPIES
Institute Hymns and Songs.....	<i>Hare</i>	56	45,912
Most Beautiful Book Ever Written..	<i>Hayes</i>	100	8,032
Picturesque Interviews with Jesus...	<i>Walker</i>	154	6,067
Rights of Young Methodists.....	<i>Marsh</i>	120	2,989
Sermon on the Mount.....	<i>Quimby</i>	60	5,049
Some Modern Ministries of the Methodist Episcopal Church. Loose Leaf	<i>Newland</i>	72	2,008
Some Modern Ministries of the Methodist Episcopal Church. Bound...	<i>Newland</i>	72	1,009
Studies in Christian Comradeship....	<i>Hillman</i>	24	20,073
Young People's Work for Young People.....	<i>Kirkpatrick</i>	292	8,282
World Gone After Him, Service.....			15,000
World Gone After Him, Supplement..			4,000
Prospect Point, Service.....			15,000
Prospect Point, Supplement.....			4,000
Redemption of Jericho Road, Service.			14,700
Redemption of Jericho Road, Supplement.....			4,050
EPWORTH LEAGUE REQUISITES:			
Epworth League Binders.....			13,616
Epworth League Fillers.....			15,576
Topic Cards, No. 1, January-June....			87,200
Topic Cards, No. 1, July-December....			79,100
Topic Cards, Intermediate.....			6,200
Topic Leaflets, January-December....			53,300
JUNIOR LEAGUE REQUISITES:			
Topic Cards, No. 3, January-June....			14,100
Topic Cards, No. 3, July-December....			11,400
Topic Leaflets, January-December....			58,950
MISSION STUDY BOOKS:			
Adventure of the Church. Paper....	<i>Cavert</i>	256	2,000
Adventure of the Church. Cloth.....	<i>Cavert</i>	256	175
China's Challenge to Christianity. Paper.....	<i>Porter</i>	248	2,000
China's Challenge to Christianity. Cloth.....	<i>Porter</i>	248	500
China's Real Revolution. Paper....	<i>Hutchinson</i>	181	16,100
China's Real Revolution. Cloth....	<i>Hutchinson</i>	181	1,900
Clash of Color. Paper.....	<i>Mathews</i>	181	1,550
Clash of Color. Cloth.....	<i>Mathews</i>	181	115
Looking Ahead with Latin America. Paper.....	<i>High</i>	192	9,050
Looking Ahead with Latin America. Cloth.....	<i>High</i>	192	950
Moslem Women. Paper.....	<i>Zwemer</i>	272	1,940
Moslem Women. Cloth.....	<i>Zwemer</i>	272	135
New Paths for Old Purposes. Paper..	<i>Burton</i>	211	5,450
New Paths for Old Purposes. Cloth..	<i>Burton</i>	211	190
Of One Blood. Paper.....	<i>Speer</i>	258	1,000
Of One Blood. Cloth.....	<i>Speer</i>	258	225
Our Templed Hills. Paper.....	<i>Felton</i>	240	4,575
Our Templed Hills. Cloth.....	<i>Felton</i>	240	325
Peasant Pioneers. Paper.....	<i>Miller</i>	200	1,650
Peasant Pioneers. Cloth.....	<i>Miller</i>	200	125
Prayer and Missions. Paper.....	<i>Montgomery</i>	224	1,050
Prayer and Missions. Cloth.....	<i>Montgomery</i>	224	200
Young Islam on Trek. Paper.....	<i>Mathews</i>	224	7,550
Young Islam on Trek. Cloth.....	<i>Mathews</i>	224	750
MISCELLANEOUS PUBLICATIONS WITH IMPRINT OF OTHER PUBLISHERS:			
Better Americans.....	<i>Manuel</i>	141	270
Christianity and Economics Problem..	<i>Page</i>	120	350

TITLE	AUTHOR	PAGES	COPIES
Methodism and Modern World Problems.....	<i>Allan</i>	234	100
Paths That Lead to God.....	<i>Tillett</i>	581	100
Providence, Prayer and Power.....	<i>Tillett</i>	338	250
That One Face.....	<i>Welch</i>	113	500
What We Believe.....	<i>Parker</i>	143	1,640

STANDARD LEADERSHIP TRAINING COURSE:

Agencies for the Religious Education of Adolescents.....	<i>Munro</i>	176	1,000
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Organization and Administration of Intermediate Department.....	<i>Harris</i>	190	2,000
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RALLY DAY:

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Rally Day Post Card No. 937.....	29,000
Rally Day Post Card No. 938.....	30,000
Rally Day Post Card No. 939.....	39,000
Rally Day Post Card No. 940.....	20,000
Rally Day Post Card No. 941.....	25,000
Rally Day Post Card No. 942.....	32,500
Rally Day Post Card No. 943.....	40,000
Rally Day Post Card No. 944.....	50,000
Rally Day Souvenirs No. 960.....	2,900
Rally Day Souvenirs No. 961.....	10,000
Rally Day Souvenirs No. 963.....	9,100
Rally Day Souvenirs No. 964.....	3,000
Rally Day Souvenirs No. 966.....	10,000
Rally Day Souvenirs No. 967.....	10,000
Rally Day Post Card No. 1050.....	20,000
Rally Day Post Card No. 1051.....	29,000
Rally Day Post Card No. 1052.....	32,000
Rally Day Post Card No. 1053.....	30,000
Rally Day Post Card No. 1054.....	44,000
Rally Day Post Card No. 1055.....	48,000

REPORT OF THE WORLD SERVICE COMMISSION AND THE CO-OPERATIVE WORK OF THE BENEVOLENCE BOARDS

To the General Conference to Be Held in Kansas City, Missouri, May, 1928:

The evolution of the movement in the Methodist Episcopal Church looking toward a unified benevolence appeal with co-operative promotion covers an extended period of time and affords an interesting study.

HISTORICAL STATEMENT

Forty-four years ago at the General Conference in Philadelphia a commission was appointed to consider the subject of the consolidation and unification of our benevolent boards, and to make report at the following General Conference. In 1888, in New York, the report was made that they were unable to agree on any plan.

In 1900 the question of consolidation was again brought forward and referred to a special committee. This committee was also unable to agree. On its recommendation a commission was appointed which, after extended studies, reported to the General Conference, 1904, a plan, which the Conference approved, for dividing the Missionary Society into Foreign and Home Missionary Boards and for bringing together in one new board the Board of Education, the Freedmen's Aid Society and the Board of Sunday Schools. The merger of the educational group was abandoned in 1908; but the Board of Foreign Missions and the Board of Home Missions which were then established, adding to the latter organization the former Board of Church Extension, have until now been continued as separate boards.

SECRETARIAL COUNCIL

Meanwhile, in order to secure unity of effort and added efficiency, an unofficial inter-board Secretarial Council composed of the Corresponding Secretaries of the several Benevolent Boards had been created to deal with problems of mutual interest.

COMMISSION ON FINANCE

The demand for closer co-ordination and fewer commissions did not subside, but rather became more insistent, and in 1912 a Commission on Finance was appointed by order of the General Conference, consisting of three bishops, six ministers, six laymen, and the secretaries of the Benevolent Boards. The powers of the Commission were limited and proved to be not always

clearly defined. It was to receive from each Benevolent Board "a full statement of its needs and askings," which the Commission should "have power to revise, provided that no work already begun or planned by any Board should be jeopardized." It was ordered "to make an equitable apportionment of askings to the Annual Conferences, Mission Conferences, Missions, Districts and Charges." It was instructed "to adopt such measures as may be necessary to secure the assistance of the District Superintendents and pastors in properly protecting our churches and official benevolences from the multiplicity of unofficial appeals." Furthermore, "the Commission shall advise and co-operate with the several Benevolent Boards in promoting the unity and efficiency of their financial plans, and is empowered to present to the General Conference such plans as it may deem necessary for the better correlation and the more effective administration of the benevolent work of the Church."

The executive secretary and various secretaries of the commission were loaned to it by their respective boards, but what proportion of their time was spent in the service of the Commission and what proportion in the work of their own Boards, the total expense involved and how it was charged, and the budget granted the Commission, if any, cannot be learned from the incomplete records of this period.

The effect of a combined benevolence appeal and of the increasing use of what was then known as the new financial plan, is shown in an advance in benevolent collections in 1912 of \$11,010 over the previous year; in 1913 an advance of \$91,451; in 1914 of \$26,608; and in 1915 of \$92,054; a total gain in annual income during the quadrennium of \$221,123. This period was at the time commonly spoken of as our best quadrennium.

The General Conference of 1916 retained the legislation of 1912 with minor changes. Benevolent income during this second quadrennium continued to advance under the stimulus of improved financial methods and general prosperity. The amounts of these annual advances were in 1916, \$145,056; in 1917, \$407,310; in 1918, \$412,773. Including special gifts, the increase in 1916 was \$157,201; in 1917, \$487,690; and in 1918, \$812,252. The remarkable advance in 1919 must be largely credited to the Centenary Movement, payments on subscriptions to which began with the fall Conferences of that year.

THE CENTENARY

The General Conference of 1916, in accepting the report of the Committee on Foreign Missions, adopted resolutions directing a celebration of the Centenary of Methodist Missions whose full import and significance did not at the time appear.

In pursuance of the instructions so given, a conference of

church leaders was held at Niagara Falls. Surveys were prepared and an asking approved of \$40,000,000 for Foreign Missions payable during five years. The Board of Home Missions was welcomed to co-operation in the movement also with an asking of \$40,000,000. A supplementary fund of \$5,000,000 for war relief, payable in the first Centenary year, was also approved. Amounts asked for the other benevolence boards were by vote of the Commission on Finance also increased; the amount of such increase in nearly every case being approximately fifty per cent above amounts asked in previous years. A total asking of \$21,745,000 annually, or of more than \$100,000,000 payable in five years, was apportioned to the churches and subscriptions taken May, 1919.

The total amount so subscribed was reported by the treasurer at the close of the Centenary period as having been approximately \$100,000,000. The amount paid during the five Centenary years was reckoned as seventy per cent of the amount subscribed, almost exactly sixty per cent of the total amount apportioned.

From \$4,278,000 paid in 1918, the last full year preceding the Centenary period, payments to General Benevolences suddenly sprang to \$15,758,000 paid in 1920, the first Centenary year; \$15,200,000 paid in 1921; \$13,400,000 in 1922; \$12,667,000 in 1923; and \$11,834,000 in 1924.

After the Centenary campaign of May, 1919, conducted under the auspices of the Joint Centenary Committee, representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, there was organized to husband the results of that campaign, the Centenary Conservation Committee.

When the General Conference of 1920 was convened, there were two organizations representing the Church in its promotion of the Benevolences; the official Commission on Finance, and the unofficial, but very effective, Centenary Conservation Committee.

The General Conference sought to meet the new situation which had arisen by the creation of a new organization taking the place of both of the organizations just named, which was to be known as the

COUNCIL OF BOARDS OF BENEVOLENCE

The aim and purpose of the Council of Boards of Benevolence was defined as being "to correlate the several connectional boards and societies so as to secure:

- (a) One harmonious and unified world program of missionary, educational and benevolent activities.
- (b) One unified financial policy and appeal.
- (c) The elimination of all duplication of activities.
- (d) A larger measure of economy and efficiency."

The Council as organized by the General Conference was to consist of 132 members; including in the same fifteen effective bishops, seventy representatives of the Boards, four advisory members representing the Woman's Missionary Societies, and one minister and one lay representative from each episcopal area.

The Council was ordered to establish two subsidiary bodies: an Executive Committee (of thirty-seven members), and a Committee on Conservation and Advance (of forty-seven members). The latter organization was entrusted with the effective oversight of the work of benevolence promotion. For yet more continuous supervision, an administrative committee of seventeen members was established responsible to the Committee on Conservation and Advance.

The Council of Boards, with its committees, large and unwieldy bodies, continued to direct the benevolent activities of the Church through one quadrennium only, 1920 to 1924.

THE WORLD SERVICE COMMISSION

The General Conference of 1924, influenced by widespread appeals for greater economy, for a larger democracy, and for a more effective promotion of the Benevolences, which were already showing a considerable decline in income since the first and greatest of the five Centenary years, created a World Service Commission of sixty-five voting members; including in the same five bishops, ten members at large, elected by the General Conference, and one layman and one minister from each Episcopal Area, together with one representative of each of the general divisions of the Church's field outside the United States. No members of the Commission, except the bishops, may have official connection with any of the constituent boards. The several board secretaries elected by the General Conference are advisory members of the World Service Commission, with the privilege of debate but without vote. There are also advisory members appointed by the American Bible Society and by the Woman's Home and Woman's Foreign Missionary Societies.

The World Service Commission is charged with, "Full authority, after due consideration of the needs of the field; to fix the total budget of the askings for the constituent boards, to fix the plan and ratio of the division of the funds to the several causes; to determine all questions as to credit to be given for designated and 'Specials' gifts at home and abroad; and to correlate the work of the boards in the interest of co-operation, economy and efficiency."

CO-OPERATING ADMINISTRATIVE STAFF

Parallel with the World Service Commission, which is to represent the Church in its control over the benevolent program

of its Boards, there was ordered the establishment of a Co-operating Administrative Staff, including in its membership the corresponding secretaries of the several boards and the executive secretary and treasurer of the World Service Commission. To this Co-operating Administrative Staff is committed the responsibility of carrying out the direction of the Commission in a unified and co-operative manner, of promoting Stewardship and Life Service, and for the cultivation of the field. It was also ordered to establish a Central Receiving Treasury, disbursing to the several boards funds received for World Service, according to the ratios established by the Commission.

EARLY DECISIONS

The new organizations quickly swung into action; officers were elected; area offices liquidated at a central office saving of approximately \$250,000 annually; a much reduced budget was authorized; Chicago was made the headquarters for the World Service Commission as well as for the merged Boards—the Board of Education and the Board of Hospitals, Homes and Deaconess Work. Charter changes were authorized and during the quadrennium the World Service Commission has been incorporated.

DEBT OF BOARD OF FOREIGN MISSIONS

One of the most difficult problems confronting the World Service Commission at the beginning of the quadrennium concerned the debt of the Board of Foreign Missions. The Foreign Board asked to be released from the General Conference provisions because of new factors and the apparent impracticability of the proposals. After careful discussion it was voted to grant release from the bonding plan, to cast aside various expedients, and to retire the debt by a preferential of \$50,000 per month or \$600,000 per year. Through the cordial co-operation of the several Benevolent Boards there will be paid on this obligation by May 31, 1928, \$1,800,000. If the Board of Foreign Missions cannot now assume the unpaid balance of approximately \$1,200,000 it might wisely be spread by preferential through the four years of the coming quadrennium.

OTHER PREFERENTIALS

Since January 1, 1926, one half of all sums contributed by Epworth League Chapters on the Twenty-four Hour Day Plan or for the expenses of the central office is made a preferential payment to the Board of Education for the Department of the Epworth League, until that department shall have received from all sources a total for the year of \$100,000.

Similarly, receipts from Rally Day Offerings in excess of \$15,000 are made a preferential payment to the Board of Educa-

tion for the Department of Church Schools until the income of that department shall reach a total for the year of \$250,000.

During the fourth World Service year preferential payment will also be made to the Board of Hospitals, Homes and Deaconess Work of \$10,000 for pensions to retired deaconesses; and to the Board of Pensions and Relief for \$15,000 for its expenses in promoting the new Pension Plan.

RATIOS

The ratios for the quadrennium were determined and have been maintained as follows:

Boards	Ratio of Distribution
Board of Foreign Missions.....	38.5051%
Board of Home Missions and Church Extension.....	38.5051%
Board of Education.....	17.667%
(Including the former Board of Education, Board of Education for Negroes, Board of Sunday Schools, Board of the Epworth League, and Commission on Courses of Study.)	
American Bible Society.....	1.1325%
Board of Hospitals, Homes and Deaconess Work.....	1.5006%
Board of Pensions and Relief.....	1.2741%
Board of Temperance, Prohibition and Public Morals.....	1.4156%
	100.0000%

ASKINGS

Each year the Committee on Budget, Askings and Ratio has given days to the investigation of needs and the determination of askings. As a result of a new study last year the irreducible needs of the Boards for the current year were found to be \$21,136,912. In accepting this statement of needs, the World Service Commission adopted the following:

"Including 'Specials,' the Church gave for this work last year \$8,330,352. In order to reach the total indicated by the reports of the boards there would have to be an increase of \$12,806,560 over the giving of last year.

"While we are convinced that the needs of the field justify the askings of the boards, we do not believe that the Church is prepared at this time to make such an advance. We are, however, convinced that some advance is possible and that the Church should make a sincere effort to provide for at least a part of this unmet need.

"Your Committee, therefore, recommends:

"(1) That in addition to the amount raised last year, a portion of the additional amount needed by the boards, or \$1,280,656, be fixed as the minimum advance to be made for the ensuing year; and

"That this advance be distributed by the most equitable method that can be devised among the various Areas, districts

and charges of the Church, to be asked of the churches in addition to the totals paid by the respective Areas, districts and charges the past year; and

"That the central office be instructed to make available to the World Service Councils and the District Superintendents the suggested equitable distribution of this advance; and

"That the distribution to charges of the amount of each district's share in the increase shall be reported to the office of the World Service Treasurer by the District Superintendent.

"The Committee further recommends:

"(2) That an increase in giving be asked from every Area, Conference, district and charge."

WORLD SERVICE CREDIT

"The General Conference, 1924, ordered that World Service credit shall appear in two columns. The first column is headed, 'On Apportionment.' In this column are included all gifts which are credited on the regular World Service apportionment. The second column is entitled, 'Specials: Annuities, Legacies, etc.'

"Thus the phrase, 'Special Gifts'—or 'Specials'—which was used prior to the Centenary to name what are now known as 'Designated Gifts,' namely, gifts to any Board for a specific object, was revived and given a new and technical meaning, to signify: 'NOT credited on apportionment.'

"In this second column are reported gifts included in any of the following classes:

1. Investments on Annuity.
2. Payments of Legacies or Bequests.
3. Proceeds from Estate Notes.
4. Gifts to Permanent Funds.
5. Famine and other special Relief Funds administered by any of the constituent boards.
6. Gifts accepted by any of the Boards for any object of or in addition to its regular appropriations for the current year.
7. Gifts to any Board which by request of the donor do not apply on its share in the regular distribution of total World Service receipts."

GIFTS TO SPECIFIC OBJECTS

Definite understandings as to gifts made for specific purposes were found to be needed and the following notations have been listed:

"Any gift made for a specific object—field, institution, or worker—is a Designated Gift.

"Gifts accepted for specific objects by any World Service agency—one of the General Benevolence Boards of the Methodist Episcopal Church—are Designated Gifts to World Service.

"The World Service Commission has taken action definitely approving the practice, on the part of churches and of individual givers, of designating some portion of their World Service offering to specific objects approved by the Commission.

"Every Designated Gift accepted by any World Service agency is applied directly and solely to the object for which it was given.

"Before an object is definitely determined upon and designation made, the Board which is to administer such Designated Gift to World Service should first be consulted.

"World Service credit cannot be given for money raised and used for Annual Conference benevolences.

"Designated Gifts to World Service, to be so credited, must be remitted either to the Treasurer of the World Service Commission or to the Treasurer of the Board which is to administer the gift.

"Designated Gift vouchers for Conference credit are issued only by the Boards administering such gifts."

DESIGNATION AND CREDIT OF WORLD SERVICE INCREASES

In order to stimulate increased giving the World Service Commission in the latter part of the quadrennium established the following procedure:

"Charges which make an advance in World Service giving on apportionment beyond the amount so given in the Conference year ending in 1926, may designate said increase to any World Service project endorsed for this specific purpose by any one of the constituent boards; and said designated gifts shall be in addition to the regular ratio of the board affected and shall be counted in the regular World Service column.

"Such designations must be restricted to moneys specifically contributed for the purpose to which the designation is made; and such designation must be stated at the time of the remittance.

"No designation of increases under this plan should be made to any project without first receiving the written consent of the Board concerned.

"Specific designation must be made by the donor, and not by the pastor or official board.

"Under no circumstances may any pastor or charge divert any excess of regular World Service giving to any specific or designated end."

MAY ROLL CALL

If unanimous participation in interest and contributions could be secured the finest results would be assured. We lag far behind

our possibilities. The study made by the treasurer revealed that on the average not more than thirty-five per cent of our people are World Service subscribers. Many other denominations fare no better. Methodism ought to excel. Believing that co-operation in time is desirable, the month of May was chosen as the best month for the World Service Roll Call or the completion of the Every Member Canvass. Many churches are accepting the May 31 date to close the local church.

FISCAL YEAR

Would it not be a blessing if all boards and churches should adopt this date? The value of a uniform fiscal year has been almost universally recognized but the Co-operating Administrative Staff, together with the World Service Commission, comes to you for definite determination.

SPECIAL DAYS

There is special significance in the message broadcasted by the World Service Commission that "Methodists Keep Holy Week." This year's appeal read:

"Methodism has emphasized soul winning and stewardship of possessions as two supreme needs and now she approaches the climax of the quadrennium at the coming Easter time.

"Therefore, the World Service Commission sends this final challenge to the entire Church:

"We bespeak the complete co-operation of all our pastors and people in preparing now to make the best use of the sacred season by faithful and enthusiastic emphasis on these two main objectives:

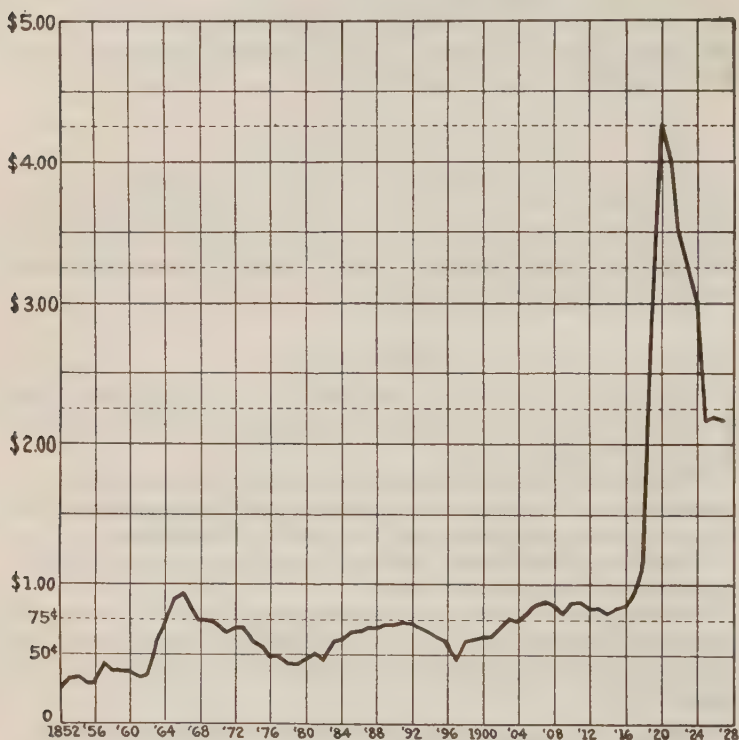
"First, Consistent evangelistic efforts culminating in a triumphant Palm Sunday.

"Second, A demonstration of Christian Stewardship registered in a gift for the spread of the kingdom of Christ, of at least one tenth of the week's income, brought into the church on Easter Sunday."

A money gift for the spread of Christ's Kingdom will add definiteness to the dedication of life to Christ's service. Each is the counterpart of the other. For years Easter and Christmas have been seasons used helpfully to advance the spiritual life and register interest in world-wide enterprise. We deprecate any efforts to make these occasions less serviceable to the entire Church in securing breadth of vision. To take away the World Service opportunity would deprive our boards of hundreds of thousands of dollars and leave us spiritually impoverished. Each

year a Holy Week Tithing Experiment for Kingdom purposes might profitably be conducted.

A SEVENTY-FIVE YEAR RECORD OF BENEVOLENCE RECEIPTS



The above Chart shows Seventy-Five Years of Per capita Giving. (1852-1919, Apportioned Benevolences, 68 years; 1920-1924, Centenary, 5 years; 1925-1927, World Service, last three years.)

CULTIVATING THE FIELD

The deployment of furloughed missionaries and all other speakers during 1924 was arranged from the central office. Beginning with 1925 a new plan of Area cultivation was arranged whereby direct responsibility was assigned to the Boards. The Board of Education, the Board of Temperance, Prohibition and Public Morals, the Board of Hospitals, Homes and Deaconess Work, together with the Board of Pensions and Relief were united in assignment and may be recognized as the Educational-Philanthropic Group in the following list:

1924-1925

<i>Foreign Board</i>	<i>Home Board</i>	<i>Educational Group</i>
Buffalo	Saint Paul	Boston
Philadelphia	Portland	Chattanooga
Pittsburgh	Detroit	Indianapolis
Cincinnati	Kansas City	Chicago
Omaha	Helena	Washington
Atlanta	New York	Denver
New Orleans	Covington	San Francisco

1925-1926

<i>Foreign Board</i>	<i>Home Board</i>	<i>Educational Group</i>
Saint Paul	Boston	Buffalo
Portland	Chattanooga	Philadelphia
Detroit	Indianapolis	Pittsburgh
Kansas City	Chicago	Cincinnati
Helena	Washington	Omaha
New York	Denver	Atlanta
Covington	San Francisco	New Orleans

1926-1927

<i>Foreign Board</i>	<i>Home Board</i>	<i>Educational Group</i>
Boston	Buffalo	Saint Paul
Chattanooga	Philadelphia	Portland
Indianapolis	Pittsburgh	Detroit
Chicago	Cincinnati	Kansas City
Washington	Omaha	Helena
Denver	Atlanta	New York
San Francisco	New Orleans	Covington

In 1928 the plan has been slightly modified whereby the Board of Foreign Missions is responsible for the following Areas: San Francisco, New York, New Orleans, Detroit, Covington, Chattanooga, Buffalo and Boston; the Board of Home Missions and Church Extension, Washington, Saint Paul, Philadelphia, Indianapolis, Helena and Atlanta; the Board of Education, Chicago and Omaha; the Board of Pensions and Relief, Denver and Portland; the Board of Temperance, Prohibition and Public Morals, the Pittsburgh Area; the Board of Hospitals, Homes and Deaconess Work, the Kansas City Area. The Cincinnati Area is being cultivated by both the Board of Home Missions and Church Extension and the Board of Foreign Missions.

The central office group has rendered all possible assistance to each Area and your executive secretary, for example, has traveled annually about fifty thousand miles and spends over two hundred nights away from home. All central office field workers have returned to the individual Boards or have taken other employ-

ment with the exception of R. E. Gornall and W. B. Hollingshead, who have had special assignments and whose time is allocated to the several Boards for emergency needs.

The Area responsibility has afforded each Board continuously direct contact with the field. No organization has been able to meet the demands for the spoken message. The widest possible variety of experiments has been attempted and always the plan of cultivation is adapted to the local situations. The value of this approach is inestimable.

Co-operation in the Areas has always been through the resident bishop and the Area Councils. Probably no more effective effort was made than during the second year of the quadrennium when all field work centered upon the answers to the questions:

1. Do we know Christ?
2. Are we in communion with Him?
3. Have we the mind of Christ?
4. Are we creating a Christ-like world?

STEREOPTICON ACTIVITIES

The function of the Stereopticon Department is to visualize for the Church its benevolent program. This includes the gathering and cataloguing of photographic materials and the preparation for lecture and publicity purposes.

NEGATIVES. All photographic negatives are filed in a fire- and water-proof vault. The collection now totals more than 120,000 negatives. Of this number, 11,015 were added in the past four years, 7,173 from the foreign field and 3,842 from this country. This is one of the finest photographic collections in existence. No other church in this country has one like it. These negatives are all catalogued by location and subject matter to make them readily available.

PRODUCTION. The department is equipped to carry on the full photographic and map and chart operations necessary in connection with its work, whether it be the making of negatives, prints, enlargements and slides, or the coloring of the same. Our slide maker produced 86,219 slides in the last four years. In addition to the regular work incidental to the preparation of the lectures, the department finds opportunity to fill commercial orders, and so help to reduce its net budget. Our patrons include various commercial firms, publishers seeking illustrations, pastors and denominational boards of other churches. In connection with the program of the Epworth League centering about the Emmaus Road, more than 300 16 x 20 inch photographic enlargements were prepared for Plockhorst's "On the Emmaus Road" for the purpose of framing.

During the past four years the department, under the effi-

cient administration of Rev. H. G. Conger, has prepared and manufactured thirty different lectures of standard size, seven of our short story type and twelve illustrated hymns. These have all been manufactured in multiple for circulation from our distributing offices, making the total number of new sets manufactured during this period as follows:

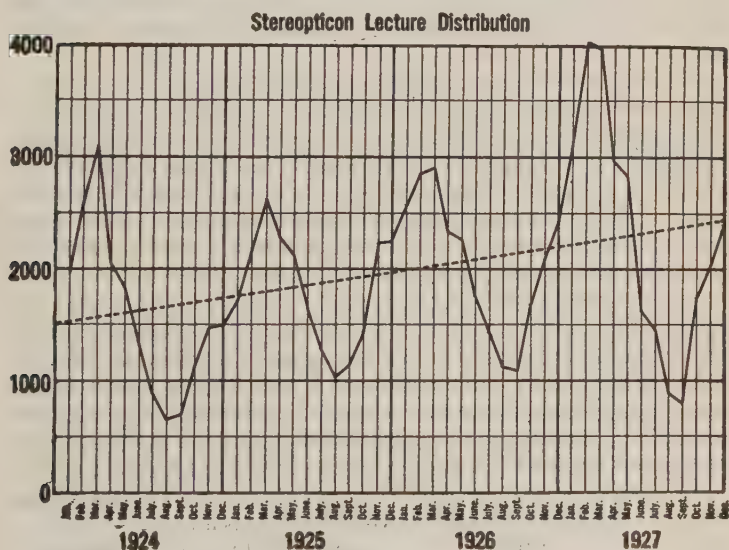
667 Standard Lectures

133 Story Sets

233 Illustrated Hymns.

Besides these 123 additional sets of lectures and hymns already in circulation have been manufactured, making a grand total of full sets produced during the four years of 1,156.

The reception of the lectures by the churches has been most enthusiastic. The sets have been circulated from our nineteen distributing offices, in most cases located in connection with the bishop's office.



The above chart tells most graphically the story of the increased use of the lectures. The seasonal fluctuations are of interest but are inevitable. Both increased mechanical difficulties and a general slowing up in the activities of the church organizations are responsible for the summer slump. The mid-winter peak is to be explained by aggressive plans in the local churches including church-night programs, mission study groups,

and Sunday night special features. The abnormal peak in February, 1927, was due largely to the fact that the Epworth League groups were studying a general home mission book so that it was possible to make available practically our whole collection of Home Mission lectures for the classes. In other years when a specific country or subject was used there was not the range of lectures to select from and a large proportion of the classes therefore could not be supplied. It can hardly be expected that the same peak will be reached in 1928.

The slump in the summer of 1927 immediately registered the reaction of the Church to the decision to experiment with voluntary rentals for the use of the lectures. This action was rescinded within four months.

The line of yearly average has a uniform upward slope showing that there has been a regular increase in the use of the lectures through the four years. No fair comparison can be made with the previous four years as all the figures are not available and also since over half that period rental was charged for the use of the sets. All that can be said is that the increase was very large.

A year ago effort was made to ascertain whether or not these lectures were of real value for educational purposes in the interest of the benevolent program of the Church. The response from the pastors was immediate, enthusiastic and specific. Of the more than 400 replies received, only one was uncertain as to their value, while very many gave definite illustrations of the good effect of the lectures in developing interest in and materially increasing the support of the benevolences.

COMPARATIVE COSTS. A comparative study of the total expenses of the department and the lecture distribution year by year for the four years is of real interest. In the table that follows note that while the circulation of our lecture sets has been increasing, the total expenses of the department have, with the exception of the second year, been decreasing with the result that the cost per set used fell from \$2.66 in 1924, to \$1.5275 in 1927.

Year	Lecture Bookings	Total Dept. Expense	Cost Per Set Used
1924.....	19499	\$51,847.49	\$2.66
1925.....	21880	52,366.80	2.39
1926.....	24477	45,898.48	1.87½
1927.....	27761	42,413.10	1.52¾

Nor do the figures tell the whole story as a great many sets of slides have been prepared for special use of field workers, particularly returned missionaries. Such sets are used constantly without report to this office. Also our collection of negatives and our photographic department make it possible for the vari-

ous papers of the Church to obtain illustrations at nominal cost. In reality the cost per lecture which appears low is thus actually lower. It should be borne in mind that lecture sets are sent out without any rental charge whatever and that in addition, the central office pays transportation charges one way.

SALE OF EQUIPMENT. An important function of the department has been the recommendation and sale of stereopticon equipment so that the churches may be able to use our lectures. Every possible encouragement by way of terms and discounts is given so that even the smallest churches may obtain equipment. During the quadrennium a large quantity of second-hand equipment, at attractive prices, has been made available and has been eagerly purchased.

The constant sale of equipment, together with the maintenance of the high quality of lectures and slides, the increasing use of the visual method by mission study groups, and the constant building up of regular and enthusiastic patrons, all these factors and more point to the possibility of increasingly educating our people by that perhaps most attractive and instructive of all methods, the visual.

MISSIONARY EDUCATION

The objective of the Department of Missionary Education may perhaps best be stated in terms of Dr. Corliss P. Hargraves' frequently quoted definition of missionary-mindedness: "A missionary-minded person is one who sees his Christianity in terms of its community, inter-racial and world relationships, responsibilities and opportunities; and commits himself to the enterprise of living up to those responsibilities and opportunities. He is one who is so possessed of the mind of Christ as to become himself, out of the desires of his own heart, a Kingdom-extender."

Certainly most of us will find ourselves in thorough agreement with the capable superintendent's further statement in the Missionary Education Worksheet, when he says, "The great passion of Jesus was to extend the sway of the good-will of God for His children to all of the areas of the life of all men and women everywhere. To this passion He held Himself true, even at the cost of His life on the cross.

"Can one be a Christian in any vital and real sense, yet fail to align himself openly and aggressively with this basic passion of Him whom he owns as Lord?

"Are the processes of your church and mine actually resulting in producing a generation of Christians who have been trained to enter into the missionary passion of Christ, whom they own as Lord? Can Christ to-day depend upon the fact that men and

women are members of His Church, to assure Him that in any crisis when race hatreds flame out, or in any time of international difficulty and strain, those Church members will take His attitude, hold to His teachings and insist that above all other considerations the mind of Christ, illustrative of the will of the Father for His children, must prevail?

"Methodism has on hand to-day no bigger nor more important task than the building up of a missionary-minded generation of Christians within her membership."

It is to the achievement of this exceedingly important task that the Department of Missionary Education is giving itself: not creating a large separate machinery for the purpose, but seeking persistently to make missionary education function through all the regularly existing channels and machinery of the Church.

PULPIT

One such main channel through which information, understanding and inspiration may be brought to our total membership is the Pastor, including his pulpit presentation of causes. As effecting these the department has worked along the following lines:

(a) To furnish Pastors with fresh, accurate and inspirational information which they can use and pass to their congregations in sermons and addresses. Each Board in the Church has prepared a booklet telling how that Board is functioning in carrying out the work for which the Church created it. As these booklets have been mailed out by the Board, month by month, the Department of Missionary Education has mailed a follow-up brochure of suggestions and helps as to a number of valuable ways through which that information may be fixed in the understanding and consciousness of the total membership of the congregation. Many and enthusiastic expressions of appreciation concerning the practical helpfulness of this service have been sent in by pastors from all parts of the Church.

(b) From time to time strong sermons on Home and Foreign Missions by outstanding preachers have been sent to all our pastors for such suggestive value as they might contain.

(c) A list of the leading new books on missions each year has gone to every Pastor in the Church.

(d) A unique "Missionary Education Worksheet" or blueprint, has been prepared and sent out on which are charted the main items of an adequate program of missionary education for the local church; so that the Pastor can visualize at a glance how far the whole process is functioning in his denomination. This Worksheet has attracted wide attention from other denominations also, and from as far away as Canada and England.

CHURCH SCHOOLS AND EPWORTH LEAGUES

Two other main channels for the dissemination of missionary understanding and inspiration are the Sunday schools and Epworth Leagues. Here an unusually fine spirit of co-operation has been manifested: in that the Board of Education has officially voted Doctor Hargraves, Secretary of the Department of Missionary Education, the status of staff membership within both these groups; so that missionary education functions freely through all the channels of these groups. The secretary of the department has also been made an advisory member of the Curriculum Committee, which plans and authorizes all Sunday school lessons and literature, Epworth League topics and literature, etc., for our denomination: thus making possible an additional missionary influence at the heart of our whole religious educational system.

In addition to the pamphlet literature which the department is putting out for the aid of officers and teachers in the Sunday schools, to which reference will be made later, it is encouraging to learn that in the new Graded Lessons for the Sunday schools now in process of revision, the subject of Missions is receiving unprecedented emphasis. Similarly a much larger amount of missionary-centered worship programs, story materials, factual materials, etc., is being made available for officers and teachers in the Sunday school through such magazines as the Church School Journal, World Neighbors, and the Elementary Magazine.

In the Epworth Leagues it is estimated that 100,000 young people are being reached each year for missions through study class groups and classes in summer institutes. Better still, in the new life-centered topics for use in the Sunday evening meetings of the Leagues, at times a series of successive Sunday evenings are devoted to missionary and closely related subjects.

CHURCH TRAINING NIGHT AND SCHOOL OF MISSIONS

Closely allied with and a part of the whole religious educational process is the use of the Church Training Night idea, and the Church School of Missions. These two institutions were developed first by other denominations, but our Church has subsequently promoted the use of them so extensively, and contributed new ideas as to their content, that we have rapidly become one of the foremost in the recognition of their values. Indeed the two booklets on these subjects now created by the Department of Missionary Education are being used by some other denominations for promotional purposes as in the case of one of the largest denominations, even the electro plates and other portions having been taken over bodily with the consent of our department. It is hardly possible in this limited space to

give detailed consideration to the possibilities of these Church School of Missions and Training Nights, but concentrating as they do, the entire attention, study, sermonic emphasis and prayer life of a given congregation upon the subject of Missions for an intensive period of six weeks, they constitute one of the most effective agencies which the Church has discovered for the development of missionary understanding and interest.

MISSIONARY PLAYS AND PAGEANTS

It is hardly necessary at this date to emphasize the importance of the missionary pageant or play both from the standpoint of gripping the interest in the educational process, and of assuring an added vital response from our congregations. Instances have repeatedly come to our attention of young people devoting their lives to missionary or other Christian service as the result of participation in such play. Likewise Churches have been known to double or even treble their giving to our benevolences for a certain year as the result of presentation of a single play which gripped the imagination of the whole congregation.

Ours is one of the few denominations which have a regularly organized division for the promotion of this type of work.

Despite the fact that this division has had to operate on a very meager budget, its helpful activities have been too manifold for enumeration in this limited space. Suffice it to say that the division is performing a vital ministry of helpfulness to our churches from coast to coast; preparing, printing and sending out lists of desirable plays, with information as to their nature, the number of people required to give them, how to present them, etc., keeping a supply of approximately three thousand garments for rental at cost to churches unable to create their own; creating literature helps for leaders of such presentations in local churches; conducting an unusually large volume of correspondence with workers in hundreds of local churches who desire help in solving their particular problems, teaching and conducting demonstrations in Standard Training Schools, Institutes and Summer Conferences, etc. During the current year an interesting experiment is in process, whereby the division is enlisting the co-operation of local churches to the end that at least one missionary play or pageant shall be presented in every church in Methodism; and a list of four such plays has been suggested by the division; with the idea that at least one of the four plays selected is of such nature as to be possible of presentation in any church, large or small, in the denomination. Already the response to this suggestion has been very large, and indications are that the total will be surprisingly so.

DEPARTMENT LITERATURE

A major effort in this quadrennium both by Rev. Paul Rugg, the first secretary, and his successor, Doctor Hargraves, and his fellow-workers has been assiduously given to the building up of the types of literature demanded by the work of all departments of the Church. So successfully has this phase of the task been prosecuted that the corresponding secretary of one of our Boards recently wrote the department a word of congratulation upon having now brought the literature to a point where it was adequately meeting the needs of the total field. A letter also from one of the national officers of the Woman's Foreign Missionary Society reads:

"I am telling the women that your report and the fine output of material from your office, amazing in its quantity and quality, are the most encouraging features, in my judgment, that appeared at the meeting of the World Service Commission. Please accept my grateful thanks for your courtesy."

The following are some of the main items of literature produced by the department:

Missionary Education Worksheet
The Church School of Missions
What One Sunday School Did
Missionary Education in the Local Church
Catalog of Missionary Education Materials
As One Pastor to Another
Information for Pastors Only
Suggestions and Helps on Home Board Booklet
Did You Receive It?
Methodism's Healing and Helping Ministry
A Word About the Word
Suggestions and Helps on World Service Booklet
Bulletin for Pastors on "Accurate Information"
Epworth League Second Department Manual
Epworth League Mission Study Prospectus
Advance Information on Mission Study Materials, 1927-28
Leaders' Manual on "Young Islam on Trek"
Leaders' Manual on "Advancing Church"
Leaders' Manual on "The Christ of the Indian Road"
Leaders' Manual on "The Adventure of the Church"
Leaders' Manual on "The World Call"
Leaders' Manual on "Missionary Idea in Life and Religion"
A Missionary-Minded Generation
From Easter to Pentecost
Training in Giving
Training in Prayer, for Kindergarteners
Training in Prayer, for Pre-School Age

Plays, Pageants and Religious Drama
 Plays for Church Centered Recreation
 Costumes for Religious Plays
 Religious Dramatics, Why and How
 Missionary Material for Spontaneous Dramatization
 Easter Program for the Sunday Schools of the Methodist Episcopal Church
 The Church Training Night Manual
 Missionary Education for Kindergarten and Primary Children
 Missionary Education for Intermediates and Seniors
 At a Glance
 Doctor Tittle's Sermon "The Sword and the Spirit"
 Doctor Stone's Sermon "The Divine Commission"
 "The Pilgrim"—A Missionary-centered Easter program for the Church
 Schools.

EXTENSION

In addition to the co-operation with pastors, furnishing them story and factual material, etc., mentioned above, a number of different types of field cultivation work have been carried on and are still in process in such districts as the Mansfield District, North-East Ohio Conference; the Independence District, Kansas Conference; the Altoona District, Central Pennsylvania Conference; Los Angeles District, Southern California Conference, and others. The program has been enthusiastically adopted and all the pastors on the districts are now co-operating under their District Superintendent or a Field Director of Religious Education, or some pastor, whom they have chosen as District Director of Missionary Education, to get the program going in every church in their districts. In the Independence District, under the supervision of both the District Superintendent and the District Director, the churches achieved a 100 per cent organization in the putting on of a thorough-going program of Missionary Education in co-operation with the department. The Altoona District, in Pennsylvania, is likewise achieving a high percentage of success.

In the entire Cincinnati Area, under the personal leadership of Bishop Henderson, the department has co-operated for two years in the effort to institute a Church School of Missions in every church in the Area in the six weeks' period between Easter and Pentecost. In the other Areas the Bishops have formed teams of two or three men, of whom the Secretary of Missionary Education was one, to meet every district in the Area and take up in detail the matter of programs and missions in these districts.

A rapidly developing movement is on in the larger cities whereby the Secretary of Missionary Education is asked to come in for either a week-end or an entire week to aid the local Directors of Religious Education and the Pastors to set up an

adequate program of Missionary Education on at least a minimum basis in their churches. This involves meeting with the religious educational groups, speaking in the morning and evening services of two strategic churches, holding a Sunday afternoon conference, addressing the ministers' meeting on Monday morning, and conferring on additional problems Monday afternoon. More requests have been received for this type of service than the secretary of the department is able to meet.

A LOOK AHEAD

One important piece of work which the Secretary of the department has called to the attention of both the Co-operating Administrative Staff and the Sunday School Editorial Office is the development of a method by which the work our Church is accomplishing through its missionary and benevolent Boards at home and abroad may become a part of the basic curriculum studies in all our Church Schools. That is, to quote a statement from one of Doctor Hargraves' recent reports, "While we recognize and are committed to the values of interdenominational co-operation in our religious educational work, yet the use of the basic lesson materials in our Church Schools, at present syndicated among several denominations, has this danger: that we shall build up a generation of younger Christians within our denomination who shall have favorable attitudes toward missions in general, but who shall be completely ignorant of what their own church family is responsible for in its missionary and benevolent outreach, and how they are meeting that responsibility." The department has been studying for some time how this missionary information concerning our Methodist work at home and abroad may be integrated systematically with the lesson materials now studied by slightly less than five millions of our Church School scholars; and plans are being made for a conference between representatives of all our Boards and the Sunday School Editorial Office shortly after General Conference, for the consideration of this subject.

Important is the possibility from the educational standpoint of developing one unified program of missionary education as an integral part of our Church's total program of religious education, which will reach and train every boy and girl, every young man and young woman, in the interests of a Christ-centered world-mindedness and outreach. For the purpose of direct presentation it may indeed prove wise for the Mission Boards each to have its special representative on the staff of the Department of Missionary Education, which representatives would simply take the place of the two age-group specialists now on that Staff. This is a detail which can comparatively easily be worked out. But for the sake of both the financial saving and a unified and

sound educational ministry to the lives of our boys and girls and growing youth, the Church should hesitate long before forsaking this valuable unified agency and spiritual ministry.

As an estimate of progress in the field of Missionary Education it is interesting to note an item in a recent issue of the Church School Journal which says, "Probably not in this generation has there been the amount of interest in and emphasis upon the importance of Missionary Education as such in our denomination that has been gathering headway during the past year." This statement, of course, is but the impression of one writer, but back of it lies the cumulative development of much work in the field of religious education. And if it is even approximately true the Church has reason to feel greatly encouraged as it presses on in the work of developing a missionary-minded generation of Christians within its membership.

PUBLICITY

General Publicity, as differentiated from Secular Press Publicity, includes the preparation and distribution of World Service news releases and feature articles to the religious press, pamphlet material of a general nature and for special seasons, such as Christmas, Easter, and the Annual Roll Call, the maintenance of the Church Bulletin Service, the business management of the World Service News, the supervision of printing for other departments, and miscellaneous activities. The basis upon which the general World Service publicity has been conducted during the past four years is that of thorough and progressive education rather than high-pressure campaigns. It is the belief of our Publicity Department, in charge of the very versatile superintendent, Rev. W. F. McDermott, that the best results accrue from the sending out of a steady stream of interesting, informational, and inspiring World Service material rather than frenzied appeals for funds. If the World Service "mind" is created in the Church, the people will give gladly and liberally.

The largest individual piece of General Publicity of the quadrennium has been the launching and development of the Church Bulletin Service. It was started in December, 1924, with an initial Bulletin circulation of 20,000 copies. It has grown very rapidly in the three succeeding years until the circulation during the closing months of the quadrennium was slightly less than 500,000 copies a week. The total circulation from the beginning up to April 1, was in excess of 29,000,000 copies, while the end of the quadrennium, May 31, will register, on the basis of a conservative estimate, a total in excess of 34,000,000 copies.

This mammoth circulation—the largest, without doubt, of any single religious promotional publication—has been attained at a very small cost to World Service. The total tabulated expense for the Bulletin, including printing, postage, promotion, and a large part of the salary items and other overhead, up to March 1, was \$130,702. The income for that period from sale of the Bulletin was \$125,480. Thus, for a net cost of \$5,000, the Church has had the benefit of publicity, that in the form of ordinary literature, would have cost in excess of \$100,000. The success of the Bulletin Service is all the more remarkable when it is considered that it has charged for its Bulletins in competition with all the other literature which was provided free of charge. In spite of this, the Bulletin circulation has equalled or exceeded the total of all the free literature combined. It is safe to say that at least 6,000 or 7,000 of our Methodist churches have made use of the Church Bulletin in one way or another, either part time or full time, during the three years it has been in operation.

The Bulletin is printed in four-page and six-page sizes and in different grades of stock to suit the Churches' needs. Recently a still larger form, 12x18 inches, was launched to meet the demands of the larger Churches. It is called the Parish Paper and has been well received by many great Churches.

The General Publicity Division has also provided the Advocates with scores of columns of World Service material, including stories, financial reports, statements, appeals, etc. The Advocates have been more than generous and cordial in their handling of this information. All gratitude is due them for their invaluable co-operation.

Special Roll Call literature has been provided for the several campaigns of the quadrennium, including posters, pamphlets, letters, and other publicity matter. The assistance of advertising specialists has been secured for some of this work. No complete record of the circulation of these various items is available, but it has totaled several million copies for the quadrennium, indicating the Church's wide-spread response to the Roll Call plan. Assistance has also been given in the preparation and distribution of the special annual number of the World Service News during the Roll Call period.

Many general pamphlets for World Service promotion have been prepared, including such familiar ones as "Are We Taking Jesus in Earnest?" "Twenty-five Years of Victory," "Along the World Service Pathway," "Build Nobly the Temple of God," and special folders for Christmas and Easter offerings, the Every Member Canvass, the development of local World Service Councils, etc. The Publicity Division has also supervised and car-

ried out much of the detail of the special offerings at Christmas and Easter each year.

A part of the work of General Publicity has been the management and publication of the *World Service News*. Co-operation has been given the editor in the publication and distribution of the magazine. The *World Service News*, under the able editorship of Miss Dorothy McConnell, was launched in March, 1925, and has averaged about 160,000 monthly circulation. It is now at 185,000.

Many miscellaneous activities, which cannot be enumerated here, have been carried on. Hundreds of calls for advice and suggestion in publicity nature from pastors have been answered. Extensive helps have been developed and distributed to all churches, including packets of Mimeograph Designs, Manuals of Publicity, and booklets of one sort and another. That this has been a worthwhile service is registered by the fact that at least 2,000 pastors have written in their appreciation, without solicitation, during the quadrennium.

Mention should be made of two other features which the Church Bulletin Service has launched during the latter part of the quadrennium. One of these is the Membership Clearing House, which seeks to connect up members removing from one church with the nearest church in the new locality, so as to stop the tremendous loss of members by changes in residence. The Church Bulletin Service can do this at a very small expense, utilizing the spare time of its staff, and the records of churches and pastors available in the central office. It is believed that at least 25,000 members will be saved to the Church yearly when the Clearing House is in full swing. At this writing, an average of 100 names per day is being received and referred to various churches throughout the land.

Another significant development has been the launching of the Cut Division, whereby the Church Bulletin Service furnishes cuts of a wide variety to churches on either a rental or sale basis. This division has plans for an extensive aid to the Church at large, furnishing illustrations on World Service, church promotion, and other subjects at a price just sufficient to cover the cost involved. A wide-spread demand for cuts indicates that this is a real field of publicity activity, through which results of great value to World Service and to the Church at large may be realized.

Publicity is the right arm of the Church in advancing its program of Kingdom extension. It tells the story of achievement, creates the favorable attitude toward World Service, and prepares the way for the appeal for gifts and prayers. It is to the actual work of World Service what the preparation of the field is to the growing of crops. It represents the plowing of

the soil, the cultivating and the preparation of the seed bed, so that all may be ready when the seed sowing comes. After that, it is the caring for the growing crop in a most effective way until the harvest comes. It is not too much to say that without vital publicity, local interest in World Service would dwindle away and our world-wide program would be greatly curtailed.

SECULAR PRESS

Publishers and editors of daily and weekly newspapers, and practically all press associations are exhibiting a constantly growing interest in special articles and news regarding the Church's work in its various benevolent and missionary enterprises.

No difficulty is found in placing real interesting news matter. If there is any difficulty, it lies in deciding what is considered by the newspapers as denominational Church propaganda or information regarding the Church which is considered news of general public interest and desired by both the press and its readers. There is a greater demand for genuine church news by the newspapers than can possibly be supplied.

There has been a remarkable growth in the number of newspapers in the United States that either have church editors or are giving special attention, particularly on Saturdays, Sundays, and Mondays, to religious enterprises, reports, and abstracts of sermons.

There is an increasing number of church leaders and newspaper men who are keenly conscious of the need of closer co-operation of the Church and the press. At the present time, there is the greatest opportunity for a closer and more cordial co-operation than has ever existed between the Church and the newspaper.

Lack of definite knowledge of the operations of the press by the clergy and lack of knowledge of the Church by the press, causes irritation, misunderstanding and criticism.

The secular press division has been in charge of that genius, Dr. John T. Brabner Smith, who has co-operated with the officials of all church organizations in giving publicity to the activities of the Boards and their organizations, especially writing and giving out advance news stories of the annual meetings. Assistance has also been given in connection with the annual meetings of the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, Area Councils, the fall and spring meetings of the Board of Bishops, the Annual Conference sessions and other significant benevolence gatherings.

Press associations and newspapers are gladly co-operating in giving news of Methodism in an unprecedented way. The news-

papers printed in one year sufficient news matter from the central headquarters without duplication, to make a daily paper, for six days in each week for sixteen months, each paper to have six columns of news and six pages of solid type each issue. Editorials on Christianity and Methodism are constantly appearing and in increasing numbers.

STEWARDSHIP

As the quadrennium approaches its end, it is fitting that the Department of Stewardship should "give an account of its stewardship."

The past four years have witnessed as much or more activity, recorded more interest, and produced more lasting results, in behalf of Christian Stewardship, than any like period in history. This is true not only of our own Church, but of the Churches of Christ throughout the land. To-day, among all groups, religious and educational, there are apparent a growing interest, an increasing cordiality, and a deepening knowledge in matters of stewardship. This great scriptural, rational and highly practical principle seems destined to a permanent place in the Christian thinking, devotion, theology, and working plans of the Church.

The sincerity and depth of this awakened interest in stewardship is evident in the very large degree of co-operation afforded the Department of Stewardship, from practically every great religious and educational agency of the Church. Universities, colleges and seminaries have welcomed the specific teaching of stewardship principles, have included our textbooks in their curricula, and voluntarily placed our literature on their library shelves. The general officers of our Sunday School, Epworth League, Woman's Foreign Missionary Society, Woman's Home Missionary Society, Brotherhood, etc., have incorporated stewardship teaching, study, and research into their literature, programs and plans; while everywhere local schools, chapters and auxiliaries have been busy with stewardship study, practice and promotion. The International Lesson Committee have opened their doors wide to stewardship interpretations, and our Methodist Sunday school writers, with those of other communions, at the request of the United Stewardship Council, are now regularly contributing special stewardship matters for all appropriate lessons.

This spirit of co-operation, on the part of other religious communions, is one of the most gratifying developments of the stewardship impulse. On many religious doctrines it is difficult for all disciples to agree, but on the subject of Christian Stewardship there seems to be no room or disposition for controversy,

and the stewardship workers of all American Protestant denominations meet, twice yearly in stated conferences, and more frequently in interdenominational city campaigns, without consciousness of sectarian differences, but with the sole object of promoting the kingdom of God through this principle of accountability to a common Lord. For three successive years this brotherly organization has honored your scholarly Stewardship Secretary, Dr. Luther E. Lovejoy, with its presidency.

A disposition to support the Stewardship program of our own Church has been strikingly exhibited by our denominational leaders. Bishops, who have recently taxed themselves with the duty of a special address at each Annual Conference, Board Secretaries, District Superintendents, Editors, Educational men, groups of laymen, have shown a new cordiality, have given loyal co-operation, and have vied with the pastors of the Church in a constant endeavor to make Stewardship a universal, transparent, and practical principle of holy living. Especially gratifying has been the co-operation of the laymen, who have generously contributed not only time but money to the promotion of this great ideal. In widely scattered parts of the country men have voluntarily offered to the Stewardship Department large gifts, running into the thousands of dollars, for the work of distributing stewardship books and pamphlets, encouraging systematic study, and promoting the organization of stewardship instruction in frontier territory.

DISTRIBUTION OF STEWARDSHIP LITERATURE

The eagerness of the Church to understand the true meaning and implications of stewardship, and to teach and practice its principles, is manifest in the avidity with which our enormous output of literature has been consumed. Our Department of Stewardship prints and distributes annually, from the pens of stewardship experts, and from among the leading religious writers of the world, approximately 100,000,000 pages of pamphlet literature. Of this literature the special commission on Stewardship, which met in Chicago on February 24, 1927, spoke thus: "We gladly recognize the excellence and high quality of our stewardship literature, as prepared and distributed by the Department of Stewardship of the World Service Commission. It is our belief that no finer presentations of the subject have ever been offered to the Church, and that the reading of the various pamphlets and booklets by our pastors and people cannot fail to be productive of great spiritual blessing." Copious copying by other denominational leaders from our literature gives unquestioned testimony to its acknowledged worth. Three special books on Stewardship have been published by our Meth-

odist Book Concern within the quadrennium, recommended by our Department of Stewardship, and scattered widely through the churches. The first, a textbook, written by the Secretary of the department, has enjoyed a very wide distribution, having been accepted by the stewardship representatives of the various denominations as an authorized textbook for study classes, Sunday schools, institutes, etc., and has been pronounced by stewardship leaders of several denominations as, up to the present, the foremost textbook on the subject. The second, a Stewardship Primer, written by a former secretary of the department, setting forth in brief, orderly, and cogent form the scriptural and rational argument for tithing stewardship. This also has met with great favor. The third, a book by the Department Secretary, setting forth in story form a large number of concrete cases of Stewardship living, and supplementing this with illustrative and statistical matter on the meaning, progress, and possibilities of stewardship. The eagerness with which the church public has accepted this form of teaching is highly gratifying. In addition to these, the Church has had available a vast library of other stewardship literature, from the pens of earlier writers and from authors in other denominations.

STEWARDSHIP EDUCATION

More and more the cultivation of stewardship has disclosed itself to the Church as a great educational endeavor. While still recognized as the great bulwark of missionary and benevolent endeavor, its fundamental character, as the underlying principle of all Christian faithfulness, has been increasingly made manifest. Plans for its correct and systematic teaching have therefore been found indispensable.

Out of this necessity have grown the Pastor's Stewardship Seminar—the leader of the local church assembling his entire official family for diligent research and discussion; the departmental study classes, in Sunday school and Epworth League, summer and winter institute classes, Women's Societies, Men's Clubs, etc., all with the use of an authorized textbook and collateral reading. The increase in, and total amount of, systematic stewardship study, within the past four years, has been amazing. Considerable effort has also been given to education in thrift, budgeting, and systematic giving. The Stewardship Diary and Budget Book provided by the United Stewardship Council has been widely distributed among our people, and with very gratifying influence on practical philanthropy. A growing use is also made of high-grade stewardship posters.

In popularizing stewardship throughout the community no better method has been found than the Stewardship Reading Contest. This is still in high repute and in constant use, with a

tendency to use the more stable books, rather than the leaflets, as a reading basis.

In field cultivation, to which the Stewardship secretary gives a full half of his time, very effective assistance has been rendered by the World Service field and office staff, who have given generously of time, study, and travel to this cause. Considerable time and labor have been given to intensive cultivation by districts and sub-district groups, many of the District Superintendents devoting, for considerable periods of time, all their strength and resources to co-operation in the work. In the interest of the Stewardship Department the secretary has visited practically all our Annual Conferences in the United States, and many Area, district and special conferences. In every case the eager response has evinced a genuine interest in stewardship promotion in all sections of the Church.

For the last five or six months the Stewardship Secretary has given the larger portion of his time to the work of meeting and coaching, in special conferences, one stewardship representative, each, from all the districts of the Church, together with the District Superintendent, and such Pastors as could conveniently be present. The attendance at these conferences has included a selected representative for almost every district involved. The interest has been truly astonishing and the acceptance of plans, tasks and responsibilities most gratifying to the Stewardship Office and most promising to the Church. At these conferences a full period of three hours is employed by the Stewardship Secretary in an intensive program of instruction in stewardship principles, ideals, methods, and plans of promotion, so that each representative is qualified to return to his district and its churches and assist Pastors and Superintendent in any needful plan of work. It looks, at the present moment, as though this method of appointing and coaching District Stewardship Representatives will prove to be one of the most efficient methods our Church has undertaken.

As one of the material results of the last few years of stewardship instruction, it has been frequently pointed out that our Church is giving, through its regular channels, almost \$20,000,000 more than it gave in the best year of the Centenary, or had ever given before. This is, of course, only a fragment of the gain that should have been made, and, unfortunately, the gain has not usually been applied to our benevolent work, but in an era when all religious activities are under suspicion, and when men everywhere are giving as largely as possible to pleasure and as little as possible to philanthropy, there is no accounting for even this moderate gain except through the spreading of the stewardship ideal.

THE FUTURE OF STEWARDSHIP PROMOTION

Looking into the future, it is not difficult to discover some of the trends which stewardship teaching must inevitably follow. More and more must our most modern and efficient educational methods be applied to its study and promotion. Beginning must be made in the earliest years of childhood. Spasmodic, impulsive, and fragmentary methods must give place to a well-ordered system. Pulpit, Sunday school, Church Training Night, Epworth League, and all the educational agencies of the Church must be enlisted in the schedule of plans. Colleges and seminaries, Summer Schools of Theology, Benevolent Boards, Institutes, Annual and District Conferences must give it a larger place and must provide regularly in their curricula and programs for its study. It must be broadened, rationalized, made more and more harmonious with a true scriptural and reasonable interpretation. As the special commission on the study of stewardship, appointed at the request of the Board of Bishops, recently reported: "We are exceedingly anxious that the word Stewardship shall be more and more employed in its widest and most sacred meaning, as calling for the complete consecration of all life for the service of Christ. While it is true that our great causes are in need of increased financial support, it would still be most unwise for us to think of stewardship primarily for securing funds. Rather should we present it as a principle underlying all our ways of living and praying and loving."

And yet it is evident that, as one of the most experienced of the educational leaders of our Church recently declared: "However much thought and effort may be given to a wise educational program of stewardship, we shall still need, for a long time to come, these special methods of promotional endeavor, these plans for arousing, stimulating, and guiding the Church in practical Stewardship." Stewardship, unless made definite, concrete, and applied to our daily life of working, serving, praying, and giving, may readily become a vague and pious generality, worthless to ourselves, the Church, or the world.

In plans for practical efficiency the new method of convening and training volunteer stewardship representatives, from churches and districts, must be carried on and increased in thoroughness and effectiveness. Further progress must also be attempted in the work, already undertaken, of educating the entire Church, not only in proportionate giving, but in the wise, reverent and equitable distribution of their gifts. In this phase of stewardship the churches which utilize the storehouse plan have made commendable progress.

When, in the conscientious application of our high ideals of

stewardship to all the business of living and serving, we shall have approached the example and standards of Him who came not to do his own will but the will of his Father in heaven, we may begin to aspire to that exalted privilege employed by those who have truly become "Stewards of the manifold grace of God."

LIFE WORK

In 1924, the Committee on Life Service went out of existence and the new General Conference legislation provided that the Co-operating Administrative Staff "shall co-ordinate the life service activities of the Constituent Boards. All agencies engaged in these activities shall be required to co-operate in the unified system."

By action of the Administrative Staff, these activities were co-ordinated under a committee composed of a member of the Administrative Staff and an accredited representative from each of the following World Service agencies: The Board of Foreign Missions, Board of Home Missions and Church Extension, Board of Hospitals, Homes and Deaconess Work, and three departments of the Board of Education, namely, Educational Institutions, Church Schools, and Epworth League.

The Committee was organized with a Chairman and Secretary and during the quadrennium has held twenty-seven formal meetings for the consideration of life work matters. There have also been frequent informal conferences among the staff members regarding situations that needed some group thinking for their solution.

All expenses for this co-operative work, except for the maintenance of a small central office, were paid direct by the Boards that have representatives on the Committee. At the present time the central office is operated on an annual budget of but \$3,500, which pays the salaries of two persons, Miss Margaret Bennett, research secretary, and stenographer and for the printing of any general literature issued by the Committee.

FUNCTIONS OF THE LIFE WORK COMMITTEE

Four important functions of the Committee since its organization in 1924, are briefly considered below:

I. *It has served as a clearing house for the collection and dissemination of vocational information, especially of Church vocations:*

1. Sources of requests for information.

- a. *From young people*, who are perplexed about their life work problems and who want to know the opportunities for service in the Church.
- b. *From adults*, who need literature and suggestions for the vocational guidance of individuals or groups. Pastors, Church School teachers, Directors of Religious Education, and workers in Colleges, are among those making requests.

Frequently leaders in other denominations have asked about the life work guidance program of our Church, and made requests for literature.

2. Methods of handling requests.

Inquiries are answered conscientiously and as promptly as possible by personal letters. In cases where research is needed to answer difficult questions, necessary steps have been taken to secure the facts. Hundreds of young people who have definitely decided for Church work are on the permanent mailing list and receive letters and literature regularly.

3. Research and Publication.

In order partially to meet the needs of the field numerous studies have been carried on. Those published are as follows:

- a. *"The Church Secretary or Pastor's Assistant"*: A vocational study containing information about the training of these workers, their activities, salaries, and other points of interest.
- b. *"Do You Want to be a Church Assistant?"*: A study of all types of full time salaried assistants in the Methodist Church. It was based on information received from 90 per cent of the District Superintendents and several Secretaries of City Missionary Societies and was an attempt to discover what demand our local Churches have for salaried assistants and learn the types of positions for which there is the greatest number of openings.
- c. *"The Ministry of the Methodist Episcopal Church"*: An Annual presentation of statistics on the educational status of men admitted to the ministry. The studies of 1925 and 1926 are available in printed form. Data were also collected as to the losses and gains in the effective ranks of our Ministers. Some information was gathered relative to Women Preachers in our Church.
- d. *"Vocations in the Church"*: A composite leaflet containing information relative to the types of workers employed by each of the Boards co-operating on the Committee and the two Women's Societies. The educational preparation and other requirements necessary for the various kinds of work are included.
- e. *"What Theological School Shall I Attend?"*: A pamphlet containing information about eight of our Theological Schools. The brief descriptions of these seminaries were prepared by representatives of the several schools and give an admirable picture of the rich opportunities which are available to young people who are looking toward graduate studies in Religion.

II. It has maintained a central filing system.

The correspondence with recruits not yet ready for placement is kept in a central file thereby avoiding duplication and making possible more satisfactory guidance than would otherwise be the case.

III. It has served as a clearing house for the constituent Boards in the handling of candidates ready for placement.

The Life Work Committee is not a placement agency but several of its members are the personnel secretaries of the Boards which they respectively represent and are therefore in close touch with

openings. This makes it possible promptly to put qualified persons in touch with the World Service Agencies needing workers. Young people ready for service have frequently sent their applications to the Committee and their names were referred to the proper persons for consideration.

IV. *It has been the co-ordinating agency for co-operative college visitations.*

1. Responsibility of the Committee.

At the beginning of the quadrennium the Administrative Staff decided that "College Conferences must be co-ordinated" and gave the Committee the task of finding the method. After again studying the situation the Committee agreed that team visitations should be continued.

2. Procedure for the years 1924-1928.

The first year the Committee asked our college presidents and Wesley Foundation Pastors if they desired representatives to visit their institutions. At the end of the first year the Committee decided not to solicit invitations in the future but only to care for requests from the Colleges for Conferences by individuals or teams.

3. Report on Conferences.

Conferences	1924-25	1925-26	1926-27	1927-28
By teams.....	15	6	6	..
By individuals.....	21	13	12	2
In Student Volunteer Conven- tions.....	2	1	1	..
In Federated Student Commit- tee Conference.....	5	..	..	..
Evanston Conference.....	..	1	..	..
Total.....	43	21	19	2

LARGER INTERPRETATION OF LIFE WORK

One of the most significant things done by the Committee during the quadrennium was the action taken on December 21, 1927, as to a larger interpretation of the term Life Work. By Official vote its members expressed their conviction that the Church has a two-fold responsibility with reference to the Life Work guidance of its young people:

First: Helping through a continuous educational program, all its young people to choose their vocations from the Christian point of view.

Second: Securing an adequate supply of well trained leaders for its own service.

This larger interpretation is not a new idea. However, of this problem the Church has had only a limited conception and has confined its work primarily to the ministry and other Church vocations.

It is now proposed that the Church make a unified attack on this problem and systematically work toward its solution. Already some steps have been taken to bring this about. However, these efforts are far from sufficient, and the Life Work Committee is giving further consideration to the methods by which our leadership is recruited and trained. Experience has revealed two important needs:

First. The need for the integration of Life Work in a total program of religious education. The Christian attitudes and motives underlying life work should be within the growing spiritual experience, not something to be tacked on. This principle suggests that life work should be in the very fiber of the total program of religious education.

This suggests that in curriculum construction, general program making,

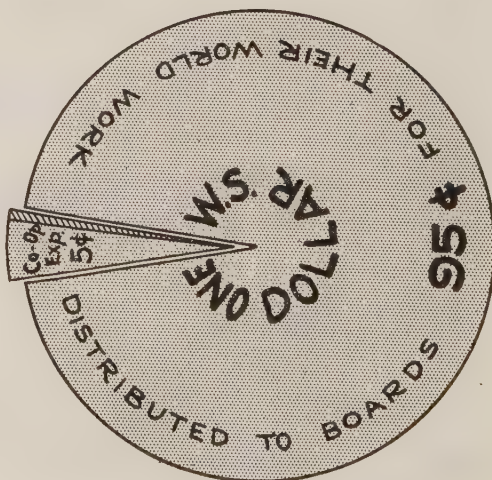
WORLD SERVICE EXPENSE ANALYZED

CO-OPERATIVE EXPENSE (5.037¢)

including
World Service Commission (0.183¢)
Central Receiving Treasury (0.885¢)
Promotion (3.349¢) W.S. News (0.619¢)

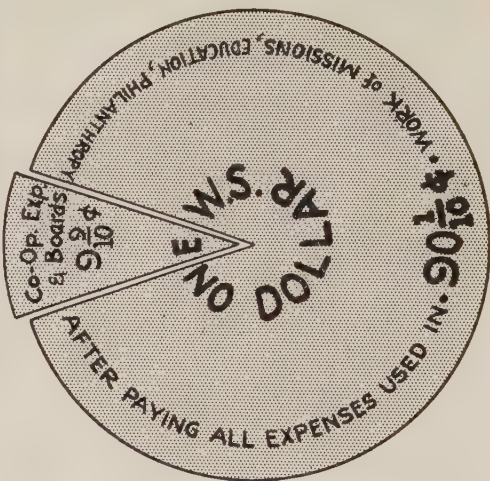
5 Cents

W.S. News 3/5 ¢
Stereopticon 5/9 ¢
Publicity 2/9 ¢
Literature 4/9 ¢
Missionary Education 2/5 ¢
Stewardship 2/9 ¢
Treasury and Statistics 9/10 ¢
Rental Supplies Postage - etc. 12/5 ¢
Commission 1/5 ¢



TOTAL ADMINISTRATIVE & PROMOTION (9.887¢) combining

Co-operative Expense (5.037¢) and
Boards (4.85¢, Average Expense, est'd.)



and field promotion and supervision, life work should have an integral place.

Second. There is need for a more effective co-operation between those agencies that share responsibility for life work guidance, therefore a closer correlation in the functioning of the program of the field.

EXPENDITURES REDUCED

It is becoming increasingly evident that certain types of promotional and administrative work can be more efficiently and economically handled from a central office. The expenses of our united activities have been rigidly held to the minimum. The elimination of the Area office expenses, careful economy, and the acceptance of certain tasks by the boards as their direct responsibility though carried forward in a unified manner, makes possible a report to-day of approximately one-half of the expense of the central organization in the preceding quadrennium. Several graphs and tables are printed giving exact information as to the procedure and the results obtained.

WORLD SERVICE INCOME

Even a cursory glance at the tables or graphs related to comparative income reveals the trend of the quadrennium as being practically on a level. This means stability but not progress. When the character of the Centenary is remembered, due recognition given to the country's financial readjustments and the agricultural situation, cognizance taken of the post-war disillusionment, anti-missionary and narrowly racial attitudes, the unparalleled regime of criticism and complaint indulged in just prior to the General Conference of 1924, the supposed revolt of youth, the postponed local church needs, the tendency to build up and support Annual Conference or territory institutions, perhaps it is surprising that the record is not one of retreat rather than stability. Keeping away from high pressure campaigns, endeavoring to lay foundations in education and stewardship looking toward permanent success, the quadrennium has been replete with toil and seed-sowing whose results inevitably will be more in evidence in the days that are ahead.

The World Service receipts for the first three years of the quadrennium (each ending on May 31) and for the first nine months of the fourth year to February 29, 1928, inclusive, are shown below:

WORLD SERVICE RECEIPTS

First W. S. Year.....	\$7,917,244.41	\$590,233.42	\$8,507,477.83
Second W. S. Year.....	8,119,539.39	533,880.55	8,653,419.94
Third W. S. Year.....	7,705,170.51	625,181.58	8,330,352.09
Fourth W. S. Year (9 months).....	4,482,930.48	480,306.44	4,963,236.92
Totals (3 years, 9 mo.)	\$28,224,884.79	\$2,229,601.99	\$30,454,486.78

The foregoing quadrennial report is incomplete. Receipts for March, April and May—necessarily omitted from statement, which, therefore, covers nine months only of Fourth World Service Year—amounted last year to \$2,855,455.92 on apportionment and \$221,399.57 in World Service “Specials”; total for three months on apportionment and “Specials,” \$3,076,855.49. The addition of these figures to totals given for three years, nine months, may serve as an approximate statement of probable total receipts for the quadrennium to end on May 31, 1928.

It must be acknowledged gratefully that while the giving of the Church to the connectional benevolence enterprises has not advanced as we had wished, nevertheless the total giving of our membership for all Church purposes has consistently increased, as indicated by the following tables:

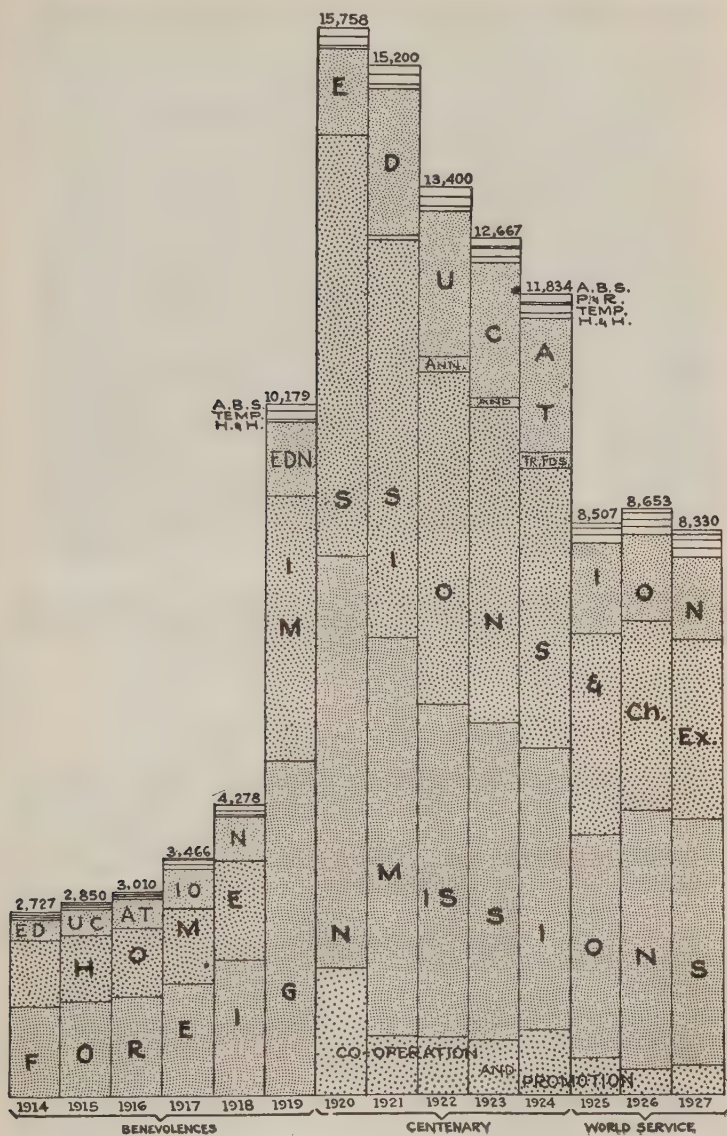
Year ending May 31	Paid to Centenary and World Service	Total Per Member	Out of each Dollar
1917	\$3,466,112	\$.95	
1918	4,278,364	1.17	
1919	10,179,994	2.83	16.2 cents
1920	15,758,853	4.26	20.5 cents
1921	15,200,877	4.02	17.5 cents
1922	13,400,570	3.47	15.2 cents
1923	12,667,185	3.26	13.1 cents
1924	11,834,772	3.03	12.3 cents
1925	8,507,477	2.16	8.8 cents
1926	8,653,419	2.19	9.0 cents
1927	8,330,352	2.09	8.5 cents

Year Ending May 31	Full Members U. S. Only	Paid for All Purposes	Total Per Member
1919	3,592,445	\$62,941,974	\$17.52
1920	3,702,434	76,798,150	20.84
1921	3,782,321	86,990,367	23.00
1922	3,860,559	87,920,184	22.77
1923	3,889,352	96,685,546	24.86
1924	3,911,046	96,562,374	24.69
1925	3,930,891	95,946,141	24.41
1926	3,953,039	96,293,290	24.36
1927*	3,979,441	97,941,791	24.61

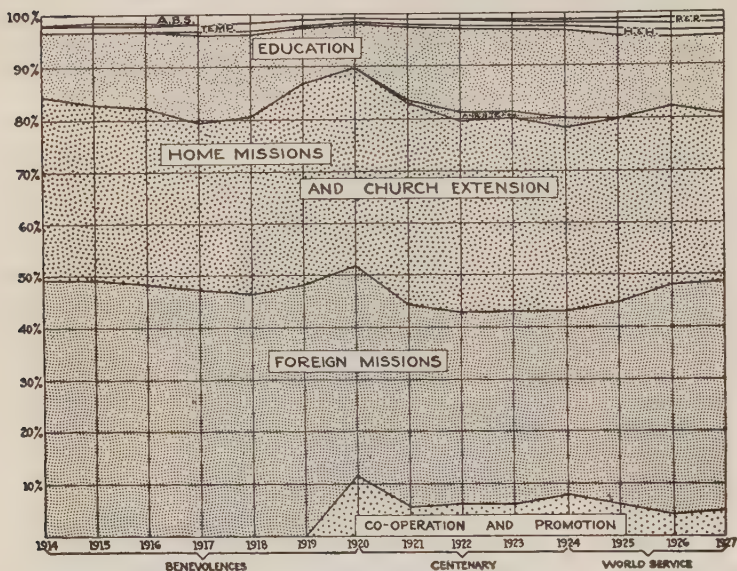
* Preliminary statement, 1927, subject to correction.

The graph which follows shows the Benevolence receipts for each year, 1914-1927, and its distribution to the Boards. Length of bars and segments is proportional to amounts received. Figures at top of vertical bars represent, *in thousands of dollars*, the total amount received in the year named at foot of bar; in reading these figures, three ciphers should be added. These totals include Benevolences on apportionment and “Specials.”

APPORTIONED BENEVOLENCES, INCLUDING "SPECIALS";
RECEIPTS AND DISTRIBUTION, 1914-1927



APPORTIONED BENEVOLENCES, 1914-1927, PERCENTAGES OF TOTAL RECEIPTS AND DISTRIBUTION



The Chart above shown represents the percentage of total Benevolence receipts paid to each Board during the years 1914 to 1927. Detailed statement appears in tabulation appended to this report.

CENTRAL RECEIVING TREASURY

The Central Treasury in the third World Service year received, acknowledged to the churches contributing the same, and distributed in accordance with the instructions of the World Service Commission, \$6,885,805. This is more than eighty-nine per cent of the total payment of the Church for the regular work of its Benevolence Boards. These transactions called for the writing and mailing of 45,178 World Service vouchers with duplicates and for the record of these payments to the credit of the proper Conferences, districts and charges. The pages which follow illustrate the activities of the very efficient Central Receiving Treasury—including the receipts of the Cashier, the Rev. P. W. Finger; the records of the Accountant, Mr. Albert Curl; the tabulations and apportionment calculations of the Statistical Division, the Reverend R. E. Dunlap, Superintendent, and the reports of the Assistant Treasurer, the Reverend C. M. Barton.

The First Methodist Episcopal Church
Benevolences

THE SECOND NATIONAL BANK

60-511

NUMBER

TITUSVILLE, PA. Jan 31 1928

PAY TO THE ORDER OF Open W. R. Munn \$ 568.00

REMITTANCE RECEIVED

Five Hundred and Sixty Eight ⁰⁰/₁₀₀ DOLLARS

The First Methodist Episcopal Church (Benevolences)

(4)

2106 Thos. D. B. Rugg

LETTER OF REMITTANCE

RAYMOND J. WARR,
Executive Secretary

THE WORLD SERVICE COMMISSION

OF THE METHODIST EPISCOPAL CHURCH

740 RUSH STREET, CHICAGO

FEB 9 1928 AM

ORRIN W. AUMANN,
Treasurer

WORLD SERVICE is the name given to all the benevolent work of the Church, and includes the work of the:

- Board of Foreign Missions
- Board of Home Missions and Church Extension
- Board of Education (See Note)
- Board of Christian Education
- Board of Christian Literature and Public Works
- Board of Christian Literature and Public Works
- Board of Christian Literature and Public Works

NOTE: The Board of Education was formerly organized as the Board of Christian Education, the Board of Sunday Schools and the Board of the Christian Literature and Public Works, and by the Commission on the Christian Literature and Public Works.

MONTHLY REMITTANCE

The General Conference has organized each church to make monthly remittance of the World Service Commission (See Note). For the convenience of benevolent friends, it makes such remittance the most convenient. Additional funds forwarded here in remittance. Address to the Treasurer, 740 Rush Street, Chicago. Clearance of this report will show the Commission the amount of a month's dues for the current month. Make remittance payable to Treasurer. DO NOT send currency if it can be avoided.

TO THE ORDER OF

ORRIN W. AUMANN, Treasurer,
World Service Commission,
740 Rush Street, Chicago.

Enclosed are Five hundred sixty eight and ⁰⁰/₁₀₀ DOLLARS

For the WORLD SERVICE OF THE METHODIST EPISCOPAL CHURCH

Please credit to: First Methodist Episcopal Church
(Name of Church, Organization, or Individual Beneficiary)

Titusville, Pa.
Monroeville
Erie

CHECK ISSUED

568.00

RECEIVED OF
TREASURER

568.00

DATE FEB 10 1928

146877

The Rev. F. A. Galbraith, Pastor, Address: W. Walnut St., Titusville, Pa.

Send by: Bernice McGinnett

Official Position: Financial Secretary

Street Address: 114 N. Monroe Street

City: Titusville, Pa.

State: Pa.

Zip: 16580

Check No. 568.00

Amount Five hundred sixty eight and 00/100

Check No. 568.00

Amount Five hundred sixty eight and 00/100

The above remittance includes the following names: Christmas offering, \$ 27.75; Easter offering, \$ 27.75; Monthly Missionary offering in the Sunday School, \$ 27.75; 24-hour-Day payment in Epworth or Junior League, \$ 27.75.

Before filling this blank please read instructions on back of sheet.

DESIGNATED GIFTS PREVIOUSLY PAID \$ 908.00

Included in this remittance are gifts specially designated for purposes indicated as follows: (P.L.R.—Do not send money to the Treasurer.)

Amount of Gift	Name and Address of Donor	Purpose or Object of Gift	For
3100.00	Mr. E. Allen, Titusville, Pa.	Native Preacher and Bible Women in India	For. W. Service No.
40.00	Philathes Class	Part ps't. of Native Preacher in India	For. "
25.00	Home Builders Class	Bible Women in India	For. "
13.00	Home Builders Class—Bal. due in 1927 for Pastor-Teacher on Belgaum Dist.		India, Dist.

W. S. VOUCHER
AND DUPLICATES

THE WORLD SERVICE OF THE METHODIST EPISCOPAL CHURCH

CONFERENCE VOUCHER ON APPOINTMENT

THE WORLD SERVICE COMMISSION 146877

740 RUSH STREET, CHICAGO, ILL.

Received 101 Voucher No. Feb. 10 1928

Amount Three hundred sixty eight and 00/100 Dollars (\$ 368.00)

From: Bernice McGinnett

City: Erie State: Pa. Date: Feb. 10 1928

For: First Church of Christ, Titusville, Pa.

Voucher Made by: Bernice McGinnett

Address: 114 North Monroe Street, Titusville, Pennsylvania.

PAID THIS CONF. YEAR

By Checks on Appointment: 368.00

By Cash: 368.00

Total: 736.00

TO DATE: 1928.00

ORDER OF: ORRIN W. AUMANN, Treas.

FOR USE OF AREA OFFICE ONLY

FOR USE OF DISTRICT SUPERINTENDENT ONLY

REMITTANCE RECORDED

CHARGE TITUSVILLE		DISTRICT		
CONFERENCE ERIE		MEADVILLE		
CHURCHES ON CIRCUIT		SECOND YEAR		
FIRST YEAR				
CONFERENCE YEAR		192		
MONTH DAY		MONTH DAY		
192		192		
DATE	REMITTER	✓ VOUCHER BOARD NUMBER	AMOUNT	TO DATE
1927	BEGINNING OF 1927 &	1928 CONF	YEAR	
10/3	G E VOSBURGH	FB4894	30 00	30 00
10/13	B MC GINNETT	WS134109	166 00	196 00
11/9	B MC GINNETT	WS137701	192 00	388 00
12/13	B MC GINNETT	WS140386	187 00	575 00
12/19	B MC GINNETT	FB6312	25 00	600 00
1928				
1 14	B MC GINNETT	VS143958	308 00	908 00
2/10	B MC GINNETT	WS146877	390 00	1298 00
2/14	B MC GINNETT	FB7511	178 00	1476 00
END OF CONFERENCE YEAR, 192 7. 1928				

REGULARITY OF REMITTANCES

As the result of a definite endeavor to secure a greater regularity in the remittance of World Service Funds, it is gratifying to report a substantial progress, with a considerable saving of interest money to our boards. Officials of a sister denomination estimate that they would have an annual saving in interest charges of \$30,000 if regular monthly contributions and remittances could be secured from local contributors.

MINIMUM STANDARD OF ADVANCE
IN
World Service Giving for 1927-1928

CICERO RUTHERFORD District. BOKE RIVEN Conference

Paid Last Year to World Service on Apportionment = \$ 59,676.
Share in \$1,284,664 Minimum Standard of Advance = \$ 6,906.
Minimum Standard Asked for Year 1927-1928 = \$ 6,782.

6-12-27 LA

DISTRIBUTION TO CHARGES
As Fixed by District World Service Council and Reported by District Superintendent
Mail to World Service Commission, Division of Apportionment and Budget, 708 Park St., Chicago

CHARGES	PAID Last Year on Apportionment 1926	SUGGESTED DISTRIBUTION 1927-1928		FIXED BY DISTRICT WORLD SERVICE COUNCIL, 1927-1928		PAID Last Year on Apportionment 1927
		Minimum Standard of Advance	Minimum Standard for Year (On 2 & Oct. 31)	Minimum Standard of Advance	Minimum Standard for Year (On 2 & Oct. 31)	
CICERO RUTHERFORD	\$ 6,476	6,906	\$ 7,782	7,790	62,560	770
1. 31st Island		146	739	207	800	
2. Chicago				5	40	
3. " "					2,500	
4. " "						
5. " "						
6. " "						
7. " "						
8. " "						
9. " "						
10. " "						

RECORD AND FILED RECEIPTS
Each beginning June 1 and ending the following May 31

WORLD SERVICE YEAR
1926-1927
1927-1928

CONFERENCE
CICERO RUTHERFORD
1926-1927
1927-1928

DISTRICTS
1. 31st Island
2. Chicago
3. " "
4. " "
5. " "
6. " "
7. " "
8. " "
9. " "
10. " "

SAF. FRANKLIN AREA
1926-1927
1927-1928

COMPARATIVE STATISTICAL RECORD
Based upon past year's reports to the Annual Conference as given in the General Account. (Continued to
World Service as recorded in the office of the World Service Commission)

Conference	Charge	1924	1925	1926	1927	1928
Membership						
Boy's School Conference		561	497	474	798	237
Active Conference Boys' School		200	250	282	338	6
Spent in Pastors' Meetings (10 and 20)		100	90	75	110	10
Spent in Pastors' Meetings		0	28	12	10	18
On Ministry of the		1,982	1,237	1,377	1,510	1,587
Material Support		7,000	7,000	7,000	8,000	1,000
For Pastor's Club		3,412	2,519	3,662	10,375	1,161
For Other Pastors' Unshared Support		3,588	4,481	3,338	7,625	7,839
Supports		4,029	4,013	4,770	4,990	961
World Service—Apportionment			250	310	2,590	2,580
World Service—Bible, etc.		16	26	0	0	12
Children's Day Fund		1,821	1,206	1,530	2,581	1,09
Women's Home Improvement Society		1,416	1,233	700	1,291	20
Total District's Contributions		7,537	7,075	9,908	11,000	3,030
For Other Pastors' Unshared Support		3,588	4,481	3,338	7,625	7,839
For Other Pastors' Unshared Support		1,317	1,212	1,478	1,730	1,07
Property						
For the Building and Improvement		15,000	0	0	0	15,000
For the Building and Improvement		5,000	18,000	10,000	10,000	5,000
For the Building and Improvement		198,000	312,500	710,000	714,000	215,000
Names of Pastors						116

Red Square indicates a loss. Keep the new year's record free from red.

1. Minimum Standard of Advance. Sent in duplicate to District Superintendent only. Shown above as returned by District Superintendent with report of action by District World Service Council.

2. World Service Year Report. To Bishops and District Superintendents.

3. Comparative Statistical Record. Mailed each pastor for his own charge; and each District Superintendent for every charge in his own district. Reproduced on order in large size for wall display, and on slides.

(4) BEFORE CONFERENCE REPORT 1928

WORLD SERVICE RECEIPTS
PAID LAST CONFERENCE YEAR, AND THIS CONFERENCE YEAR TO DATE.

CHOT CONFERENCE

ALBERT DISTRICT

NOTE: "EVERY CHARGE ADVANCING".

Pastoral Charges	Paid Conference Year Ended		Paid This Conference Year	
	1926	1927	to Feb. 25, 1928.	Specials.
	On Appt.	On Appt. Specials.	On Appt.	
Albany: Calvary	\$3562	\$3395	\$	\$2050.
First	1860	3587	60	1665.25
Grace	950	797	20	930.
Wesley		461		153.71
St. I.				629.63
				25.75
				13793.33
				9.40

(5) CONFERENCE YEAR REPORT, 1927 PAID TO WORLD SERVICE "EVERY CHARGE ADVANCING"

DETROIT CONFERENCE

Charges

FLINT DISTRICT

Sanctuary

Brighton

Byron

Cheanning

Clio

PAID ON APPOINTMENTS		FLINT DISTRICT	
Conference Year Ended	1927	Gain	Loss
1926	Full	1327	
		\$2992	\$3313
		70	0
		300	
		92	

SPECIALS
Paid
1927

(6) WORLD SERVICE RECEIPTS MONTHLY REPORT FEBRUARY, 1928

RECEIVED, FEBRUARY 1928, AND FROM LAST CONFERENCE SESSION TO FEB. 29.

CONFERENCES and DISTRICTS.	PAID DURING FEBRUARY On Appor- tionment.	PAID TO FEB. 29 ON APPOINTMENT Specials. LAST CONF. TR. THIS CONF. TR. TO DATE to date. GAIN	TO DATE. GAIN
CINCINNATI AREA	\$3124.23	\$3895.27	\$16036.66
KENTUCKY	1296.65	-	\$409.78
Ashland	133.	-	990.29
Barbourville	37.65	-	366.66
Covington	63.	-	1824.51
Louisville	514.	-	828.26
NORTHEAST OHIO	1666.92	1080.43	\$1019.70
Alcon	2941.43	200.	12741.03
Barnesville	464.50	25.	2345.13
Cambridge	2923.31	10.	6952.04
Canton	2230.72	75.48	15571.72
Cleveland	1040.	60.	12950.38
Massfield	1040.	60.	4474.39
Normal	1040.	60.	6653.58
Steubenville	1338.53	55.	3077.48
Youngstown	1634.68	-	14850.19
Wickliffe			9640.49
OHIO	6702.44	78.36	23504.65
Athens	357.96	-	1274.24
Chillicothe	275.06	19.	2222.46
Columbus	2682.46	23.68	1107.68
Lancaster	891.25	-	2309.83
Portsmouth	1424.19	5.	2049.31
Zanesville	1717.50	23.68	4941.13

4. **Before-Conference Report.** To Pastors and District Superintendents for stimulus and aid in closing Conference Year. Revised and up-to-date copies supplied to Conference Treasurers.

5. **Conference Year Report.** To Pastors and District Superintendents. After comparing item by item conference treasurer's report, vouchers submitted, and record of remittances received, to secure complete accuracy.

6. **Monthly Report.** To District Superintendents, Bishops and Boards.

WORLD SERVICE COUNCILS

Area World Service Councils have been helpfully functioning in each of the Areas in the home field. This is not true in other lands. We can wisely leave to Central Conferences the determination of their own organizational forms. In some instances

Conference and district World Service Councils have proved profitable. In local churches the greatest good has accrued, as evidenced by testimonies cited in the various editions of the World Service Manual, concerning which pamphlet one pastor wrote: "Yesterday I took the World Service Offering. I preached on the subject and wish to say that the World Service Manual was just what I needed. It has the information in compact form and in just the right quantity."

LOOKING TOWARD THE FUTURE

While the Commission on "further reorganization and closer co-operation" will make report, and no doubt concrete suggestions will be presented from other quarters, are we not all convinced that our real problems are spiritual and not structural? Interested in the perfecting of the organization, is it not wise for us to bend every effort to develop and maintain that evangelistic passion, missionary enthusiasm and redemptive motive that will slowly but nevertheless surely lift the tide and float the Methodist Episcopal Church out on seas of broader usefulness for all mankind?

EDWIN H. HUGHES, *President*,
RAYMOND J. WADE, *Executive Secretary*,
ORRIN W. AUMAN, *Treasurer*.

TOTAL INCOME FOR APPORTIONED BENEVOLENCES
(Centenary and World Service, including "Specials")
AND PARTICIPATION OF BOARDS

Year	Total Appor- tioned Benev- olences	Board of Foreign Missions	Home Missions and Church Extension	Education (Including Four Former Boards)	Hospitals, Homes and Deaconess Work
1914.....	\$2,727,286	\$1,343,484 =49.261%	\$960,261 =35.209%	\$335,415 =12.298%	.....
1915.....	2,850,667	\$1,406,962 =49.356%	\$955,772 =33.528%	\$401,473 =14.083%	.....
1916.....	3,010,166	\$1,461,485 =48.552%	\$1,013,958 =33.684%	\$438,550 =14.569%	.....
1917.....	3,466,110	\$1,647,176 =47.522%	\$1,102,705 =31.814%	\$577,347 =16.657%	\$22,097 =0.638%
1918.....	4,278,331	\$1,993,108 =46.586%	\$1,449,078 =33.870%	\$669,873 =15.657%	\$28,685 =0.670%
1919.....	10,179,994	\$4,918,836 =48.319%	\$3,916,832 =38.476%	\$1,089,152 =10.699%	\$39,676 =0.390%
1920.....	15,758,853	\$6,081,845 =38.593%	\$6,203,091 =39.363%	\$1,298,588 =8.240%	\$39,667 =0.252%
1921.....	15,200,877	\$5,874,681 =38.647%	\$5,874,681 =38.647%	\$2,169,252 =14.271%	\$65,483 =0.431%
1922.....	13,400,570	\$4,909,187 =36.634%	\$4,909,187 =36.634%	\$2,149,169 =16.038%	\$78,287 =0.584%
1923.....	12,667,185	\$4,674,195 =36.900%	\$4,674,195 =36.900%	\$1,999,075 =15.782%	\$76,334 =0.603%
1924.....	11,834,772	\$4,147,716 =35.047%	\$4,147,716 =35.047%	\$1,988,440 =16.802%	\$75,648 =0.639%
1925.....	8,507,477	\$3,295,329 =38.735%	\$2,982,523 =35.058%	\$1,340,630 =15.758%	\$115,613 =1.359%
1926.....	8,653,419	\$3,805,788 =43.980%	\$2,811,492 =32.490%	\$1,275,601 =14.741%	\$117,753 =1.361%
1927.....	8,330,352	\$3,624,366 =43.508%	\$2,666,146 =32.005%	\$1,245,497 =14.951%	\$105,001 =1.260%

(Receipts, 1914-1919, as reported in the General Minutes; 1920-1927, official reports Treasurer Committee on Conservation and Advance, and Treasurer World Service Commission, for Centenary and World Service years, each ending on May 31.

Percentages listed are not the percentages upon which a proportionate distribution was based, but are rather derived from a comparison of the total benevolent income in a given year with the full amount of each Board's participation in that total.)

TOTAL INCOME FOR APPORTIONED BENEVOLENCES
 (Centenary and World Service, including "Specials")
AND PARTICIPATION OF BOARDS

Board of Temper- ance, Pro- hibition, and Public Morals	Board of Pensions and Relief	American Bible Society	Centenary Annuities and Trust Funds	Federal Council of Churches	Co-opera- tion and Promotion
\$26,619 =0.976%	\$17,448 =0.640%	\$44,059 =1.615%	.....	.....	.....
\$28,959 =1.016%	\$15,243 =0.535%	\$42,258 =1.482%	.....	.....	.....
\$33,983 =1.129%	\$15,470 =0.514%	\$46,720 =1.552%	.....	.....	.....
\$48,956 =1.412%	Included in Report of moneys contributed for Support of Annual Conference Claimants	\$67,829 =1.957%	.....	.....	.....
\$67,199 =1.571%		\$70,388 =1.645%	.....	.....	.....
\$108,997 =1.071%		\$106,501 =1.046%	.....	.....	.....
\$132,276 =0.839%		\$133,727 =0.849%	.....	.....	\$1,869,655 =11.864%
\$143,854 =0.946%		\$143,854 =0.946%	\$63,902 =0.420%	.....	\$865,165 =5.692%
\$143,026 =1.067%	\$5,534 =0.041%	\$142,992 =1.067%	\$213,487 =1.593%	\$6,000 =0.045%	843,697 =6.296%
\$143,103 =1.130%	\$9,538 =0.075%	\$143,103 =1.130%	\$148,031 =1.169%	\$1,000 =0.008%	\$798,604 =6.305%
\$141,819 =1.198%	\$9,449 =0.080%	\$141,819 =1.198%	\$228,221 =1.928%	.....	\$953,937 =8.060%
\$105,337 =1.238%	\$63,225 =0.743%	\$84,342 =0.991%	.....	\$4,000 =0.047%	\$516,477 =6.071%
\$101,181 =1.169%	\$90,969 =1.051%	\$81,359 =0.940%	.....	\$9,333 =0.108%	\$359,943 =4.160%
\$102,467 =1.230%	\$84,357 =1.013%	\$74,889 =0.899%	.....	\$8,000 =0.096%	\$419,629 =5.038%

(In years for which no separate report is made above the Federal Council of Churches received for its support contributions made directly by the Boards, rather than paid from a central treasury.)

RECEIPTS BY AREAS AND CONFERENCES FOR FIRST, SECOND, AND THIRD WORLD SERVICE YEARS AND NINE MONTHS OF FOURTH WORLD SERVICE YEAR

(June 1, 1924-May 31, 1925) (June 1, 1925-May 31, 1925) (June 1, 1926-May 31, 1927)
(June 1, 1927-Feb. 29, 1928)

PAID TO WORLD SERVICE ON APPORTIONMENT

AREAS AND CONFERENCES	First World Service Year	Second World Service Year	Third World Service Year	Nine Months Fourth World Service Year	Total Three Years and Nine Months	Average Annual Payment Per Member
ATLANTA AREA	\$78,517.08	\$88,657.17	\$83,289.77	\$37,185.04	\$287,649.06	\$0.97
Atlanta (F).....	10,864.36	9,627.07	10,514.01	3,975.07	34,980.51	.73
Florida (S).....	4,205.50	5,609.26	4,443.30	1,541.20	15,799.26	.96
Georgia (F).....	4,455.44	4,558.93	4,557.54	3,034.78	16,606.69	1.04
Saint Johns River (S).....	27,647.29	34,230.34	31,681.86	12,196.93	105,756.42	4.05
Savannah (F).....	4,100.87	4,089.65	4,504.65	1,794.38	14,489.55	.57
South Carolina (F).....	23,097.27	24,875.53	22,700.29	13,657.28	84,330.37	.53
South Florida (S).....	4,146.35	5,666.39	4,888.12	985.40	15,686.26	1.54
BOSTON AREA	\$360,454.64	\$332,404.14	\$324,874.77	\$162,312.90	\$1,180,046.45	\$2.46
Maine (S).....	43,935.02	40,361.96	40,490.47	17,081.91	141,869.36	1.84
New England (S).....	180,761.80	167,513.85	160,403.00	81,235.39	589,914.04	2.87
New England Southern (S).....	81,242.39	75,141.33	78,056.98	37,758.12	278,198.82	2.84
New Hampshire (S).....	40,777.31	34,702.49	31,246.84	14,260.56	120,987.20	2.30
Vermont (S).....	13,738.12	14,684.51	14,677.48	5,976.92	49,077.03	1.09
BUFFALO AREA	\$563,120.81	\$571,838.26	\$543,190.64	\$314,194.77	\$1,992,344.48	2.81
Central New York (F).....	149,327.01	171,769.02	156,531.54	105,750.58	583,378.15	3.00
Genesee (F).....	146,085.61	150,417.67	146,040.38	95,590.06	538,133.72	2.53
Northern New York (S).....	90,285.85	80,809.38	74,237.60	34,610.76	279,943.59	2.39
Troy (S).....	177,422.34	168,842.19	166,381.12	78,243.37	590,889.02	3.20
CHATTANOOGA AREA	\$57,915.05	\$51,407.47	\$53,099.98	\$33,263.03	\$195,685.53	\$0.54
Alabama (F).....	4,767.13	4,946.25	4,163.56	2,887.03	16,763.97	.37
Blue Ridge-Atlantic (F).....	4,740.64	4,610.39	4,867.86	3,042.90	17,261.79	.34
Central Tennessee (F).....	2,139.36	2,033.58	2,053.11	1,425.60	7,651.65	.27
East Tennessee (F).....	8,844.41	4,724.57	6,479.68	3,134.00	23,182.66	1.11
Holston (F).....	28,193.50	26,665.67	25,741.58	17,783.15	98,383.90	.57
North Carolina (F).....	9,240.01	8,427.01	9,794.19	4,990.35	32,451.56	.70
CHICAGO AREA	\$483,791.02	\$551,759.67	\$523,084.88	\$335,325.19	\$1,893,960.76	\$1.94
Central Illinois (F).....	77,597.94	79,162.29	77,815.89	50,329.95	284,906.07	1.50
Central Swedish (F).....	19,419.11	20,121.01	22,236.00	13,870.58	75,646.70	3.34
Chicago Northwest (F).....	20,183.60	20,304.19	22,073.52	16,255.17	78,816.48	1.83
Illinois (F).....	148,334.81	157,706.31	140,170.03	89,031.59	535,242.74	1.44
Norwegian-Danish (F).....	11,626.14	11,017.28	8,854.02	5,813.27	37,310.71	2.23
Rock River (F).....	206,629.42	263,448.59	251,935.42	160,024.63	882,038.06	2.68
CINCINNATI AREA	\$803,751.23	\$972,555.39	\$796,351.62	\$534,095.06	\$3,106,753.30	\$1.98
Kentucky (F).....	17,064.99	23,887.12	17,311.05	13,257.44	71,520.60	.85
North-East Ohio (F).....	384,197.04	471,050.62	405,171.22	269,828.70	1,530,247.58	2.38
Ohio (F).....	163,362.46	186,158.70	148,472.62	104,805.45	602,799.23	1.72
West Ohio (F).....	239,126.74	291,458.95	225,396.73	146,203.47	902,185.89	1.84
COVINGTON AREA	\$41,227.21	\$40,266.86	\$35,917.66	\$21,061.11	\$138,472.84	\$0.90
Central Missouri (S).....	8,707.74	9,200.72	6,909.09	4,412.87	29,230.42	.86
Lexington (S).....	24,509.91	23,234.80	22,716.19	11,208.28	81,669.18	.95
Lincoln (F).....	3,426.30	3,327.84	2,305.42	2,136.96	11,196.52	.84
Little Rock (F).....	4,583.26	4,503.50	3,986.96	3,303.00	16,376.72	.79
DENVER AREA	\$133,213.96	\$136,332.72	\$133,501.54	\$89,725.24	\$492,773.46	\$2.21
Colorado (F).....	98,857.16	102,053.16	98,779.19	68,405.48	368,094.99	2.21
New Mexico (F).....	7,804.59	8,676.25	9,715.16	5,588.18	31,784.18	2.59
Southwest Spanish Miss. (F).....	1,087.78	1,289.45	1,338.89	2,001.01	4,916.13	1.07
Utah Mission (F).....	7,123.38	7,570.04	7,373.05	3,664.11	25,730.58	4.11
Western Swedish (F).....	7,311.20	6,782.82	5,657.96	5,188.00	24,939.98	2.37
Wyoming State (F).....	11,029.85	9,961.00	10,637.29	5,679.46	37,307.60	1.64
DETROIT AREA	\$384,238.77	\$451,982.08	\$400,931.61	\$283,942.53	\$1,530,094.99	\$2.43
Central German (F).....	42,753.84	46,012.60	39,954.55	27,952.59	156,673.58	2.84

RECEIPTS BY AREAS AND CONFERENCES FOR FIRST, SECOND, AND THIRD WORLD SERVICE YEARS AND NINE MONTHS OF FOURTH WORLD SERVICE YEAR—Continued

(June 1, 1924-May 31, 1925) (June 1, 1925-May 31, 1926) (June 1, 1926-May 31, 1927)
(June 1, 1927-Feb. 29, 1928)

PAID TO WORLD SERVICE ON APPOINTMENT

AREAS AND CONFERENCES	First World Service Year	Second World Service Year	Third World Service Year	Nine Months Fourth World Service Year	Total Three Years and Nine Months	Average Annual Payment Per Member
Detroit (F).....	192,793.00	243,669.91	215,396.89	155,969.99	807,829.79	\$2.52
Michigan (F).....	139,551.50	152,263.06	145,033.15	92,978.35	529,826.06	2.21
Northern Swedish (F).....	6,048.43	7,310.51	6,229.02	4,505.60	24,093.56	2.24
Norwegian-Danish Miss. (F).....	3,092.00	2,726.00	3,318.00	2,536.00	11,672.00	2.47
HELENA AREA.....	\$83,429.55	\$75,589.26	\$71,649.59	\$42,835.59	\$273,503.99	\$2.04
Inter-Mountain (F).....	18,110.55	13,269.80	14,865.24	9,515.12	55,760.71	1.50
Montana State (F).....	32,166.73	33,056.39	32,319.66	17,933.30	115,476.08	2.25
North Dakota (F).....	33,152.27	29,263.07	24,464.69	15,387.17	102,267.20	2.23
INDIANAPOLIS AREA.....	\$471,877.13	\$458,154.61	\$456,342.95	\$274,516.60	\$1,660,891.29	1.38
Indiana (F).....	120,143.89	143,424.66	136,136.33	99,150.18	498,855.06	1.17
North Indiana (S).....	197,577.04	193,081.66	193,066.56	91,073.92	674,799.18	2.06
Northwest Indiana (F).....	103,108.30	87,955.74	92,857.79	61,284.84	345,206.67	1.44
Southern Illinois (S).....	51,047.90	33,692.55	34,282.27	23,007.66	142,030.38	.69
KANSAS CITY AREA.....	\$500,338.51	\$469,581.44	\$464,975.61	\$275,570.19	\$1,710,435.75	\$1.52
Kansas (S).....	146,268.44	150,319.15	143,285.73	68,675.75	508,549.07	1.69
Missouri (F).....	19,660.16	20,578.16	19,407.93	11,415.48	71,061.73	.60
Northwest Kansas (F).....	28,640.34	30,212.97	25,021.97	16,233.48	100,108.76	1.09
Oklahoma (F).....	67,429.29	59,733.98	64,327.99	40,096.59	231,587.85	1.31
Saint Louis (F).....	85,459.51	83,358.27	79,204.82	50,574.42	298,597.02	1.52
Southern (F).....	24,240.72	17,710.28	17,542.64	13,151.98	72,645.62	1.69
Southwest Kansas (F).....	128,640.05	107,668.63	116,184.53	75,422.49	427,915.70	2.15
NEW ORLEANS AREA.....	\$92,348.63	\$76,156.00	\$89,204.81	\$10,391.77	\$268,101.21	\$0.81
Central Alabama (F).....	8,981.43	6,907.33	8,409.58	471.50	24,769.84	.63
Louisiana (F).....	15,968.61	12,413.78	16,808.11	1,449.00	46,639.50	.88
Mississippi (S).....	12,999.50	15,992.31	15,993.12	1,830.70	46,815.63	.76
Tennessee (F).....	4,714.37	4,437.45	6,057.25	1,046.92	16,255.99	.61
Texas (F).....	15,770.23	11,756.00	15,991.23	1,257.65	44,775.11	.88
Upper Mississippi (S).....	17,409.80	13,940.55	13,288.20	1,920.00	46,558.55	.83
West Texas (F).....	16,504.69	10,708.58	12,657.32	2,416.00	42,286.59	.99
NEW YORK AREA.....	\$633,451.16	\$607,282.70	\$599,063.86	\$280,645.20	\$2,120,442.92	\$2.95
Eastern Swedish (S).....	11,181.45	10,128.44	10,307.86	4,047.56	35,665.31	2.38
East German (S).....	20,301.10	19,769.82	17,177.73	7,439.52	64,688.17	4.25
Newark (S).....	231,988.89	232,101.21	227,909.59	125,705.91	817,705.60	3.55
New York (S).....	129,072.13	122,766.47	121,355.13	43,991.34	417,185.07	2.20
New York East (S).....	240,907.59	222,516.76	222,313.55	99,460.87	785,198.77	2.95
OMAHA AREA.....	\$464,197.51	\$486,781.74	\$460,174.70	\$255,394.81	\$1,666,548.76	\$1.64
Des Moines (F).....	90,272.59	89,993.15	85,619.32	50,779.93	316,664.99	1.31
Iowa (F).....	58,619.36	48,995.39	52,950.51	28,268.59	188,833.85	1.31
Nebraska (F).....	161,321.89	177,684.30	152,872.58	90,949.53	582,828.30	1.88
Northwest Iowa (F).....	53,405.00	64,231.63	58,617.71	33,164.19	209,418.53	1.42
Upper Iowa (F).....	100,578.67	105,877.27	110,114.58	52,232.57	368,803.09	2.13
PHILADELPHIA AREA.....	\$704,712.66	\$702,154.41	\$679,019.72	\$302,078.71	\$2,387,965.50	\$2.58
Delaware (S).....	34,664.69	38,026.77	39,639.22	15,004.82	127,335.50	1.16
New Jersey (S).....	157,360.62	161,040.86	155,471.13	85,547.94	559,420.55	2.25
Philadelphia (S).....	288,800.35	271,913.80	266,128.01	105,901.92	932,744.08	2.68
Wyoming (S).....	223,887.00	231,172.98	217,781.36	95,624.03	768,465.37	3.52
PITTSBURGH AREA.....	\$605,901.06	\$593,607.50	\$586,761.23	\$395,267.26	\$2,181,537.05	\$2.19
Erie (F).....	174,427.60	166,737.74	169,595.34	114,633.82	625,394.50	2.41
Pittsburgh (F).....	320,260.55	326,416.31	319,714.23	215,747.74	1,182,138.83	2.80
West Virginia (F).....	111,212.91	100,453.45	97,451.66	64,885.70	374,003.72	1.19
PORTLAND AREA.....	\$154,252.56	\$148,097.00	\$151,913.04	\$90,270.22	\$544,532.82	\$2.02
Columbia River (F).....	32,213.01	31,379.56	30,484.70	17,725.49	111,802.76	1.56
Oregon (F).....	55,723.14	51,828.63	58,288.80	33,581.47	199,422.04	2.02
Puget Sound (F).....	66,316.41	64,888.81	63,139.64	38,963.26	233,308.02	2.35

**RECEIPTS BY AREAS AND CONFERENCES FOR FIRST, SECOND, AND THIRD WORLD SERVICE
YEARS AND NINE MONTHS OF FOURTH WORLD SERVICE YEAR—Continued**

(June 1, 1924-May 31, 1925) (June 1, 1925-May 31, 1926) (June 1, 1926-May 31, 1927)
(June 1, 1927-Feb. 29, 1928)

PAID TO WORLD SERVICE ON APPORTIONMENT

AREAS AND CONFERENCES	First World Service Year	Second World Service Year	Third World Service Year	Nine Months Fourth World Service Year	Total Three Years and Nine Months	Average Annual Payment Per Member
SAINT PAUL AREA	\$244,601.96	\$237,876.68	\$229,578.42	\$152,103.03	\$864,160.09	\$1.54
Dakota (F).....	37,274.74	27,343.47	20,411.46	20,411.84	105,441.51	1.05
Minnesota (F).....	47,457.28	43,593.59	49,074.30	32,031.94	172,157.11	1.47
Northern Minnesota (F).....	54,849.60	56,878.45	45,516.69	29,215.97	186,460.71	1.62
West Wisconsin (F).....	24,766.01	31,525.22	31,892.55	19,751.77	107,935.55	1.99
Wisconsin (F).....	80,254.33	78,535.95	82,683.42	50,691.51	292,165.21	2.40
SAN FRANCISCO AREA	\$435,073.55	\$409,481.67	\$418,172.52	\$279,597.46	\$1,542,325.20	\$3.48
California (F).....	104,856.64	94,104.83	97,514.62	64,191.58	360,667.67	3.16
Latin-American Mission. (S).....	1,109.00	1,531.45	1,419.67	1,417.00	5,477.12	1.09
Pacific Chinese Mission (F).....	602.98	1,952.47	883.09	728.10	4,166.64	2.19
Pacific German (F).....	2,298.50	2,634.35	2,814.00	2,416.39	10,163.24	2.28
Pacific Japanese Miss. (F).....	3,867.00	3,786.34	3,119.12	3,090.25	13,862.71	2.41
Pacific Swedish (F).....	4,847.16	4,152.55	3,849.50	3,523.00	16,372.21	3.40
Southern California (F).....	312,830.87	297,410.18	303,571.17	202,237.14	1,116,049.36	3.69
Western Norw.-Danish (F).....	4,661.40	3,909.50	5,001.35	1,994.00	15,566.25	3.88
WASHINGTON AREA	\$595,663.74	\$620,790.69	\$607,569.26	\$294,374.67	\$2,118,398.36	\$2.42
Baltimore (S).....	229,577.05	232,445.26	227,912.37	110,590.70	800,525.38	3.20
Central Pennsylvania (S).....	230,854.34	252,431.68	247,181.80	132,368.62	862,836.44	2.54
Washington (S).....	31,312.70	30,914.89	30,126.21	8,267.88	100,621.68	.87
Wilmington (S).....	103,919.65	104,998.86	102,348.88	43,147.47	354,414.86	2.17
FOREIGN CONFERENCES	\$22,031.11	\$16,601.85	\$18,052.00	\$13,416.64	\$70,101.60	\$....
MISCELLANEOUS	679.36	4,467.56	778.32	1,565.24	7,490.48	....

NOTE.—Receipts above reported for first nine months of Fourth World Service Year include Cash receipts of Conference Treasurers at sessions, Fall 1927, of Conferences marked "F," above. Receipts for nine months ending February 29, 1928, do not include receipts of Conference Treasurers at sessions, Spring 1928, of Conferences marked "S," above—except in the Latin-American Mission, the Mississippi and Upper Mississippi Conferences.

THE BOARD OF FOREIGN MISSIONS

To the General Conference of 1928:

DEAR FATHERS AND BRETHREN: The condition of the Churches and their related institutions in the various Episcopal Areas is presented to the General Conference by the Resident Bishops in their quadrennial reports. They may also discuss such political, economic, educational and other social forces in the various countries as may bear on the progress of the Christian Movement throughout the world. In view of these reports, the Corresponding Secretaries of the Board of Foreign Missions will not attempt to present to the General Conference any detailed review of the work of the Methodist Episcopal Church in the different countries, but will seek to point out the influences throughout the world that are affecting our foreign mission policies and programs.

During the past quadrennium, through their annual reports to the Board of Foreign Missions, the Corresponding Secretaries have, each year, brought to the attention of the Churches the new conditions confronting foreign missions in the world to-day, with the inevitable necessary changes in approach, methods and missionary personnel, together with an equal necessity for a clearer understanding of our goals and our peculiar functions as a foreign mission agency.

The effort to understand the profound and far-reaching social and economic upheaval through which the world is now passing, especially as it affects non-white peoples, and to adapt our thinking concerning foreign missions to these new conditions, has been the unique problem of the quadrennium's work.

Through every possible source, your Secretaries have sought information which would help the Board to study the aims, motives and methods of foreign missions for the new world in which we live. As in other years, the Board has had the benefit of the experience of other foreign mission agencies in the United States and Canada, through the Foreign Missions Conference and its Committee of Reference and Counsel. Through this co-operating Conference, the Board has been represented on the International Missionary Council which has reflected in its meetings, bulletins and International Review the latest information from the missionary societies of Great Britain and Europe and from the National Councils of the various mission fields. Through these international interdenominational contacts, it has been increasingly clear during the quadrennium that the problems of adjustment to post-war conditions, of meet-

ing a changing world situation and of falling financial support are being faced by all denominations in all countries with striking similarity, both as to scope and degree.

It is also apparent in all sending countries, that many of the difficulties which confront foreign missions are due to general conditions in the Churches themselves. As far as Canada and the United States are concerned, the effect of home base conditions on foreign missions emerged with unmistakable clearness at the great Foreign Missions Convention held at Washington, D. C., January 28 to February 2, 1925. Whatever the topic presented, the speakers and leaders from both countries continually set forth the effect on foreign missions of our material prosperity; our emphasis on increased material equipment for our Churches and institutions at home; the unusual increase of local benevolent appeals; the cynical and critical attitudes manifest in all circles; the shattered idealism among the country's youth, especially among the students, due largely to the World War; lack of interest in the churches, and the amazing lack of intelligent understanding of the needs of the world and the work of foreign missions.

To this list there may also be added the effect abroad among non-Christian and non-white peoples of our race prejudices and antagonisms in America; the un-Christian contacts of governments; the exploitation methods of unscrupulous financial and commercial enterprises abroad, and our failure to realize the ideals of justice and righteousness in our own social and industrial relations. And, probably most important of all, thousands of foreign students in American colleges and universities have influenced the thinking of American students regarding foreign missions.

At the Washington Convention and elsewhere, your Secretaries have endeavored to show that all these weaknesses in the spiritual life of America are of prime concern to all foreign mission agencies.

We have thought it to be our duty to keep these great issues continually before the Churches, especially as they bear on the success of our work overseas, and to co-operate in every way possible with all constructive agencies and movements for their remedy. As in previous generations, possibly again, there may flow into our western Churches the reflex influence of the Christian Movement abroad for the revitalizing and energizing of the spiritual forces of western Christianity.

CHRISTIAN WORK IN SOUTH AMERICA

Early in the quadrennium the problems of the evangelical movement in South America pressed themselves upon us. In February, 1916, in Panama, representatives of some sixty religious organizations made plans for an enlarged program of

service for Latin-America, for the advancement of the work of individual Boards and for the organization of many union educational institutions, presses, hospitals and social centers. Many of these plans for the Methodist Episcopal Church have been carried out as a part of the Centenary program.

Since 1916, however, conditions have greatly changed in Latin-America. Readjustments everywhere are needed. These nations have grown stronger economically and politically. Social movements have arisen which mark a new interest by the common people in the development of their countries. The educational forces have taken on new life. Governments are reorganizing their school systems, making necessary a restudy and readjustment of the work of mission schools. New health movements are demanding leadership. The beginnings of organized charities and philanthropies are new, challenging programs. Recent emphasis on agricultural education gives new opportunities for Christian teachers in that subject. Above all, the spiritual awakening among all classes, especially among university students, offers great opportunities for helpful guidance. In countries like Chile and Brazil, government officials and other leading citizens have professed deep interest in Evangelical Christianity and its power to aid their countries in solving their problems.

In no part of the world are there more remarkable transformations taking place than in South America. Physically, great stretches of territory, hitherto far removed from the outer world, are becoming accessible. The recent laws restricting immigration to the United States are fixing attention upon South America as the great continent for emigration from Europe and Asia. There has been a gradual development of a middle class, with the introduction of a new consciousness among laboring people. There is a new appreciation of social problems by the educated classes, most of which came about during and after the World War. There has come a breaking up of the old fixed castes, and to-day the social system of South America is in solution. University students, formerly consisting chiefly of some of the government officials and privileged classes, were preparing themselves to continue the ruling and exploiting of the great mass of peon labor. More recently many have changed their attitude and are now giving themselves to the education of the laborers and to working out with them a new democratic conception of national life.

Large numbers of women, heretofore prohibited from participating in the solution of great social and educational problems because of their seclusion within their own family and social circles, have begun to take a part in the discussion of the great surging questions stirring their nations. Many women have entered industry. Even the lower class women, in some South

American countries, have come into a class consciousness and are now educating themselves, often with the help of their more fortunate sisters.

Most significant of all is the new spiritual movement. A few years ago it looked very much as though the leaders in South America were carrying that continent into a materialistic philosophy where religion would have little place in life. In South America, even to a greater extent than in other countries of the world, the materialistic emphasis of modern life is now being challenged. If the spiritual forces in South America are to prevail, there must be found some new ways of alliance between them and the great social, economic and educational renaissance. This marked revival of interest in spiritual matters is nowhere better illustrated than in the recent appearance of an extraordinary book, *The Invisible Christ*, written by Dr. Ricardo Rojas, president of the government university of the Argentine in Buenos Aires, probably the greatest educator to-day in Latin-America. This book is becoming to South America what *The Christ of the Indian Road* has meant for India and the East.

In the midst of these changing conditions the Congress of Christian Work in South America was held in Montevideo, March 29 to April 8, 1925. One hundred representatives of English-speaking America and 100 leaders of Spanish and Portuguese-speaking America, accompanied by a number of spiritual leaders from Europe, considered twelve reports which had been prepared after months of patient study and investigation. These reports concerned the unoccupied fields of South America with special attention to the Indian population, education, evangelism, social movements, medical missions and health ministry, the Church and the community; religious education, the production and distribution of literature; the relations between foreign and national workers; co-operation and unity, and certain special religious problems arising out of the characteristic features of the South-American mind, with an attempt to understand the relation of the main forces of a spiritual order which disputes the leadership of Jesus Christ in South America.

The Board of Foreign Missions was represented at the Montevideo Congress by ten officially appointed delegates, of whom Bishop Francis J. McConnell was the chairman. The findings of the Conference calling for an enlarged co-operative program constitute the greatest challenges which the constituent Boards in the Committee on Co-operation in Latin-America have ever faced. Among the immediate needs to be provided co-operatively by the Boards working in South America are a continental evangelistic campaign; a continental survey of religious education and the development of a curriculum with literature; a

conference of publishers and editors; the creation of a more adequate literature dealing with the evangelical movement and very greatly enlarged facilities for the evangelical educational institutions; the provision of a specialist in social service; a specialist in public health; a publication agent; a secretary for co-operation for Spanish-speaking South America; secretaries for certain regional committees of co-operation; apologetic lecturers and special workers among students in university centers and workers among Indians.

After three years many of these undertakings are in process. Most notable among them was the return visit of Dr. Wade Crawford Barclay for the purpose of making a survey of religious education; developing a curriculum with appropriate literature for both teachers and pupils for the different age groups; studying the needs of the pioneer, one-room Sunday Schools and of the Christian educational institutions for religious education.

As a result of his conferences, Dr. Barclay has challenged the Churches in South America and the co-operating Boards in the United States with the most comprehensive plan for modern religious education ever developed in any mission field. It involves the expenditure for the preparation, translation and publication of curricula of religious education, over a five-year period, of approximately \$60,000. These funds are being sought from all the Boards and agencies concerned. The share of the Methodist Episcopal Church, about \$10,000, has now been underwritten and other Boards have responded sufficiently to guarantee that the project will go forward.

Another direct result of the Montevideo Congress is the movement for an educational advance in South America, in which the Boards, having educational institutions in both Portuguese and Spanish-speaking countries, are presenting the needs of their educational institutions and training schools to the American public for more adequate equipment, enlarged quarters and better staffs. The total amount sought for the thirteen institutions is \$2,590,000.

In this educational advance, Methodist Episcopal institutions have a large and important place: the American Institute for Boys and Girls at La Paz; Colegio Americano e Instituto Ward, Buenos Aires; Union Theological Seminary, Buenos Aires; Santiago College, Santiago, Chile, and the Lima High School, under the Woman's Foreign Missionary Society, in Peru.

This movement represents the first attempt ever made to enlist the support of the North American friends of South America in any large way for a constructive educational program. While this campaign has revealed the amazing lack of knowledge of South America and an apparent indifference throughout the years on the part of North America to attempt to understand

and to cultivate the friendship of our South American neighbors, it has challenged all of the institutions and the Mission Boards, to continue every possible effort until the needs and opportunities of our evangelical educational institutions have made new friends for their support throughout North America.

In response to the call from Montevideo for apologetic lecturers and for evangelistic leaders, the Board of Foreign Missions has arranged for a visit by Dr. E. Stanley Jones to South America, during the summer of 1928. Dr. Jones will visit the great city centers and educational institutions, and will give special attention to the training in evangelism of our Christian workers and the deepening of the spiritual life of the churches.

Certainly, your Corresponding Secretaries feel that the development of an understanding of the new problems in South America and the new place which South America is rapidly taking in the affections and the understanding of North America, is one of the outstanding movements of the quadrennium.

No other single factor, either in South America or in North America, has been so powerful in effecting these significant movements as the deep spirituality and dominant leadership of our Resident Bishop, William F. Oldham. Bishop Oldham is completing twelve years of Episcopal supervision of the work in South America, and we rejoice that the closing of his active Episcopal career is seeing such marvelous changes in the land of his adoption.

THE CHURCH AND NATIONALISM IN MEXICO

With the possible exception of Russia and Turkey, there probably has not been in all the world a more rapidly awakened sense of nationhood than has come to Mexico in recent years. After the fall of the Diaz regime in May, 1911, in revolution after revolution, with the attendant changes of government, Mexico found herself struggling against the octopus-like influences, social, economic, financial and ecclesiastical, which were threatening to crush out her very life. Her natural resources, especially her rich deposits of silver and oil, were conceded to foreign investors. Her rich agricultural lands became the "haciendas" of wealthy absentee landlords, some of whom were foreigners. Millions of her peon peoples of mixed blood were struggling in a condition close to slavery. There was no public school system. The Church, aided and supported by the State for three centuries, had controlled the education of her youth. The Church had become enormously wealthy in land and endowments. These and other problems would have discouraged statesmen of the strongest will. They were, however, vigorously approached and attacked by President Obregon and his successor, President Calles, in one of the most dramatic political revivals which the world has seen in these modern days. Taking

their stand squarely on the new constitution, adopted in 1917, these new leaders of Mexico began to set their house in order and to plan for the education of her people; the economic reconstruction of the country; the disestablishment of the Church; the development of Mexico's natural resources for the benefit of Mexico, and the construction of public works and public utilities throughout the nation.

Early in the quadrennium, the Mission Boards doing work in Mexico began to feel the influence of the new government and the new constitution as it was affecting the evangelical movement in Mexico. An emergency conference on July 22, 1925, in Nashville, Tenn., brought together representatives of the Mission Boards in the United States and a special deputation from Mexico, for the purpose of considering the legal status of foreign missionaries and foreign missionary property, in view of the provisions of the new constitution. It was discovered that only native Mexicans by birth could perform the functions of a minister of religion in Mexico, which clearly affected immediately and in a far-reaching way the functions of the foreign missionary. All church buildings had to be registered with the government; every Pastor had to be enrolled with his local government; all church property automatically passed to the ownership of the nation, the government giving the right to use the property for legitimate church purposes. All religious instruction was banished from elementary schools, and all schools had to conform with the government curriculum and be under the inspection of government agents.

While, manifestly, these radical provisions were made necessary in Mexico in order to curtail and eliminate the abuses of the Roman Catholic Church, which had arisen through 300 years of its domination in Mexico, it was apparent that there was nothing to do but for the evangelical movement in Mexico to conform in every possible way; to co-operate with the Mexican people and government for the development of the social, moral and spiritual life of the Mexican people, and not interfere in any way in governmental and political affairs.

Upon the urgent invitation of the Resident Bishop, George A. Miller, and the Mexico Annual Conference, Secretary Diffendorfer visited Mexico in February and March, 1926. He conferred at length with the Field Finance Committee and our Mexican lay and ministerial leaders regarding our future relations to the development of the evangelical movement in Mexico.

Your Secretary found a sympathetic understanding of the position of the Mexican Government on Church matters and a willingness to make necessary adjustments. Conferences with officials high in government circles, with educators, lawyers and business men in Mexico, clearly showed that the evangelical

movement had nothing to lose but everything to gain in placing itself squarely behind every effort to conform with the law, and by so doing, ally itself with the new social forces for the remaking of old Mexico.

The events of succeeding months have abundantly justified this position. By his very wise and statesman-like handling of the work of the missionaries, as well as by adjustment of his own place as an Episcopal leader, Bishop Miller has created a spirit and enthusiasm among our Mexican Methodists which gives great promise for the future work of the Church. There is a self-respect, a willingness to assume responsibility; a desire to come to self-support, and, above all, an intense missionary passion that expresses itself in gifts and volunteers from the Mexican churches for Central America, that show that we have in Mexico a Church born of foreign missionary endeavor that will come to self-direction, self-support and self-propagation probably as quickly as in any other country of the world. The adjustments which have been made, due to the nationalistic movement in Mexico in recent years, and the consequent effects of these adjustments upon Mexican Methodists, lay and clerical, furnish one of the most challenging studies in the founding and developing of an indigenous Church which the quadrennium has revealed.

During this period of transition, it is imperative that American Methodists stand by our loyal and devoted leaders in Mexico, supporting them not only with the necessary funds, but also by their prayers and by an intelligent understanding of their problems.

A NEW AFRICA

Central and South Africa

Africa, comparatively unknown a generation ago, is the oldest mission field of the Methodist Episcopal Church and has been occupied at many strategic points. Our forces, however, were widely scattered and the funds available were inadequate for any real occupation or strong concentration. With the Centenary advance, marked developments have taken place and the Board of Foreign Missions has been recognized as one of those contributing most largely to the evangelization of the second largest continent in the world.

Some of the facts which are affecting the missionary work of the Church in Africa to-day are: new means of communication, railways, roads, steamers; improved health conditions; established governments; the expansion of commerce and industry; a new sense of the African's value; an awakening conscience in regard to the African; the new racial consciousness among the Africans themselves; the almost universal condemnation of forced labor for private profits; more stringent regulation of

the drink traffic, and the increased provision of medical assistance. There is, also, added interest in education and a new attitude toward missions, one that no longer looks upon the missionary movement as the "irrelevant hobby of a few." Thinking men are now seeing more clearly than ever that the missionaries carry the solution of Africa's difficult and complex problems.

To a marked degree, recent missionary developments in Africa have been due to the visits of two educational commissions under the leadership of Dr. Thomas Jesse Jones, secretary of the Phelps-Stokes Fund of New York.

Rarely has the Church received larger dividends than from its whole-hearted support of the first commission, financed by the Mission Boards and the Phelps-Stokes Fund, which produced the volume on Education in Africa, dealing largely with conditions on the West Coast. The value of this report was recognized even more widely in Great Britain than in America. The British government set up an Advisory Committee on Education to the British Colonial Office and requested Dr. Jones to lead a second commission in the study of conditions in East Africa.

The second volume, entitled Education in East Africa, is a masterly contribution to the whole enterprise, and is recognized as perhaps the best statement extant on education for primitive and rural peoples.

Since the return of the second commission, important Conferences have been held at High Leigh, near London, in September, 1924; at Hartford, Conn., in October, 1925, and at Le Zoute, Belgium, in September, 1926, all of them concerned with following up the recommendations of the two educational commissions.

The Conference at Le Zoute, held under the auspices of the International Missionary Council, for the first time in history, brought together, officially, representatives of Mission Boards, governments and national groups to study the Christian Mission in Africa. About 250 delegates were present. An authority has stated, that "never has Africa had light concentrated from so varied and representative array of aspects on its varied human, economic, political, moral and intellectual concerns."

The situation created by the contact of western industrialism and commerce with primitive peoples in the search for raw material and cheap labor; the race questions which arise in their most acute form in South and East Africa; the most complicated array of languages and dialects, over 800 in number, of which more than 500 remain to be reduced to writing; a pathetic paucity of literature; baffling problems of disease, slavery and forced labor; the rights and position of women; all of these modern problems were faced at Le Zoute. Remarkable unanimity was shown in the findings which were reported back to

the Mission Boards and Missions concerned, to be realized in the regular procedure of government and Church.

The Le Zoute Conference was fully aware of the adverse factors which create conditions and an atmosphere in which it is difficult for the missionaries to carry on their work. To the already serious race relations between the whites and the blacks, there must now be added the further complication of the birth of a new people in Africa, neither white nor black. The status of the Indians in Africa's new political and industrial life is pressing for solution. As a result of European influence largely, Africa's society over huge areas is in process of disintegration.

One of the notable developments of recent years has been the creation of the Institute of African Languages and Cultures under the expert leadership of Professor Westermann of Berlin and M. Henri Labouret of Paris. Plans are in progress for the setting up of a department of Christian literature to supplement the work of the Institute and provide for graded Bible lessons, a Bible Dictionary, commentaries, and other helps for Christian students and preachers to supplement the educational, scientific and other productions of the Institute.

The Le Zoute Conference made a proposal for an international and co-operative attack on sleeping sickness, which is devastating Central Africa. It has attracted very favorable consideration and was one of the topics which came before the international bodies meeting at Geneva during the winter of 1926-27. It seems assured that these suggestions will be carried into effect and help to rid Africa of one of its greatest dangers. A successful campaign against sleeping sickness may well lead to similar co-operative measures in the attack on malaria, tuberculosis and other diseases which bear so heavily upon the African people.

The education of the African heretofore has been largely in the hands of the Missions. Now governments are taking new interest and responsibility. As a result of the Phelps-Stokes commissions and the Conferences referred to, the whole approach to education in Africa is being re-formed and is now following very largely the lines which have been developed so successfully among the Negro people in the southern United States. An increasing number of visitors from Europe and Africa is coming to America under the guidance and with the assistance of the Phelps-Stokes Fund to study these processes, and the promise of co-operation between the governments and the missions in the development of a system of education adapted to Africa and its needs, is perhaps broader and more hopeful of producing results than in any other continental Area.

It is the hope that the marked difference of opinion and difficulties which have arisen in other great mission fields may be

avoided in Africa, and a process of co-operation may be built up between governments, missions, commercial interests and settlers which may well set a standard for other great mission Areas.

Liberia, always of interest to America, furnishes one of the best illustrations of possibilities in co-operation. The Advisory Committee on Education in Liberia is a co-operating agency, in which the Mission Boards, the Colonization Societies and the Phelps-Stokes Fund are uniting in the support of an educational adviser and staff.

In less than three years this Committee, largely through its adviser, Mr. James L. Sibley, has brought all of the varied interests into hearty co-operation, has produced a new and up-to-date set of text books for the schools of Liberia, is developing a scientific study by trained anthropologists as a basis for governmental, industrial and educational development of the people, and has secured the whole-hearted and undivided support of Funds which have for years been withheld, awaiting some thoroughly reliable and satisfactory avenue for use.

The small, annual contributions which the Board of Foreign Missions makes to this Committee are bringing in returns which are beyond calculation and in actual cash values represent many times the amount of our own grant. The results which have been thus attained may well become an object of careful study with reference to other fields and lines of activity.

The Corresponding Secretaries, in relation to their work in Africa, have been closely connected with the International Association of Agricultural Missions, representing thirty Mission Boards and Societies, both home and foreign. This association made a special study of agricultural and rural missions in preparation for the Jerusalem Conference, this being one of the most significant questions in its bearings upon all mission activity discussed at that Conference.

One of the committees of the International Association of Agricultural Missions has been devoting its time for years to the study of women in rural Areas. As a direct result of this activity, Prof. Mabel Carney, of Teachers College, Columbia University, one of the acknowledged experts in this field, has made a tour of Africa and has produced, in consultation with the committee, a report on the education of girls and women in Africa, which is recognized as the greatest contribution of its kind in the history of modern missions. This committee, which will pursue its studies of rural women in Latin-America, India and China, in co-operation with other committees studying the rural home, the village community and village co-operative enterprises, will thus enable the Association to serve all Mission Boards and all Christian rural life in a spirit at once thoroughly scientific and profoundly Christian.

In parts of Africa, the continued existence of slavery and of forced labor arouses feelings both of compassion and of horror. Through another co-operative effort, a careful study of these conditions was made in parts of Africa by Prof. E. A. Ross, the noted sociologist of the University of Wisconsin. The report contained evidence so arresting that it was brought at once to the attention of the Assembly of the League of Nations, and proved to be a most important document before the Commission of the League of Nations which was dealing with slavery and forced labor. There has followed an international convention which seeks to eliminate slavery and to improve conditions of labor throughout the world. This convention has already been accepted and ratified by a number of nations, and it seems evident that slowly and surely the standards which it sets up will be universally accepted. Any nation which refuses or neglects to co-operate will almost be forced to do so by the awakened conscience and aroused public opinion of the world.

One of the results of this new interest in Africa and in rural missions has been the choice of Africa as a subject for mission study during 1928-29. A series of new mission study textbooks on Africa is being produced which will be used by many thousands of people during this next year. Thus, we trust, the present situation and the notable achievements in education, the new relations with governments, better racial understanding, and the great enterprises in the improvement of health and labor conditions will be brought to the attention of the American people.

This is the message of the Le Zoute Conference to the Christian churches of Europe and America:

The new call is to a fresh advance, a further step forward, an enlargement of our conception of the mission of the Christian Church. It is not a substitute for the call sounded by the pioneers of the missionary movement a century ago; still less is it something that contradicts that call, or makes it less imperative and urgent than before. Rather is it a call to go further, to break fresh ground, to expand our ideals of what the missionary obligation involves.

North Africa

The North Africa Mission shows capable management. The work is carried on among the Mohammedan peoples and for the French and other Europeans. A program for youth, with homes for boys, a manual training school, a Bible institute for young men, commends itself. Mission centers in the chief cities are making progress. The devotion of the missionaries is worthy of note. Some were in their places of labor before this field was taken over by the Methodist Episcopal Church under the direction of Bishop J. C. Hartzell. The missionary spirit is registered in their children to a remarkable degree. A limited amount of medical work is being accom-

plished. There is need of a central plant located near one of the leading cities, preferably Algiers, which should unite the manual training work being done at Sidi Aich and the Bible Institute in Algiers, with enlarged opportunity for both lines of training.

There is great need that instead of sending our Christian converts back into the midst of Mohammedan centers in villages or towns, provision shall be made for Christian communities. The contrast between domestic conditions in the native section and the simplest form of home life under Christian influences is most striking. Our problem is to develop the Christian home, the Christian family, the Christian community. It is a slow process for the young people trained under Christian auspices to bring about changed conditions in the native village, or city, itself. It will greatly encourage the converts to be a part of a Christian community from which the evangelists may go into their former homes and among their kindred with a gospel of higher life for home and community.

Funds are needed for the translation of Scriptures, hymns and other devotional books and the spread of literature in the native tongues. Certain friends have recently been found who are contributing to the building of an efficient dispensary in one of the leading native villages, the purpose of which is to serve several adjacent villages as well.

It seems to us that our work will be more acceptable to the French Government and can be conducted at less expense, if a larger percentage of our missionaries provided for North Africa are people of French extraction. The whole question of our evangelistic and training work in France, as indicated elsewhere, is, therefore, closely linked with our North Africa Mission.

CHANGING POLICIES IN EUROPE

Europe is a combination of many states and governments. The Continent may be conveniently divided, for our thinking and service, into three rather distinct groups.

1. The territories where Methodism is altogether, or well-nigh, self-supporting and is rapidly becoming a part of our missionary home base, its constituent sharing with the Methodists of America in extending the Gospel to other and less privileged portions of the world. Switzerland, Germany, Scandinavia come under this head. In any growing conference there are dependent churches and institutions. This is true in the most advanced fields of Europe. It is true in America. It will always characterize growing fields. The younger and more dependent churches, the newer and important centers of education, which are vital to training for leadership, call for sympathetic treatment and assistance in support. These dependent centers with proper direction can be cared for shortly, within

their own conferences or areas. The response to the call for self-support and for missionary giving of funds and candidates is most encouraging. Methodism, in these countries, had made great advance prior to the World War, when it had progressed to a point where self-support seemed in sight. Though retarded by that great catastrophe, there is now a rapid return to an expression of desire to reach a position of independence from mission funds. There are certain outstanding Centenary projects, undertaken with the full consent and advice of the Board and with promise of financial assistance, and these must continue to be considered as projects for which we have assumed a responsibility that must be discharged. Among these may be cited a church building in Winterthur, Switzerland; a central building at Helsingfors, Finland, and the Union Theological Seminary at Gothenburg, Sweden, to which attention is called.

2. A group of nations, not so far advanced, from the Protestant or Methodist view-point, constitute a missionary field which will need assistance for some years to come. There are sections of Europe in which poverty exists to a distressing degree. There are groups of people who are seriously limited in educational opportunities. Organizations that are not always compatible with the plans and purposes of Methodism have made apparent progress in some of these countries, in terms of political or material advance. Skillful maneuvers have characterized some of these transactions. If the real purpose shall prove to be enlightenment and moral advancement for the people concerned, we bid any such agency God-speed. No one, however, can traverse southern Europe and parts of northeastern Europe without a sense of the great need which these communities set forth. It has not always been true that other Church organizations have recognized their need of our assistance in behalf of human uplift in these localities. To us, however, it seems patent that we have responsibilities which may not be shirked.

People are crowding into our Churches and Missions, not for the loaves and fishes, but in recognition of spiritual values which represent opportunity for the neglected man and moral decency in government through an evangelical saving faith. The open door to these peoples is a definite opportunity for service which we cannot disregard. In many parts of Europe we are in the environment of Mohammedan, Roman Catholic, Eastern Catholic and agnostic influences. Our aim must be clearly defined, not primarily to set up Methodism or to convert people to become Methodists, but rather to carry our God-given portion of responsibility in bringing to bear the spirit of goodwill through the virtues of a saving Gospel, and the sharing of what is best in service. We believe and must continue to teach that no individual or nation can walk but in a shadow which does not definitely face Jesus, the Saviour of men.

3. Projects needing special consideration. Our Jerusalem Church and Central Mission in Denmark have been reported to the Board and a sub-committee has been appointed to work out plans, in co-operation with the executives on the field, for the future conduct of these enterprises.

Our school property at Monte Mario appealed strongly to the visiting members of the Commission of Ten. A new heating plant and some additional buildings have been secured.

The Union Theological School at Gothenburg, which has had the hearty approval of this Board, deserves in every way the most careful consideration. The property is attractive in appearance and is finely situated for the purpose intended—a training school for the Methodists of the Scandinavian countries. The wiping out of the heavy obligations incurred by the purchase of this property should be undertaken through the securing of special gifts on the field and in America.

Finland had promise of assistance toward a central building in Helsingfors. Our representatives in the Finnish work request assistance in securing a loan in order to erect this very necessary building. If plans can be accomplished, the building contemplated would assist largely in self-support on this field.

Russia is perhaps the most important of the special problems confronting us. On account of internal conditions, with which, in a general way, everyone is familiar, our work has been restricted since the time of the recent revolution. There are to-day apparent signs of larger opportunity for Christian work. There is a desire on the part of many of the Russian people that our Methodist Mission shall continue to operate and await the time for larger usefulness.

Amalgamations are being effected of small and unpromising stations, so that we may do more work with fewer paid workers.

The advance of interest in spiritual values shown in Europe today, and, in many places, a turning toward our Methodist Churches and institutions, the growing interest in moral reform, especially in relation to the liquor traffic, the ministry of hospitals, deaconesses and homes for needy children, and the increasing emphasis which, through Methodism's contact with other societies, has been placed on religious education, are exceedingly encouraging. These evidences of strength, combined with a definite desire to reach self-support, hearten us to believe that, year by year, Annual Conferences will take themselves off of the budget of support from the Board of Foreign Missions, and that, within a period of not to exceed ten years, our work shall be so well established, and missionary enterprise so well organized, that contributions for missionary purposes from the Methodism of Europe will equal, if not surpass, missionary contributions which will need to be made toward the work in more dependent sections of European territory.

We must remember that Christianity has been operating in Europe since the days and labors of Saint Paul and that we may not properly regard Europe as a non-Christian country. More and more in dealing with Europe, we may think in terms of co-operative Christian service.

The spiritual awakening which marks Europe's rise from the throes of her recent war experiences must be encouraged and brought to full proportions. The warm-hearted people and well-organized activities of Central Europe and all other fields where Methodism is in a more advanced state, the crying hunger for something heretofore unrealized on the part of needy sections, form a challenge to Methodism in America for her support in prayer, sympathy and brotherliness of spirit which shall result in the strengthening of the ties of Christian fellowship with our neighbors across the seas.

In dealing with vital issues of Protestant Christianity in respect to Europe, one cannot lose sight of certain general conditions which push themselves into human thought. In the countries of Europe center the great colonizing influences of the world. Many of the most important mission fields, in which the Methodist Episcopal Church is operating, are under the governmental direction of European countries.

To develop Christian workers from European countries for missionary activity is advantageous. The call is before us to provide an increasing number of French workers for our missionary assignments in the Mohammedan fields of North Africa. The language of the schools and much of that which is being used in trade is French. French certificates are required in French colonies for teaching, nursing and practice of medicine. Missionaries are already at work in Africa and elsewhere who are natives of France, Central Europe or Scandinavia.

It must be remembered that no portion of the world will bring about world peace or prevent it to the degree that will characterize the nations of Europe. Whatever the Methodist Episcopal Church can hope to do in fostering brotherhood and amicable relations in the countries of Europe should be done.

INDIA FACES NEW ISSUES

When the All-India Conference of nationals and missionaries of the Methodist Episcopal Church assembled in Asansol, Bengal, January 17-24, 1927, the very first discussions concerned present-day tendencies in Indian life which were affecting the Christian Movement. This Conference had been called at the close of three months' travel and study, throughout India, on the part of representatives of the Commission of Ten from the Board of Foreign Missions, including Corresponding Secretary Diffendorfer.

For eight days 100 people discussed, openly and fairly, the

great issues which modern India is presenting to Christianity and to the Church. In an atmosphere of extraordinary fellowship between the nationals and the missionaries, and in an attitude of prayer and worship, these Methodist leaders did not shrink from the issues before them.

While present-day India is a comparatively nationally collapsed India, at least in its open manifestations, the Conference felt that it must come to terms with the thought of an India self-governing and free. The Christian movement must not only not cut across the growing nationalism in India but must work in line with it. It was recognized that the church as a whole in India during its past history has been unrelated to the life of the country. It has had little or no touch with social and political currents, and it does not serve the city or country in which it has been situated.

The preserving of the fine things in Indian culture did not receive the advantage in the past that it should have had. Asansol, however, revealed that a turning point has now been made. The treasures of India's past are now being unfolded by scholars and publishers. Our schools are beginning to be a training ground in Indian appreciation and belief in the soul of India. In this undertone of appreciation of things Indian, Christ is presented as our Universal.

The present-day scientific attitude toward life is affecting our work in India. It is challenging traditionalism of every type and kind in a country where tradition has been in the saddle. It was hopeful to see how the whole structure of Indian society is being challenged and changed, the center being shifted from caste and religious organization to the basis of human equality and natural rights.

The most hopeful thing, however, revealed at Asansol is the remarkable way in which the thought-life of India is being permeated with the spirit and principles of Jesus.

With these tendencies in mind, the Conference prepared statements showing the thought of our Methodist leaders in India on the development of the Indian Church, with an emphatic declaration that in its religious life and experience the Indian Church must come to real self-expression. The message and methods of evangelism took into account the new and sympathetic approach to India's religious heritage. Nowhere more than in education has the impetus of the new forces in India been felt—education that will fit Indian boys to reconstruct their social life to meet the demands of modern industry and business, and to improve the economic condition of the country, especially of the agriculturalists. In short, an education adapted to environment and improving environment through skill and character is dominant in all forward-looking educators.

The special subject of village education had a large place.

Over 90 per cent of India's people live in villages and almost three-fourths of her population are agriculturalists. Already the Methodist Episcopal Church is taking a place of leadership in a new type of village education and teacher training. There is no greater challenge for the future of India than through the village school and the village Church.

In a medical sense, India is one of the most interesting and important of countries and offers fascinating opportunities to the doctor, entomologist, the hygienist, the health worker and sanitary engineer.

The leaders of our Church in India are unmistakable in their loyalty to comity and co-operation with all other Christian forces in India.

The most important fact at Asansol was the feeling that our Christian Movement must face up to these new situations. "What are we out for as a Church?" was a question asked and the answer adopted by the Conference is far-reaching and significant.

"The aim of our Church is to do our part in helping India to see and to acknowledge Christ—for in Him is life and that life is the light of men.

"To achieve this is the task to which we have set ourselves. This naturally brings up the question of subsidiary or contributing aims and the methods involved. Most of the details of method are taken up under headings in various parts of the discussions of the group, but it is necessary to state clearly that we feel that this can never be accomplished till the Church is thoroughly Indian—Indian in leadership; Indian in its mode of worship and types of expressional service; Indian in its art and architecture; Indian in its forms of organization; Indian in its interpretation of Christ. This does not mean that the West will be unable to make any contribution, but does remind us that the Church cannot appeal to India until it realizes these facts and sets itself to achieve these goals. Everything that is finest in Indian art and culture must be called into play to help develop the Indian atmosphere in the Church. So far, Western leadership, Western organizational forms, Western architecture, Western types of expressional activities and Western methods have been largely used. While this may have seemed necessary in the preliminary stages of planting the Church, it is now evident that the Church has developed sufficiently to make its own choices and selections and should plan to make itself increasingly attractive in program and methods and all other matters to present Christ, 'The Oriental Christ,' as a non-Christian suggested, to new India."

IN PROSPEROUS MALAYA

Nationalism is not now a factor in Malaya. There is a grad-

ual increase in self-government, which, through the years, means that the Peninsula is moving away from a paternalistic government toward a representative democracy. Within ten years we may be forced to face problems in our educational work growing out of this new self-government, especially where Asiatics are placed in high educational positions.

As to racial attitudes:

1. There is an undoubted increase of self-respect among the Asiatic groups.

2. There is little or no race feeling among the different Asiatic peoples. Malays, Chinese, Indians and their mixed groups live side by side, apparently without racial prejudices.

3. There is a growing feeling of race prejudice on the part of the Asiatic group toward Europeans, a reflection of the attitudes in China and India.

4. There are some indications that there is a different feeling toward the Asiatics on the part of the European groups, manifesting itself in more consideration and more interest in their welfare.

5. Asiatics sometimes regard the Americans in the same way that they do the English, there having been a change in this regard during the last twenty years. Americans are now under suspicion by the British colonial group due to their commercial, industrial and financial expansion.

(a) Our American representatives in the Peninsula are not always commendable in their personal attitudes and social relations.

(b) On the whole, our American Consulates and their staffs are satisfactory.

6. The European and American business men are generally opposed to the education and uplift of the Asiatics.

7. There is a slowly increasing self-consciousness among the Muslims, who comprise the entire Malay population.

The economic status is prosperous, as evidenced by the following facts:

1. In the Peninsula there is a margin between the cost of living and income, which means opportunity for leisure, study, travel and culture.

2. Natural resources are abundant, the most important being rubber, tin and copra.

3. There is plenty to eat for everybody, and it is easily secured.

4. There is danger to the prosperity of the country in the dependence upon one or two major products. There is need for the development of additional crops and industries.

5. There is a gradual liberalization of the unfederated Malay States, showing slow progress toward federation. The number of Europeans in the native states is increasing.

In this unusual social and political background the Methodist Episcopal Church has an enviable record in the educational field. That there now should be a greatly increased emphasis in the building up of the Church life of the Peninsula, in all of its phases and among all groups, is recognized both by the forces on the field and by the officers of the Board. For the achievement of this end there is possibly no other mission field where there is such a clearly defined and well-articulated program of advance. The provision of the men and financial resources, to take advantage of our evangelistic and religious educational program in Malaya, is one of the greatest opportunities facing the Methodist Episcopal Church anywhere in the world.

CONSOLIDATING OUR FORCES IN THE NETHERLANDS INDIES

At the Annual Meeting of the Board of Managers, in November, 1927, the entire missionary program of our Church in the Netherlands Indies was reviewed. The Board had before it a comprehensive and detailed description of the population, the religions, the natural resources, the form of colonial government, and the language and cultural backgrounds of that great Island Empire, known as the Netherlands Indies. There was also available a detailed report of our present work in the two mission conferences, the Netherlands Indies and the North Sumatra. The historical statement showed that our work in this territory is of recent origin, the first approaches being in 1905.

In addition, the Secretaries gave the following impressions of our contacts in these Islands, gained from an extended and thoroughgoing study of the problem in the previous months.

Our missionaries are widely scattered and are working among many different language and racial groups. From Medan in North Sumatra to Palembang, it is 600 miles by air line, with no railroad connection, and the only boat connection at present is by way of Singapore, three days' journey. The island of Banka is reached from Singapore or Palembang, a twenty-four hours' journey. Batavia is a twenty-four hours' boat journey or twenty-four hours' rail and ferry journey from Palembang. From Batavia to Soerabaya is 500 miles, taking one and one-half days' railroad journey, since there is no night travel by rail in Java. The boat connection from Java to Borneo is from Batavia or Soerabaya, about three days' journey. From Singapore the journey to West Borneo takes three days. Over this immense territory we have placed eight missionary families, two unmarried women, and two representatives of the Woman's Foreign Missionary Society.

In comparison with other missionary societies at work in this territory, we are a very small body. Among the Battaks of West Sumatra, the Rhenish Mission, after sixty years' service,

has now thirty ordained missionaries, ten sisters, and eleven lay missionaries, a force greatly reduced since the World War. The Dutch in North Sumatra among the Karo Battaks have five missionaries in a limited territory among about one million people. In the island of Java alone, the eight Dutch missionary societies have a total of about 100 missionaries, including ordained men, doctors, teachers and nurses. The Dutch societies also have work in most of the other islands of the Netherlands Indies. Everywhere we find the Roman Catholics; their best work is in Borneo and on the west coast of Sumatra.

Our widely scattered stations, inadequate force, and health conditions in the past have produced a changing personnel, as will be readily seen by reviewing the history of either of our Mission Conferences. Men have been moved from Java to Borneo and to Sumatra, and from Sumatra to Borneo and to Java, remaining at their posts at the best only several years. There are, of course, some notable exceptions, but by and large the itinerating system in such a varied field has meant loss of energy, lack of permanent contacts, embarrassment with government, and no permanent foothold in hardly any community where we are at work. The exceptions, such as Mark Freeman's work in Palembang, only prove the wisdom of adopting some different policy for the Islands as a whole.

Due to these factors of scattered forces, wide differences in racial and language backgrounds, with the small staff available, our Church has not made any significant contribution to the Christianization of these islands. Our work has been pretty largely with the Chinese who are an immigrant group, and while they are the business men of the Islands and are accumulating wealth, they are usually a transient population.

The wide separation of our missionaries and Mission stations has made for individualistic development, with no common policy, and no chance of the several centers co-operating and building up a Christian community and creating a Christian social order. Furthermore, there is no evidence that a continuance of our present method will change these significant facts.

The isolation of the missionary force is not conducive to the best spirit of mutual understanding among the missionaries themselves. Some of the men may not see other missionaries more than twice a year, once at Annual Conference and once at the mid-year finance committee meetings. Furthermore, our missionaries are all dissatisfied with the present condition of affairs, and some of them are quite disheartened.

It has been practically impossible to do very much in the preparation and distribution of a Christian literature. The material that is used must be purchased elsewhere in order to serve the various language groups throughout the widely scattered area.

The cost of administration and travel is all out of proportion to the amount of work involved.

The reasons for developing North Sumatra are as follows:

Government has granted us permission to work in a territory along the eastern border of Sumatra, extending from seventy miles north of Medan southward for 400 miles, and inland to an average width of sixty miles. We have an area here in which no other Mission is operating, and, as far as we can now see, no other Mission is contemplating work in this territory. The Methodist Episcopal Church is called upon to make some contribution and put forth a special effort. The government will not yet give permission to work among the Achinese in northern Sumatra. They are the most fanatical section of Muslims under the Dutch flag, and some sections of their country the Dutch do not yet pretend to rule.

East Sumatra is rich in economic possibilities. In giving concessions to foreign capitalists, the government secures certain sections which are open only to settlement by the native population, insuring them a place to live in if they wish to take up small plots of land independently. The soil and the climate, that give to the native an easy living, will furnish the economic resources for the development of communities of people who will have a margin between income and expenditure, which will enable them to have some of the comforts of life and to support their educational and religious institutions. When the native people are trained to understand the meaning of wealth and to save money they quickly become independent. In one rich section where many of the natives have become exceedingly rich through rubber and copra, there are 300 automobiles owned for use on only eight miles of good road.

Sumatra has no difficulty from droughts or from contrasts of climate which will affect crops. The soil and climate and water conditions are uniformly ideal for the growth of rubber, oil pal, copra, coffee, tea, tobacco, sago, cassava root, sisal and all tropical fruits. In addition, the east coast has mineral wealth in abundance. Some of the greatest oil fields in the world are in this section, one in the north, one in the central, and one in the south. There have been found, lately, large tin deposits, also gold and silver. The most productive coal mines in this part of the world are in Sumatra, largely on the west coast.

The physical development of Sumatra has been delayed:

(a) Because efforts were first centered upon Java, where there is an abundant supply of labor.

(b) Sumatra was not conquered, except Achi and Padong. The rest of the country called upon the Dutch to take them over.

(c) The country has been somewhat inaccessible. The har-

bors had to be dredged; there were no fine natural harbors as in Java. There are still parts of Sumatra that have not been surveyed. Formerly the route to Java lay past the west coast of Sumatra, and the cannibals of this section delayed the Dutch explorers in making investigations.

There is much open land in eastern Sumatra, and because of that there is going to be an enormous increase of population through migration all along the eastern coast. This population will come from Battakland and from Java. Battakland, in which there are now 225,000 Christians living in the neighborhood of Lake Toba, is an overpopulated country. Migration began eastward ten or fifteen years ago, and will increase.

The native people of East Sumatra are still living in darkness, and heathen beliefs prevail. Islam is just beginning to make inroads. There is still time for Christianity to make headway. If we wait, Islam will secure a firm footing and our task will be more difficult. In the small villages off the main roads, containing perhaps forty families, the people will say that they are "Sipelebebo" (spirit worshippers), except perhaps one or two out of the entire group who will say that they are Muslims, and it will be found that their knowledge of Islam is very small.

Islam is active and is already making headway in this territory.

Christianity has a message for these people. If we leave them to Islam, they will not progress morally and spiritually to any great extent. Christians are more conscientious than non-Christians, as is evidenced in the fact that they come to the missionary and to their *goeroes* (teachers), asking questions concerning the rightness of certain conduct. In Tandjong Balie, Mr. Eli, a Swiss saw-mill owner, who employs 300 workmen, and Mr. Scheideker, a Swiss shop-keeper, who employs a large corps of helpers, both declare that they prefer Christian labor to non-Christian labor. Neither government nor Islam offers the education, the material and spiritual advantages which the people need.

There is reason to believe that people are more likely to listen to the message of Christianity from an American society than from a European society. The American society, obviously, has no axe to grind outside of its missionary objectives.

After careful consideration of all the foregoing factors, the Board of Foreign Missions voted to withdraw from Java and West Borneo and to consolidate its work for the Netherlands Indies within the present territory of the North Sumatra Mission Conference, retaining, for the present, our stations in South Sumatra. In the future, this territory is to be regarded as our one Mission in the Netherlands Indies. It was also voted that the consolidation should take effect in consultation with the

Woman's Foreign Missionary Society and with the understanding that the disposition of the various pieces of property in West Borneo and Java be referred to the Board for approval.

NEW OPPORTUNITIES IN THE PHILIPPINE ISLANDS

The present-day factors which are affecting our Christian work in the Philippine Islands are:

1. An increasing demand for popular education, creating an unusual opportunity for work among young people; a demand for a better trained ministry and creating a new, untouched student group.

2. The increased use of the English language which is creating in the Islands a language problem in the churches, like that which we have had in America in our foreign language churches.

3. In common with other parts of the world, there is a powerful tendency toward agnosticism and skepticism, especially among the students. There seems to be a general tendency on the part of the people to lessen their loyalty to the Roman Catholic Church.

4. There is evidence, on the other hand, of increased interest and effective propaganda within the Roman Catholic Church itself. This is being done by establishing schools and colleges; a revived missionary interest among the priests, with increased activity in new church buildings; the provision of dormitories for students in school centers, and especially by the imitation of the missionary methods of the evangelical churches.

5. There are evidences of increasing friendliness toward the Protestant Movement. Public men are beginning to recognize its value as never before.

✓ 6. There is an increasing spirit of nationalism in the Islands, which is one of the greatest blessings that has ever come to the Church, since it is bringing to our people a new conception of their possibilities, both economically and culturally.

7. It is everywhere apparent that the economic advance of the people has not kept pace with their educational and cultural advance, which fact has a direct bearing on the problem of self-support within the Church.

In reviewing the present status of the Methodist Episcopal Church, with a history of twenty-six years in the Islands, on the background of these present-day tendencies, it is clear that in the Philippine Islands we have to-day one of the greatest evangelistic opportunities confronting a church in any part of the world. From the beginning, in the Philippine Islands, there has been an evangelistic emphasis, winning men to Jesus Christ through personal decision and experience, and using them to build up the Church. As factors in this program, we have had a preaching ministry, both missionaries and Filipinos, and we

have utilized all the methods of evangelism, pastoral visitation, revival meetings, mass meetings, outdoor meetings, and the distribution of Christian literature. At first, we were able to meet the situation arising out of the revulsion against the tyranny of the Roman Church immediately following the American occupation. The situation which was then met influenced the type of message that was used by our preachers. The reason for the early success and unusual acceptance of the Protestant message was the terrific abuses which the people had suffered under the Catholic yoke. In the early days, these abuses were so manifest and the revulsion so pronounced that all that was needed was the preaching of a positive personal message, setting forth the basis of a vital relation to Jesus Christ. We now have growing up in the Philippines, a generation of people who have forgotten the abuses which their forefathers suffered, and who do not understand that in its essentials the Roman Church has not changed. For this present generation there is needed the preaching of the positive and constructive position of the evangelical faith, and the opposing of the doctrines of the Catholic Church with a positive statement of Protestant beliefs. There is needed to-day among our preachers, our teachers, and our laymen a clear understanding of the fundamental teachings of their faith, particularly as related to Church history and the development of Christian doctrine. In making this statement, we are not recommending the use of controversy and polemics, for our primary purpose in the Philippines is ever the preaching of the power of Jesus Christ to save men and the world from sin.

Due to the special circumstances surrounding the establishment of our Church, and the demands for preaching in the situation which we found, the social teachings of Jesus have not been thus far any very great factor in our teaching and preaching program. The indirect social impact of our preaching has been tremendous. One of the marks of a Protestant Christian is that he does not go to the cockpit, he does not gamble, he has better marriage relations, he does not drink, and he has a good home life. Furthermore, his business relations are generally on a plane of honesty and reliability. Our people have come to understand that there must be a vital relationship between their creed and their character. The weakness lies in the fact that this impact has been individual and personal. Here and there a movement is developing to go further than merely stay away from the gambling and brutality of the cockpit; that is, to knock the cockpits out of the community. What is needed at this juncture is a forceful preaching of the social principles of Jesus.

An educational challenge now confronts us in the Philippine Islands. It has been the policy of the Methodist Episcopal Church in the past not to create educational institutions directly under the Church, except for the training of our preachers and

religious workers. It has been our thought that the public schools would provide general educational facilities for all the children and youth of the Philippines, and that by providing dormitories in the student centers we would serve our Methodist boys and girls and make contacts with non-Protestant students. There are in the Philippine Islands thirty-nine student centers in Methodist territory, ranging from 150 students in a farm school to a great student center like Manila, with 41,000 high school and college students. Because of the lack of funds, we have scarcely touched the students in our territory with dormitories and student churches. There are at the present time approximately 70,000 high school and college students in the area for which the Methodist Episcopal Church is entirely or largely responsible.

The student group, as a whole, has little or no confidence in the Roman Catholic Church, and has not yet come into contact in any vital way with Protestantism. The result is that the students are drifting, spiritually and morally.

Deep-seated currents of moral indifference and religious skepticism can be observed. Dean Bocobo, one of the outstanding student leaders of the Philippines, states that unless Protestantism greatly increases its activities among students it will lose its opportunity to reach these students within the next five years. At the present time the students are exceedingly eager to hear our Protestant message. They attend our student evangelistic mass meetings in great numbers, and a large number of decisions are easily obtained. The danger in the situation is that we shall not now aggressively take hold of our opportunity and it will drift beyond our reach. The need now is for one man to devote his entire time to student evangelistic work and the organization of student dormitories, student churches and Epworth Leagues in the student centers, and to promote the present youth movement which was recently launched on a national scale. We also desperately need financial help for the continuation and expansion of the student dormitory program.

At the present time the public school system enrolls 37 per cent of the children of school age. Because of the limited finances of the Government of the Philippine Islands, and following the recommendations of the Monroe Commission, the Department of Public Instruction has decided to place its major emphasis upon elementary rather than on secondary and higher education. The result is, that already the appropriation for secondary education has been decreased, and the appropriation for elementary instruction has been increased. This has given rise to the phenomenal growth of private high schools throughout the entire Philippines. The Roman Catholic Church was quick to see this opportunity and is organizing a large number of private high schools in strategic centers of population. Un-

less the Protestant forces awaken to this situation, it is quite probable that the Roman Church will pre-empt all the desirable locations for these private schools, and in the course of a few years will largely control the secondary education in the Philippines, as they now control the major institutions of higher learning.

In addition to this, our Protestant Church people are now beginning to ask for private schools to which they can send their own children. The reasons given are:

(a) If they send their children to private high schools, the Catholic religion is forced upon them;

(b) The educated groups, both Protestant and Roman Catholic, are increasingly sending their own children to private schools. This is probably a remnant of Spanish influence and custom.

As Protestants, we believe in the public schools and we will do everything to support and strengthen them. The only reason we propose to enter the educational field is to supplement the public schools until they are able to take care of the country's needs. We look upon the public school as our greatest ally for the training of citizenship in preparation for the democratic control of the government by the Filipino people. When students are once enrolled in a Catholic school of any sort, the evangelical faith no longer has the same opportunity of reaching them. We not only have the opportunity to meet the demands for respectable education, but we have the far greater opportunity for setting standards of education, and for surrounding education with that atmosphere which is conducive to character building, and which lies at the heart of our educational aims.

REVOLUTION AND MISSIONARY POLICY IN CHINA

During the quadrennium, the world has been witnessing in the Far East something comparable to a Renaissance, a Reformation, a French Revolution. For a half century missionary statesmen and Christian leaders, at home and abroad, have prayed for an awakened China. At last she is awake. Observers from every walk of life agree on this essential significance of the momentous events in the Far East during the last four years.

The first and foremost fact with reference to China is the reality of the revolution itself.

The forces operating among the Chinese are: a striving after nationhood, which is more pro-Chinese than anti-foreign; the desire for national unity; aspiration for complete political autonomy; the desire for equality among the nations; a sense of unfair treatment of China from the Treaty Powers; a desire to be rid of the fighting war lord factions, and the belief in a

great future for China, which amounts almost to a religious fervor.

These forces are producing profound changes in China's social structure, her economic life, her educational procedure, and her political organization.

Whether in the conservative north, in radical Hunan, in moderate Nanking or in Canton, as affecting the military situation, the revolutionary factors just mentioned have deep hold upon the majority of thinking Chinese. They have taken root among the students of China, especially the returned students, among the laboring men and more recently among the farmers.

Whatever the success of the various contending factions now in China, the more fundamental revolution in China will go on, probably with success and possibly here and there with dismal failure, especially if China's economic resources continue to be destroyed through the devastations of warring factions.

The Secretaries have felt so keenly the relation of these Far Eastern stirrings to the Christian Movement that a special report on the situation in China and its relation to Christian missions was prepared for the first Annual Meeting of the quadrennium in 1925. This report was a result of the appraisal of correspondence from China; of the observations and writings of students of Far Eastern affairs, and had the approval of a special committee of the Foreign Missions Conference. It traced the outline of what was happening in China; its challenge to the Christian Movement; the legal status of missionaries and missionary property; our relation to the problems of extraterritoriality and the special toleration clauses in the treaties, extracts from writings of eminent authorities dealing with these questions and the resolutions of missionary and other groups, as indicating the trend of British and American opinion.

The Board also had the advantage of the information given in the report of a visit by Dr. Frank D. Gamewell to China during the Summer of 1925, who brought a first-hand knowledge of the situation as he viewed it out of his long knowledge of Chinese language and life, and of his intimate contacts with both Chinese and foreigners.

All through the quadrennium the Secretaries have associated themselves with other inquiring minds for consultation, discussion and prayer. Month after month there have been constant meetings with representatives of other Mission Boards with the officers of the International Missionary Council and the Foreign Missions Conference. Close contacts have been kept with the State Department and with the Chinese Minister and his associates in Washington, and every opportunity for information and discussion has been utilized.

The Board has been keenly sensitive to the peculiar conditions under which our missionaries have been sent to China and

under which they have labored since the middle of the last century, when in the treaties with China the principle of extraterritoriality was adopted and the special toleration clauses in the treaties provided for the protection of missionaries, missionary property and national Christians.

At Delaware, Ohio, November 14-18, 1925, at its Annual Meeting, the Board passed a series of resolutions which met with candor and fairness the questions involved, and placed itself on record with other Mission Boards in separating themselves from the political and commercial agreements and entanglements with which they have been connected from the beginning in China. The resolutions are as follows:

WHEREAS, We heartily sympathize with China in her aspirations for the just, equal, and fraternal relations with other nations and in her sense of the present injustice of existing treaties, and

WHEREAS, We believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and other Powers; therefore, be it

Resolved,

1. That we urge the early revision of the treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by nine Powers in Washington on February 6, 1922, namely:

Article 1. The Contracting Powers, other than China, agree

(1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;

(4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly states and from countenancing action inimical to the security of such states.

2. (a) That we express ourselves in favor of the abolition of extraterritoriality in China at an early date.

(b) That we express the opinion that the determination of that date and of the provisions that may be considered mutually desirable should be undertaken co-operatively on terms of equality by China and the other Powers.

3. (a) That when our government negotiates the new treaties which are so urgently needed, we wish it to be understood that we do not desire any distinctive privileges for missions and missionaries imposed by treaty upon the Chinese Government and people.

(b) That correlatively we consider it desirable that the Chinese Government, by such legislation as may be deemed necessary, define the rights and privileges of missionaries, in particular to acquire and hold property and to carry forward their work in China.

(c) We express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.

4. We wish to make proper recognition of the devotion given in China by our resident Bishops and faithful missionaries who have labored through the major portion of this past year under extraordinary conditions. We

can render no greater service in this present emergency than in giving most positive assurance of loyal support of the men and the women who make up the advance guard of the Christian Movement in the Orient.

5. It may well be that in the changed conditions produced by the modification of the treaties, our policy as a Board may need adjustments and a recognition of the personal position of our missionaries. We believe it will be the purpose of the Board to meet with candor and fairness the questions thus involved.

6. We desire to express our satisfaction with the procedure of the governments in arranging for the Conference to deal with the treaties in the matter of tariff readjustments, now meeting in Peking, and that called for December on extraterritoriality, and we hereby express our appreciation of the progressive position taken by the United States government in the promotion of these Conferences.

The most acute situation came in the fall and winter of 1926-27, when the nationalist armies swept northward from Canton toward Peking as their goal. These armies were recruited, trained and organized under Russian patronage and were permeated with the attitudes of Soviet Russia against Western civilization, foreigners, religion and Christianity in particular, capitalism and the present social order. At this time the Nationalist spirit in China reached its greatest height and commanded the enthusiasm and daring of peasants, laborers, students and gentry to a degree almost unparalleled in her history.

During their progress northward, many Christian churches, schools and hospitals were confiscated for officers' quarters, barracks, store-houses and stables. War is the same everywhere. In sections where the Communists dominated the army the Christians were violently persecuted. Services of worship were prohibited or disturbed. Hymn books and Bibles were seized and destroyed; there were strikes in the schools, economic boycotts and threats on life itself. "Down with Christianity," "Down with Religion," "Down with the Missionary," were their slogans for innumerable posters and pamphlets. The anti-Christian movement swept sections of the country in a fury.

Then the Nanking incident occurred on March 24, 1927, followed by the evacuation of foreigners, especially women and children, from the interior and from the exposed seaport towns. This so-called evacuation, on the advice of consular agents, brought to the front some of the most fundamental issues which the Christian Movement in China has ever faced.

Whatever may be the pros and cons of the wisdom of their evacuation, its effect upon both the Christian and non-Christian community in China will not be overcome for many years, if not generations. No possible action of any Board can remedy the misunderstandings, the deep questionings on the part of the Chinese Christians, the sarcastic and sometimes diabolical reactions of the anti-Christian leaders, and the unsatisfied longings of our Chinese Christians for the return of those who have

shared in the building up of the Christian Church in China through all these years.

The additional expense involved in the evacuation has become a real problem for the Board. This expense included transportation, extra living costs, and in some cases medical service and clothes and the personal necessities of living. Without including the loss of missionary residences, libraries and instruments, the personal property of missionaries, but only the additional expense due to the evacuation order, the losses have been conservatively estimated for the Board of Foreign Missions at \$150,000.

By direct appeal to the Pastors, through the Church press, in editorial comment, news items and paid advertising by official action of the World Service Commission and by the Board in bringing the matter to the special attention of the Bishops, many of whom have communicated personally with their District Superintendents and Pastors, an effort has been made to secure a voluntary offering from the Churches to help meet this emergency expense. The Board has made it clear that it had no funds for any of this added expense, that nothing could be found in the appropriations, except by taking it out of the support of our work in China, which the Board would deem disastrous at any time, and quite impossible in the present emergency facing the Chinese Christians—all of these efforts have been made to appeal to the heart of the Church for help on this emergency fund.

Just at this time Secretary Diffendorfer arrived in China, following his visit to India and Malaya. Beginning with Canton, proceeding northward on the first wave of reaction against the extreme measures of Communists, to all of the port cities, including Foochow, Shanghai, Tientsin and Peking, he met and conferred with the Bishops and with those missionaries who had been permitted to remain, and especially with the Chinese lay and ministerial members of the Methodist Episcopal and other Churches. The situation was so acute that the Corresponding Secretary hastened to America, in order to present to the Executive Committee, at its July meeting, some of the problems that were emerging.

In the meantime the Board had appointed a sub-committee on China to review the communications which were being received from the Bishops, the missionaries and Secretary Diffendorfer, and from July until October this Committee was studying and preparing a declaration of principles and policy to guide the Board in the new situation which had been forced upon us by these significant events in China. At the meeting of the Executive Committee on October 20, 1927, the sub-committee on China presented these resolutions which were referred to the Board for favorable consideration.

At its Annual Meeting in New York, November 14-16, 1927, the Board, after due consideration, adopted these resolutions, which follow, thus declaring its readiness to adapt its procedure with relation to China, in order that the work of evangelization and the building up of a Christian social order in China may be more speedily realized.

NEXT STEPS IN CHINA

1. We rejoice in the notable way in which the Chinese have taken places of leadership in schools, hospitals and evangelistic work throughout China as testified to by both bishops and missionaries. Many Chinese, unprepared for these heavy responsibilities, without the counsel and help of their missionary friends, in the face of opposition and persecution, and under conditions of poverty and boycott, have developed a marked sense of responsibility, devotion and efficiency. We pledge our loyalty to this spirit among the Chinese Christians and urge that everywhere throughout China these gains in Chinese leadership and responsibility be conserved as the basis of self-control and self-administration in China, with every opportunity for the Chinese to express themselves fully with reference to ecclesiastical organization and supervision, rituals of worship, creedal statements and the whole outward expression of the Christian religion that they may be true to the genius of the Chinese people.

2. We recommend that the Executive Committee of the Board of Foreign Missions authorize the calling of an All-China Conference of Chinese and provide the funds for the necessary expense up to \$5,000, from the Board's Emergency Fund, the Conference to be called as early as possible at some central point in China. There should be such preparation for this Conference as to insure an adequate discussion of the problems now facing the Christian movement in China. We suggest that there be invited to this Conference district superintendents, pastors, educators, physicians, farmers, business men, those in government service and other lay members, both men and women, on an equitable representative basis from each Annual Conference. The Conference should be free to determine its own program and come to its own conclusions without the presence of foreigners. We believe this to be most urgent in order that the Chinese may have opportunity to discuss, among themselves, the issues arising out of the present National Movement and revolution, and that they may be clear in their judgments as to policies and program which they must inevitably face, and which they should be free to present unitedly to the General Conference of 1928. (This action has been taken by the Executive Committee.)

3. With reference to the status of our property in China, we recognize that any well-grounded and thoroughly founded church in China cannot progress in initiative, responsibility and self-direction unless it owns and controls its properties. We reaffirm our goal, long acknowledged, that the so-called Mission properties in China have been given by American Christians through the Board of Foreign Missions with the expectation that ultimately they would be under Chinese management and control. Our properties in China fall naturally into three classifications: First, the local churches together with the local parsonages and primary schools which are sometimes built on the same lot; second, the educational, hospital and other institutional properties; third, the compounds and the residences for missionaries. As to the procedure regarding the future status of these three kinds of property our recommendations are as follows:

(1) The Committee feels that the time has now come when the Board should say to the Church in China that it is its expectation that proper local steps will be taken by those having power to transfer the local Church properties to Chinese control as soon as some satisfactory plan can be

agreed upon between the Board and the field. We, therefore, recommend that steps be taken in China by our Bishops and Field Finance Committees to make recommendations on the basis of how such Church property can now be held safely and permanently in China.

(2) We believe that the legal holdings of our educational, hospital and other institutional property must be studied in view of developing national requirements and resources and that the advisability of the transfer of each institution must be considered on its own merits, having in mind our trust obligations.

(3) Missionary residences and compounds are definitely a part of the provision and equipment for missionaries and therefore should remain the property of the Board of Foreign Missions.

4. The recent months of civil war and revolution in China have seen the looting, theft and destruction of church property and equipment. We recommend that the Board of Foreign Missions inform the State Department of the United States Government that it will not file any claim for indemnities for these losses. The Board respectfully requests the United States Government not to take any action regarding losses suffered by the Board of Foreign Missions without previously consulting the Board. In making this recommendation, we recognize that the missionaries, as individuals, have the right to file with the United States consulates in China inventories of their personal losses and that their demand for reparations is wholly optional with them.

5. We recognize that the present situation in China affords an opportunity for the preparation and distribution of Christian literature on a scale hitherto unprovided for as a part of our missionary program. We recommend that the Corresponding Secretaries consult other Mission Boards at work in China, with the hope that some plan may be inaugurated immediately for the preparation and distribution of scholarly and popular presentations of Christian truth to the Chinese people through pictures, pamphlets and books.

6. As to the return of missionaries who have been called out of China in recent months, we recommend that those missionaries should return to China who are acceptable to the Chinese, who are individually approved by the Board of Foreign Missions, are physically able to go, who keenly desire to go in spite of present hazardous conditions and who, above all, are prepared, in the light of the new situation in China, to identify themselves with the Chinese churches and people to the limit of their ability, and we pledge ourselves to meet these requirements.

7. We appeal to our churches to contribute generously, and in a spirit that will match the heroic sacrifice of the Chinese toward our Christian program in China including the return of needed missionaries, the support of our Chinese workers in their day of trial and opportunity, the new literature program, and for an evangelistic advance for which the time is now ripe.

AN ALL-CHINA CONFERENCE OF CHINESE

These resolutions, as will be noted, provided for the assembly at the earliest possible date in China, of an All-China Conference of Chinese, in which the Chinese would be given opportunity, without the presence of any foreigners, to discuss among themselves the issues which the Chinese must inevitably face as the result of the conditions which the revolution was producing in their own country.

This Conference assembled in Shanghai on January 2, 1928. Bishops Birney, Grose and Brown were present at the opening session to bring the greetings of the Bishops, the Churches in

America and the Board of Foreign Missions, to read the call for the Conference and to outline some of the questions which the Board had presented to them for discussion.

Not in recent years have the Chinese leaders of the Methodist Episcopal Church in the various sections of China been permitted to face squarely the problems which were evolving out of rapidly changing Chinese life. Furthermore, the Methodist leaders in China have been confronted in recent months with a growing sentiment for the organization of a national Christian Church for China, into which all the various denominational bodies would be merged. In October, 1927, the First Assembly of the Church of Christ in China was held in Shanghai, at which gathering there were eighty-seven delegates, representing 120,000 communicants, almost one-third of all the Protestant Church membership in China. There were sixteen missionary societies of the West represented in the assembly.

The Board of Foreign Missions felt that the Chinese ought to be free to discuss these policies by themselves, especially the problem of their relation to movements looking toward church unity, since their own destiny would be so clearly involved. Shanghai gave the Chinese this opportunity. Their own pronouncement will be read with great interest and is worthy of the most careful consideration.

REPORT OF THE ALL-CHINA CONFERENCE

As delegates to the All-China Conference, representing all the ministers and laymen of the ten Conferences of the Methodist Episcopal Church, in China, we wish to express our appreciation of the sincere and earnest desire on the part of the Board of Foreign Missions to know the Chinese view-point regarding the present condition of the church work in China, and to furnish an opportunity for the freest and fullest expression of opinion with reference to the various problems confronting the Methodist Episcopal Church in this country. This statesmanlike measure of the Mother Church and their sympathetic attitude toward the churches in China in these most trying and troublous times are heartily reciprocated by the Chinese Christians of the Methodist Episcopal Church, in their sending such a large delegation to this Conference, where they can discuss the various problems in the most thorough manner.

While we rejoice in that autonomy which has long been the spirit and the policy of our Methodist Episcopal Church, anticipating the growth and the acquisition of new features and characteristics of the people, among whom the church is established, yet we believe that there is a serious need for prompt readjustments to meet the new conditions in China, so as to secure for the Methodist Episcopal Church larger opportunities of development and growth, looking toward an early realization of a self-supporting and self-propagating Church.

In spite of the changed conditions prevailing in this country which are both distracting and bewildering, we believe that the Methodist Episcopal Church has a large contribution to make in strengthening and helping to unite the Christian forces in China in combating the forces of unrighteousness which are so rampant.

We are fully convinced that the Methodist Church is entering upon a period of larger opportunities for making its influence count in the reconstruction of the Chinese nation. It cannot do these things without

changing certain old policies and methods. It will not be able to accomplish its object without a far greater measure of spiritual power. It needs a new vision and a new baptism. It must make new approaches to tasks. The Church in China needs to be less exotic without decreasing its inter-racial fellowship and co-operation. It needs to preach its chief message of personal salvation through Jesus Christ in a more emphatic and convincing way.

After much prayer and careful study, the Conference makes the following recommendations which have all been thoroughly considered and duly adopted:

1. *The Status of Chinese Methodism.*

It was voted that:

- a. The Chinese Methodist Church shall remain an organic part of the World Church.

2. *Episcopal Supervision.*

It was voted that:

- a. A Chinese bishop be elected as soon as this can be effected.
- b. The General Conference should delegate power to the Eastern Asia Central Conference to elect a bishop or bishops for China.
- c. The bishops from America be eliminated gradually when the time comes.
- d. The question of how many bishops should be retained during the next quadrennium be laid on the table.
- e. Four bishops are needed for China:

(These four bishops should be one Chinese, one missionary in China and two from America elected by the General Conference.)

3. *The Place of the Missionary.*

It was voted that:

- a. Missionaries are still desired and needed in the Methodist Church in China.
- b. The number of the missionaries be restored to equal that of 1926.

4. *Church Property.*

It was voted that:

- a. The Board of Foreign Missions should transfer the ownership of Church property to the Chinese Church as soon as plans for the transfer of the same are made.
- b. The Eastern Asia Central Conference should appoint a National Committee to make plans for the transfer of the property.
- c. A local board be organized by each Annual Conference and a central board by the Eastern Asia Central Conference for the transfer of mission property and that in making the transfer the following conditions must be fulfilled: That each locality should be able to pay for the repairs and insurance and that the original purpose for which the property was designated should be maintained.

5. *Registration.*

It was voted that:

- a. The schools should register if and when the regulations for registration are satisfactory.
- b. The schools should not register if the regulations for registration make a Christian school impossible.

6. *Emphasis of Work.*

It was voted that:

- a. In the present conditions and in the near future the church should emphasize rural evangelism and vocational training.

- b. That a committee be appointed by the Eastern Asia Central Conference to prepare a program of Religious Education for the next quadrennium.
 - c. Each Conference should set apart a portion of its finances for literary work.
 - d. The Chinese Christian Advocate and The Young Peoples Friend should open a section for Religious Education.
 - e. Our Board of Religious Education of the Methodist Episcopal Church in China should negotiate with the Sunday School Union for the preparation of Sunday School lessons suitable for country use.
7. It was voted that the Methodist Episcopal Church should have spiritual fellowship and hearty co-operation with other Christian Churches in China.
8. It was voted that the changes in discipline, polity or ritual of our church in China would be referred to the Eastern Asia Central Conference for discussion.
9. *Finance.*
It was voted that:
- a. We ask the Mission Board to continue their financial support according to the conditions of each place.
 - b. Besides self-supporting churches, each individual church should increase each year ten per cent of the present amount for self-support; however, this does not apply to churches under unusual circumstances.
 - c. The finances for evangelism should be increased.
10. It was voted that we ask the Eastern Asia Central Conference to take action requesting the General Conference to admit lay delegates to the Annual Conference with power to vote.
11. It was voted that we ask the Eastern Asia Central Conference to organize a General Executive Office for the Chinese Methodist Episcopal Church.

CHINESE CHRISTIANS CARRYING ON

The evacuation of the missionaries from China in the Spring of 1927 brought forward, all over China, the question of Chinese leadership. The missionaries were required to leave their posts, in many places on short notice. The care of schools, hospitals, homes, Churches and property of all kinds had to be arranged for. The Chinese Christians arose to their opportunities magnificently, and thus the revolution helped to accomplish, in a few months, what our missionaries and Church leaders in China have worked, prayed and longed for during the years.

The Chinese Christians, however, have more than new responsibilities to deal with. The anti-Christian movement everywhere meant persecution, boycott and sometimes financial ruin and a martyr's death. The way in which these trials have been borne has produced a new chapter in the Acts of the Apostles and there has been written afresh a new record of Heroes of the Faith. Some few have fallen by the wayside—that is to be expected—but the Church has been refined and strengthened and more deeply rooted than ever in Chinese soil.

These gains must not be lost. The Board of Foreign Missions, the Missionaries and our Church leaders in China, all recognize that our emphasis is shifted in missionary policy. From now on we must give strength to our Chinese brethren; must co-operate with them and help them in every possible way. Above all, the necessity of standing by them financially in this period of transition is before us. To strengthen *now* our aid to China with both men and money will set forward the Christian Movement by leaps and bounds.

PROPOSALS FOR CHURCH UNION IN KOREA

The most absorbing item of interest among Methodists in Korea to-day is the proposal for the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, into a united Methodist Church in Korea.

The General Conference will have before it memorials adopted by the Korea Annual Conference and by the Lay Electoral Conference, requesting that a Commission be appointed by the General Conference of the Methodist Episcopal Church to meet with a similar Commission from the General Conference of the Methodist Episcopal Church, South, and the Commissions from the two Annual Conferences in Korea, with power to prepare a basis of union and plan for the organization of a Korea Methodist Church, and to provide for some organic relation with the mother churches.

The Board of Foreign Missions passed the following resolution concerning these proposals:

We desire to express our most cordial interest in the action of the Korea Annual Conference and the Lay Electoral Conference, looking toward a united Methodist Episcopal Church in Korea, and it is our earnest hope that a way may be found to realize this ideal. We sincerely trust that this purpose may be so consummated as to retain the Korean churches in our international organizations.

The Board of Foreign Missions also appointed a Committee to consult with a like Committee from the Board of Missions of the Methodist Episcopal Church, South, on such matters as might properly come before the two missionary bodies, as a result of any action looking toward church union in Korea.

At Atlantic City, New Jersey, on January 12, 1928, these two Committees met in joint conference and passed the following resolution:

This Joint Conference has heard with interest the memorials of the two Annual Conferences in Korea, and we commend their request to the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and express the hope that these General Conferences will appoint the Commissions requested and give them power, in conference with the Commissions from Korea, to make plans looking toward the creation of a united Methodist Episcopal Church in Korea along the lines of their memorials.

Both of the above resolutions are respectfully submitted to the General Conference as expressing the mind of the Board of Foreign Missions on the question of church union in Korea.

THE CHURCH IN JAPAN

The Japan Methodist Church was formally organized in 1907 by the union of the Canadian Methodist, the Methodist Episcopal Church, South, and the Methodist Episcopal Church congregations. At that time all the machinery of an independent Church was set up. Two Annual Conferences with District organizations and a General Conference were established. Japanese Episcopal supervision and Japanese leaders in the various Church boards and societies were provided. The plan of district supervision was adopted, whereby a pastor, chosen by the District after the appointments were made, became the presiding elder, giving his time in addition to his pastoral duties.

All church and parsonage property controlled by the Annual Conferences of the uniting bodies at the time of the union were legally held in trust for the new Church. All missionary property remained under the control of the several Mission Boards. The Japanese administered their own funds. The missionaries of the three Mission Boards remained under the supervision and appointment of their respective ecclesiastical leaders. While their Conference relations were officially in their home Conferences, they were to have the rights and privileges of membership in the Japan Methodist Church Annual Conferences and were given the freedom of the floor, except on questions in which the character or Conference relations of Japanese preachers is involved. This arrangement was satisfactory to all concerned and was the best possible plan to satisfy all the interests when the Church was set up. Through all these years it has been productive of the finest kind of co-operation between the Japan Methodist Church and our missionary agencies.

Growth of the Japan Methodist Church

During the past ten years the Japan Methodist Church has made rapid strides. In the year 1918 there were only thirty-one self-supporting Churches, but now we can count ninety of them, which means an increase of sixty Churches more, or 200 per cent. In the same year the total membership was 13,832, but now it has reached as many as even 30,088, which plainly shows an increase of more than 100 per cent. The Sunday School enrollment then was 38,108, but now 42,311. The total giving of our Church members in that year was 98,844 yen, but during the last fiscal year, ending March 31, 1927, they gave as much as 335,161 yen. To-day, in total membership and the number of self-supporting churches, the Japan Methodist Church exceeds those of both the Congregational and the Episcopal Churches.

Our Educational Institutions

We are co-operating with the Japanese Methodist Church in three major educational institutions, Chinzei Gakuin, Aoyama Gakuin and To-O-Gijiku.

These three institutions are located—one in the south on the Island of Kyushu, Chinzei Gakuin; one is centrally located at Tokyo, Aoyama Gakuin, and the other is in North Nipon, To-O-Gijiku.

At Aoyama, the girls' school, formerly called Aoyama Jo Gakuin, has now become a department of Aoyama Gakuin under one administration with Dr. M. Ishizaka as the principal, and Miss Sprowles, dean of the girls' department. There is a Japanese dean of the college and middle school, and Dr. Arthur Berry is dean of the theological school. In May of this year there was held the first meeting of the new Board of Trustees of the combined institution. Aoyama Gakuin has nearly 2,300 boys in all departments and over 1,000 girls. To-O-Gijiku has about 550 boys and Chinzei Gakuin an equal number. All three of these schools are superbly located; are practically without competition; are recognized by the government; have graduated men who are leaders in Japanese life and have vigorous alumni associations which are increasingly coming to the support of the institutions.

All three of them, however, are in dire need and the financial condition of each one is most acute.

Facing the Unfinished Task in Japan

Those who have read Doctor Reischauer's scholarly and illuminating volume on *The Task in Japan* realize that the whole Christian undertaking in Japan must be reviewed in the light of experience, the growth of the work itself, the change in the intellectual, social and physical conditions of the country, the progress of religious ideas and of national feeling and aspiration; all these and other items are occasioning the call for a re-study and re-appraisal both of our objectives and of our schemes, in order that they may meet in some more generally satisfactory way the demands of God and of the time.

Bishop Herbert Welch, under the caption, "Facing the Unfinished Task," in a recent issue of the Japan Christian Quarterly, defines the Christian task, recounts how much has already been accomplished in Japan; what yet remains to be done and what part of this unfinished portion rightfully falls to the foreign missionary.

After defining the Christian task as he sees it, Bishop Welch says, "How much has been done in Japan toward the accomplishment of this bold and staggering undertaking?" His answer is significant.

"Much, very much. To begin with, a Church has been created, relatively small in numbers but steadily growing. It is somewhat over sixty years since Protestant Christianity made its first effective beginnings in the Sunrise Kingdom. At the end of twenty years there were but 5,000 members; at the end of the second twenty there were 40,000, and after another twenty, 130,000. To be sure, the increase of population in Japan in a single year is five times the entire membership of the Protestant churches, so that there are far more non-Christians in this country now than when we began; yet the percentage of Christians has been gradually improving. In the last forty years the ordained ministers have increased from fifty to a thousand; the self-supporting Churches from fourteen to 300; the total contributions for Church purposes from 10,000 yen to 1,730,000 yen. To dwell for another sentence in the realm of the statistical, there are at present 3,500 employed Protestant workers, 1,500 Churches and 3,000 Sunday Schools, a few hospitals, some scattered philanthropic agencies and many schools. In a word, a Church is here, living, spreading, and somewhat equipped for the service it is appointed to render. It is organized, officered, supplied with articles of faith, with the Scriptures in the native tongue, and with the beginnings of a Christian literature and a Christian hymnology, neither quite domesticated as yet.

"This Church is established in all sections of the country, though to some extent it is exotic everywhere. That is, it is frequently composed of those who have moved into the community rather than of those who are firmly rooted there and whose families determine the community life. It is a city and town Church rather than a rural church, though of course preaching places are scattered out into the country sections. It is a middle-class Church. Its members for the most part are students, teachers and other professional men, housewives, farmers, minor public officials and shop-keepers, with a sprinkling of men of larger business interests.

"It has developed leaders of strength, devotion and wisdom, men of the type which caused one missionary to write after a critical meeting, 'Men like that make one feel that the future of Christianity is safe, even if everything isn't done just exactly as we think it should be.' There is in Japan, let it be repeated, a Church of Christ, worthy to bear His name, competent to carry on His work.

"But the vitality and the promise for the future of the Christian cause are attested more emphatically, if that may be, by the fact that to a surprising degree the influence of Christ reaches far beyond the borders of the visible Church. Here, more than in most countries, are those who for one reason or another are not listed in the Church, yet who believe in the

things for which the Church stands and are giving their lives to promoting these ends. The penetrating and transforming power of the Christian religion is admirably illustrated in the life of Japan in the past sixty years. Naturally, we must beware of identifying Christianity with Western civilization. The modern ways which Japan has so eagerly appropriated may have grown up in an atmosphere perfumed by the faith of Palestine, yet the fragrance is not always obvious of the product. Matters of dress, housing, architecture, food, pure and applied science, especially medicine, commerce and banking, music and municipal government, industry, and the rest, while they may bring from the West progressive elements which minister to the safety, comfort and advancement of the people, are not of the essence of Christianity. Nearer to this are the developments of democracy in political life, the improved status of womanhood, and an interest in social welfare which is surely based on the Christian conception of personality. The temperance and purity movements are led by Christians; the effort for the elevation of labor has Christian men in its forefront; education is slowly coming under the guidance of Christian notions of character and life; international relations promise to be colored by Christ's teaching of human solidarity, and a new vision of humanity has dawned upon those who have already been so intensely devoted to family and to empire. Even the old religions are not only copying Christian forms and methods but are incorporating Christian elements into their teaching. Buddhist priests are reading the New Testament; Buddhist children are found in our schools. The interpretation and the partial Christianization of ancient and broken faiths is actually under way. As evidenced by the testimony of Prince Tokugawa at the time of the Washington Conference, by the words of a representative of the Department of Education at the last National Christian Council, by the striking editorials in the Japan Times within recent months, discriminating and intelligent observers agree that much if not most of what has made the new Japan and given it a place of honor among the nations is the direct or indirect result of Christianity.

"It is, therefore, not strange that the attitude of the government has been so radically changed. The Christian religion is not only tolerated, but recognized, praised, and employed for work of public benefit. The Imperial Family makes gifts to Christian organizations. The conservative naval authorities permit Christian meetings within the precincts of the Admiralty at Sasebo. The primary school principals of Tokyo welcome and invite the assistance of Christian workers with their hymns and their sermons.

"Even more significantly, the attitude of the mass of the people is altered. Bibles and hymn books sell freely and reli-

gious volumes find many buyers. Evangelistic meetings easily draw their crowds. The young in particular are waking up to the presence of a new spiritual power in the land. Of a large group of secondary school students examined last year, nine-tenths come from Buddhist homes and only the usual half-of-one-per-cent or less from Christian homes. But while a fourth of them felt no certainty as to the existence of God, a large majority affirmed the importance of religion, one-third of them expressed a desire to believe in Christianity, and of those who were reading any religious literature three times as many were studying Christian books as Buddhist.

"To quote the words of Bishop Uzaki: 'The present condition of Japan is hopeful for her evangelization. The spiritual attitude is more favorable, the door for missionary work is wider open, wherever we go, than ever before, and those who are eager to listen to the glad tidings are increasing day by day.'"

While we believe, and rejoice in the belief, that Christianity has an influence on the thought and life of Japan altogether beyond the proportionate number of enrolled Christians, yet as Bishop Welch has so well stated, we recognize that the evangelistic task has scarcely begun. Seventy-five per cent of the people are nominally Buddhist. All of the enrolled Christians together, Catholic and Protestant, make less than half of 1 per cent of the population. Many sections of the country are little touched. Even in those sections where the Christian Church has developed some strength, many of the social and occupational groups seem almost entirely outside its borders.

Some may ask, Why not leave this task to the Japanese; our own lands are not yet Christianized?

"In Japan, unquestionably, Christianity would live if all the missionary support and personnel were removed today; it would live—but it would languish. The aim of the foreign missionary cannot be considered entirely accomplished when a church has been established, even though that church may have some powers of self-support and self-propagation and self-government. Why should the missionary have no part in the training of converts, the broadening of the Church's ideals and activities, the social ministry to the people which shall let the love of God shine like a ray from heaven into black places? Has he no contribution to make because of the generations of Christian experience which lie behind him? Must this infant church trace again all the weary path which Western churches have been compelled to follow, or profiting by their history, shall it come speedily to a wealthy place of vision, privilege and service?

"The foreign missionary everywhere is somewhat separated from the people by his nationality, race, habits and financial

support. And here in Japan the test has been more than ordinarily severe. Japan, because of the compactness of the country, the general use of one language with but slight differences of dialect, the enthusiastic national spirit, and the prevalence of education, took much earlier the step to which China has just come in self-assertion and the insistence upon ecclesiastical as well as political independence. But here in Japan the question of the missionary has been met and answered. Not only does the missionary feel that the call of God to him has not been repealed, but the voice of the national church bids him stay as a brother beloved and a fellow-laborer in the Lord. The voice says, 'Our numbers are small; our leaders are few; our finances are inadequate; we are preoccupied with the struggle for completer self-support, and moreover there are things to be done which we are not yet prepared to do, which perhaps we cannot do for many years to come. You came over to help us; stay and help us still further.' This is good. In the rising tide of race prejudice and national self-consciousness, Christianity must be kept international."

THE CHRISTIAN APPROACH TO THE JEW

It is recognized that the relation of the Jew to the social, economic, political and cultural life of America is very different from that in which he has for so many years lived in Central and Eastern Europe. The Methodist Episcopal Church, both in America and in Europe, is interested in any attempt to find a way by which the Gospel may be preached to this great people. Of special significance to the Churches in Europe and, incidentally, to the Christian Movement throughout the world, were the interdenominational and international conferences for the discussion of the Christian message to the Jews, held at Budapest and Warsaw in April, 1927, under the leadership of Dr. John R. Mott. These were the first Conferences which have ever been held regarding Jewish evangelization. For eighteen months previous to the meetings the ground was being prepared by exhaustive study.

"It would have been a collective crime not to have come together to revise our thought and action in face of the new situation throughout the Jewish world." This telling sentence from the opening speech of Dr. Mott summarizes the objects of the Conferences. Evangelism and the Christian message for Jews; methods of work, including medical, industrial, community centers; a new type of literature; the training, equipment and care of workers; special work among women; the occupation of the field; the growth and maintenance of spiritual power, and co-operation, were the topics discussed in both Conferences.

An attempt was made to get at the roots of hate and the

basis of the foolish prejudices which have separated the Jew and the Christian throughout the centuries. Fortunately for Christian and Jew alike, the impossible situation of past centuries has been changed, first on the side of the Christian and more recently by the Jew.

That there is a new day for Jewry in Europe was recognized. The Ghetto and the deplorable situation it represented are things of the past. The dismantled Ghetto—an indirect result of the European war—means that the world of Jewry, once so solid, is now fluid. The widespread political and social liberation of the Jews has brought them into closer touch with modern scientific ideas. There has been a widespread departure from the synagogues—not a matter of rejoicing, but an alarming fact for both Jews and Gentiles. It has been a generation of amazing changes for the Jew. They have been a people long in the bonds of a stereotyped system, but they are now free and moving and inquiring. They are increasingly dissatisfied with their traditional faith and, for lack of knowledge of a better religion, are now turning to materialism, agnosticism or communism. They are a people who now offer a new chance for the Saviour of every race.

The findings of these Conferences, now available in printed form, in addition to being of value to our workers in eastern and central Europe, should stimulate the Churches in America to new studies of the problem and to a broader interpretation of our responsibilities. They also constitute a call for increased concern for this new opportunity for evangelism and Christian service. The Church is facing a big day of opportunity with these means of informing and stirring our people regarding the new Christian approach to the Jews.

THE WORLD CALL

At Washington, D. C., in May, 1926, the Bishops of our Church held their mid-quadrennial meeting and there were present practically all of the Bishops resident in foreign fields. There were extended presentations and discussions by the Bishops of the conditions and needs of our Church overseas. The Bishops resident in America were so impressed with the challenging need manifest in these addresses, that representations were made to the World Service Commission for larger co-operation on the part of the Bishops in the cultivation of American churches. In consultation with the administrative staff of the World Service Agencies and the Executive Committee of the World Service Commission, consideration was given to a period of intense cultivation of our American churches by our Episcopal leaders. It was further decided to call a nation-wide convention for the city of Chicago for June 29-30. Nearly 1,500 persons responded to the call, the program

of which was given up almost entirely to foreign missions, with stirring addresses by the Bishops from abroad. Following the convention, nearly every Area in the Church was visited by one or more of the Bishops. Later, the addresses delivered at the mid-quadrennial meeting of the Bishops in Washington were published by The Methodist Book Concern, under the title, *The World Call*. During the summer and especially at the Annual Conferences and District gatherings of the early fall, this publication was given nation-wide circulation and 12,000 copies were distributed to our people.

AMONG COLLEGE STUDENTS

In a recent Conference at Princeton University of campus religious workers, it was the consensus of opinion that "not more than one student in ten is interested in religious matters." If that is true about religion in general it is probable that the number interested in foreign missions, as a particular expression of religious concern, is considerably smaller. In an informal discussion among another, though less representative group of student workers, the conclusion seemed to support the statement of one who declared, that "there has never been, in thirty years, more active skepticism toward and less active interest in foreign missions among college students than at the present moment." A number of reasons have been set forward to account for this situation.

In the first place, the serious concerns of students on any subject have never been confronted with such desperate competition as at present. The prevalent bridge mania on the campuses of the country is only one small indication of the difficulties that confront the student who has a desire to give first consideration, in his thoughts, to matters of vital importance.

In the second place the old terminology that won the loyalty of the students of a generation ago is regarded as out of date to-day. The new statement of the Christian world appeal has not yet reached the student groups. At least it has not been proclaimed with sufficient clarity to stimulate interest as effectively as it was stimulated by the "evangelization of the world in this generation."

In the third place, the decline of interest in foreign missions can be traced, in part, to the wide-spread propaganda of representatives of other faiths whose distorted pictures of the superior spiritual qualities of those faiths have led to the conclusion that Christianity, after all, has nothing unique to offer to the world. It is common among students to inquire:

"Wouldn't it be better if we spent our time and resources learning from the East than in endeavoring to take our so-called perfect faith to Easterners?" And those who attempt to answer that question in the negative are ranked with the bigots.

Foreign students in the United States have by no means all been guilty of creating the impression that Christianity has nothing to offer to the world. But among the foreign student community there is a large number whose descriptions of Eastern lands gloss over the evil and exaggerate the good; who emphasize the evil in the West and minimize the good. Their statements lead directly to the assumption that foreign missions is not only unwelcome but unnecessary.

To remedy this situation will require more than new slogans. It will require, first of all, a wider dissemination of the facts. Much of the apologetic of the up-to-date critics of missions would lose its force if the apologists could take time off to understand what is going on in the Mission Boards. Students need to know that the new spirit of racial and national determinism is being reflected in the machinery of the Christian world enterprise. They need to understand, also, that the completion of this transformation is a task that calls for the consecration of young people.

On the other hand, the actual situation in the foreign field needs to be understood. The stark picture of human need, as the actual lot of the vast majority of people among whom Christianity is at work, needs to be redrawn. Into that background the effectiveness and uniqueness of the Christian ministry must be painted. Until students are brought to see that the world is in desperate straits for the help that they can bring, they can hardly be persuaded to volunteer either their lives or their material resources.

Finally, however, a new missionary appeal to students cannot succeed without a new affirmation of the unique capacities of Christianity. Let students understand fully the alternatives to the Christian Gospel—materialism, cynicism, atheism in the West; fatalism, social stagnation and ethical bankruptcy in the East. Let them understand the fruits that these alternatives have produced. Let them speculate upon the kind of a world the future will bring us if these alternatives, rather than Christianity, gain the ascendancy. In the face of such an inquiry—if it is scientific rather than propagandist—a new concern for foreign missions may be developed and students led, once again, to volunteer to support an enterprise that, with the sharing spirit of Christ, is dedicated to the building of His kind of a world.

JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS

During the present quadrennium an effective organization for the promotion of religious education in foreign fields has been set up and is now operating satisfactorily. The Joint Committee consists of eighteen members, nine each from the Board of Foreign Missions and the Board of Education. The secretary

of the Joint Committee is Dr. Wade Crawford Barclay. The statement of principles under which the committee operates is as follows:

1. The carrying out of a program of religious education shall be the responsibility of the agencies on the field. The Joint Committee, representing the two Boards, shall render assistance wherever possible.

2. Each of the co-operating Boards shall recognize the Joint Committee as its duly authorized agent in the carrying out of the program, and all approaches to the field relating to religious education on the part of the co-operating agencies shall be through the Joint Committee.

3. It is agreed, in the interest of uniform service standards, that all workers engaged in the development of this program on the foreign field shall have the full status of missionaries of the Board of Foreign Missions.

4. The annual budget shall be prepared by the Joint Committee and submitted to the co-operating agencies and shall become effective when approved by them. The Treasurer of the Board of Foreign Missions shall be the Treasurer of the Joint Committee.

The organization of the Joint Committee has made possible the unifying of the program of religious education in foreign fields. No longer are there two independent programs. The program of religious education is subject to the same regulations and field supervision as all other work on the field. The Joint Committee's relation to the religious education program is one of counsel and service, not direction or supervision.

Religious education is rapidly coming into new prominence in all mission fields of the world. Everywhere are manifest new interest and deepened conviction of its importance. Tasks of the utmost importance await the organization of effective field agencies of religious education, and the training of national leadership prepared to carry them through to successful completion. A thoroughly Christian literature, which at the same time utilizes the best in the racial cultures of the various peoples, must be produced not only for adults but for children and young people. Indigenous curricula for all grades must be created. Programs of training for both lay and ministerial leadership suited to the peculiar conditions of each field must be developed and aggressively promoted. These tasks involve highly specialized educational problems, complex and difficult. To their solution both the Board of Foreign Missions and the Board of Education are called upon to make contribution.

Progress is reported in the organization of field agencies of religious education. Councils of Religious Education which are, in effect, boards of religious education, are now operating in China, India, Korea, Mexico and South America. In the Phil-

ippine Islands the Sunday School Union exercises a similar function. Beginnings in the direction of organization have been made in other fields.

In South America an enterprise of great significance has been inaugurated. A Central Committee on Religious Education, with subsidiary regional committees, has made a beginning in the creation of indigenous curricula of religious education. The program includes teaching materials for use both in mission schools and in Sunday Schools, and for all grades from the kindergarten through the primary and the secondary school.

Among various other phases of religious education, the advance recorded in leadership training deserves special mention. Some of the best work is being done in the Philippine Islands. The fact that English is increasingly the prevailing language has created an opportunity of which our missionaries have taken full advantage. The Standard Training Course, substantially the same as in the United States, is being used and thousands of credits have been issued to Methodist teachers. In Mexico, and particularly in South America, remarkable developments in leadership training have been taking place within recent months.

JERUSALEM—1928

V From March 24 until April 8, 1928, during the days while this report to the General Conference is being printed, there will be gathered together at Jerusalem, on the Mount of Olives, some 200 people drawn from almost all the countries in the world. All of them will be busy people, men and women holding positions of importance, or doing work in places from which they can ill be spared. They will come together at great cost, not only of time and energy but of money. They will represent most of the branches of the Christian Church and most of the peoples of mankind. The meeting will last for a fortnight, and the preparations for it and the future action necessitated by it have been and will be laborious and costly.

7 The significance of the Jerusalem Conference can be grasped only when it is regarded, not as an event by itself, but as an incident or stage in an effort of international co-operation, extending over a period of several years. In making the plans, it has been repeatedly affirmed that the meeting will not be a conference. This insistence may appear, at first sight, to press an unimportant distinction, emphasized only for the purpose of freeing the meeting from the undesirable associations of the word "Conference," in a world that is rapidly becoming weary of the multiplication of such gatherings. In reality the distinction is fundamental. The meeting at Jerusalem will be a meeting of the members of a permanent organization. Under the auspices of that organization the attempt is being made,

through an international exchange of thought, to gain a fresh view of the most vital issues in the world mission of Christianity at the present time. The need of that exchange is such that it cannot be carried to a final conclusion by the spring of 1928. It, not the meeting, is the prior and fundamental thing. It might be maintained, not merely in the abstract but as a practical and possible alternative, that the inquiries which have been instituted might have been carried out under international co-operation, without such a meeting as has been planned for Jerusalem. But, obviously, if this international co-operation is to be real, some people representing different nations must, at some time, get together for consultation, and whatever improvement in method the future may bring, as the world gains in experience of international co-operation, in the light of existing conditions, the holding of the meeting which has been actually planned seemed the best and most effective means, at present available, for achieving the objects which the International Missionary Council has in view. The important thing to bear in mind, however, is that the meeting will be only a means to an end greater and more comprehensive than itself.

One further general observation may be made in regard to the vital issues which the International Missionary Council is endeavoring to face. The remarkable Conference on Faith and Order, which recently concluded its sessions at Lausanne, issued a significant document entitled *The Message of the Church to the World*. It is significant as having obtained the unanimous consent of the representatives of so many different communions, and yet, while it carries us a long way, it reveals at the same time the immensity of the task which is still to be undertaken. It contains the assertion that "the Gospel is the sure source of power for social regeneration"; that "it is the only way by which humanity can escape from those class and race hatreds, which devastate society at present, into the enlargement of national well-being and international friendship and peace." By no body of Christians are these convictions held more strongly than by those actively engaged in carrying out the world mission of Christianity; their whole work is based on them. But if these affirmations are to be effective they must be given full and rich content. The world is not going to accept them merely because the Church proclaims them. Some of the inquiries which the International Missionary Council is undertaking can perhaps best be understood as an attempt to provide an adequate content for these affirmations made at Lausanne.

The three main subjects are the Christian Message and the Religions of the World; Religious Education; the Church in the West and in the East. There will be discussion of the bearing of the Christian spirit and message on practical affairs in three special spheres—Race, Industrialism in the East and Rural

Life, and consideration of the future work of the International Missionary Council.

THE REAL FOREIGN MISSIONS

Again, your Secretaries would state that no attempt is being made in this report of the Board of Foreign Missions to review in detail the progress and needs of the Methodist Episcopal Churches in the various countries of the world. Furthermore, the previous statements are not intended to convey the impression that the events, movements, world-wide forces and significant conferences, herein described, are looked upon as constituting the essential foreign missionary enterprise. Our hope has been to trace, somewhat, in this report, the progress of missionary thought during the quadrennium as reflected in the Foreign Mission Boards and Societies and the sending Churches. When a summary is made of what has been happening in the World Christian Movement during the last four years, it is evident that it has been a quadrennium of most notable events. The outstanding impressions which come from seeing these world events in perspective, clearly convince that there is no serious or fundamental obstacle to efforts to preach the Gospel, to train and educate the children and youth of the world in the Christian way of life, and to establish the Christian social order, save the willingness and ability of the Christian churches of the West to rise to the new day which is before us.

The real foreign missions are not the conventions and the conferences and the social and political movements of these changing days. Foreign missions, as always, are a giving, a sending, a sharing. To call, to train and to send strong, eager and consecrated youth to tell the world of Jesus Christ; to gather the Christians into communities for worship, training and organized Christian service; to nurture the young Churches and to help make them strong; to teach in manifold ways; to heal and to nurse the sick, and to get underneath rather than to dominate every vital movement throughout the world for the establishment of justice and righteousness among men—these have been and still are the vital elements of the foreign mission enterprise.

In thirty-eight countries, in fifty-six Annual Conferences, Mission Conferences and Missions, 1,002 missionaries of the Board of Foreign Missions and 725 missionaries of the Woman's Foreign Missionary Society are today doing this real fundamental work of world evangelization. To their efforts must be added the might and strength of 3,683 ordained ministers and 15,655 other workers who, in hospitals, schools, publishing houses and churches, day by day, against odds little known or appreciated in the West, are testifying to the saving and regenerating power of the love of God as manifest in Jesus Christ.

WHAT THE STATISTICS SAY

The statistical summary for the quadrennium only partially reveals the status of the work sponsored by the Board of Foreign Missions. From the accompanying chart it will be seen that the reduced income of recent years has left its inevitable mark upon the progress of our work. The most startling disclosure is that from 1923 to January 1, 1928, we have decreased our total force of missionaries by 207. The reduced income has also

	*Missionaries	Ordained National Preachers	Total National Workers	Preparatory and Full Members	Baptisms	SUNDAY SCHOOLS		Number of Churches	Number of Parsonages	Total Estimated Value of All Board Property	Total Contributions on the Field
						Number	Scholars				
China, 1923	350	1,365	5,446	105,678	12,447	1,093	70,055	740	542	3,354,764	88,182
" " , 1926	252	1,456	4,466	89,391	4,776	923	56,999	794	530	3,382,658	87,096
Increase	...	91	...	...	...	...	...	54	...	27,894	...
Decrease	98	...	980	16,287	7,671	170	13,056	...	12	...	1,086
Korea, 1923	49	129	816	20,713	1,761	617	32,730	500	129	1,156,286	51,692
" " , 1926	42	144	1,744	18,365	1,841	357	30,875	491	148	1,076,354	112,671
Increase	...	15	828	...	80	...	...	...	19	...	60,979
Decrease	7	...	...	2,348	...	260	1,855	9	...	79,932	...
Malaya, 1923	41	23	146	7,117	993	85	5,229	45	35	1,240,309	46,528
" " , 1926	56	34	186	8,767	1,206	94	6,080	62	38	1,452,914	74,666
Increase	15	11	40	1,650	313	9	751	17	3	212,505	28,138
Decrease	...	...	...	...	...	...	...	...	...	...	...
Philippines, 1923	31	138	1,722	65,182	4,650	373	32,097	244	76	548,063	41,289
" " , 1926	20	117	1,312	54,248	5,646	413	32,645	266	95	675,678	46,409
Increase	...	...	...	...	996	40	548	22	19	127,615	5,120
Decrease	11	21	410	10,834	...	...	...	...	...	...	...
India and Burma, 1923	292	667	8,577	296,053	37,726	6,468	211,386	289	710	4,930,594	262,952
" " " " , 1926	270	664	6,982	334,456	26,549	5,125	161,217	302	736	5,513,038	260,923
Increase	...	...	...	...	...	...	...	...	...	...	...
Decrease	22	3	1,595	38,403	11,177	1,343	50,171	13	26	582,434	1,929
Africa, Central and South, 1923	107	81	640	24,522	3,641	387	22,373	313	140	605,624	33,151
" " " " , 1926	106	65	731	30,816	3,424	400	26,471	361	188	914,800	50,232
Increase	...	...	91	6,294	...	13	4,098	48	48	209,176	17,081
Decrease	1	16	...	...	217	...	...	...	...	...	...
Latin America, 1923	211	141	445	15,006	1,545	325	24,482	162	91	4,678,698	172,677
" " " " , 1926	156	163	695	24,649	1,375	332	21,888	176	90	4,336,743	182,732
Increase	...	22	250	9,643	...	7	...	14	...	...	10,105
Decrease	55	...	...	...	170	...	2,594	...	1	341,955	...
Europe, 1923	13	853	2,825	95,019	1,750	1,461	115,808	724	290	17,400,839	1,457,187
" " , 1926	12	803	2,823	97,110	1,685	1,460	108,253	794	324	14,670,291	1,331,493
Increase	...	...	...	2,091	...	...	...	70	34	...	125,694
Decrease	1	50	2	...	65	1	7,555	...	...	2,730,548	...
All Fields, 1923	1,209	3,144	20,557	658,140	66,541	11,095	543,720	3,134	2,080	30,168,285	2,276,742
" " , 1926	1,002	3,683	19,238	677,556	48,066	9,480	472,527	3,356	2,249	33,638,999	2,289,327
Increase	...	539	...	19,416	...	...	...	222	169	3,470,714	12,555
Decrease	207	...	1,319	...	18,475	1,615	71,193	...	...	...	...

* The "Missionary figures" opposite "1926" are of JAN. 1, 1928.

taken its toll of national Christian workers and left its influence in baptisms, the number of Sunday Schools and Sunday School pupils and has given us a net increase of preparatory and full members of less than 20,000 for the quadrennium.

INCOME

The following table shows the income of the Board for the four years of the quadrennium. The total, \$12,810,328.75, compared with the total income of the preceding quadrennium, namely, \$22,353,504.51, shows a decrease for the four years of \$9,543,175.76. If the income for the debt be included in the receipts, it still shows a decrease over the preceding quadrennium of \$8,061,008.14.

The second table gives a summary of disbursements to each of the Conferences in the foreign field and to each item of our General Expense year by year for the quadrennium and, in most cases, is self explanatory.

The absence of appropriations in certain columns means a change in method; for example, the appropriations to the Union Universities in China and Korea were included in the general appropriations for 1924-1925, and became separate items in 1926. In other instances such as Germany, the blanks indicate the creation of new Annual Conferences.

It will be noted that, in 1924, the disbursements far exceed the receipts. This was the first year following the close of the Centenary program, and this decrease of receipts is one of the chief elements in the large debt of the Board, referred to in another paragraph of this report. In every case since that when the disbursements have exceeded the receipts, the overdraft has been the first charge against the appropriations of the next year.

Special attention is called to the interesting facts revealed in table III, showing the increase in the Permanent Funds of the Board during the past twenty years and also the very remarkable increase in the outstanding Annuity Agreements, especially during the past quadrennium. These tables show the results of continued activities to build up these funds. The second section of the tables indicates the amounts which have been realized for the work from legacies and annuities. The large income from annuities during the period of 1920-1923, inclusive, is due to the fact that a part of the annuity funds of the Board were put on a reserve basis under the laws of New York State governing annuity business. The surplus available when this action was put into effect was used to reduce the debt of the Board. The Board has recently reconsidered this policy and has directed the Treasurer to return to the former policy of holding all funds during the lifetime of the annuitant, rather than to hold only the proportion required by law.

The problems surrounding the great decrease in income of

1924 have constituted the chief financial burdens of the quadrennium. It has been the fixed policy of the Board, at least during most of its history, that the fields were not permitted to contract financial obligations without the direct consent of the Board. However, the situation of 1924 made overdrafts in certain fields absolutely necessary. Such radical and far-reaching adjustments could not be made with only a few weeks' notice. The appropriations of the Board made at the annual meeting in November are for the succeeding calendar year, and by the time the fields get notice of the appropriation and the Finance Committees have an opportunity to make their budgets, the work of another year is already started. The national workers, who were dismissed from the staff of our missions in such large numbers, of necessity had to be given some notice. In many cases missionaries had to be returned to the homeland and their traveling expenses met and salaries paid, until other work could be secured. Some Conferences were able to make these adjustments and provide for the costs within a year or so. In other cases, the costs had to be distributed over a period of three or four years and consequent borrowings were necessary. These overdrafts in some cases carry heavy interest rates.

The Board has attempted in every possible way to counsel and guide the respective missions involved. Financially there has been great embarrassment in many places. The work of years has been seriously hampered, but we believe all of our fields will come through this trying experience financially sound.

In order that the fields might have their attention directed, anew, to the attitude of the Board in the matter of overdrafts, the long standing policy of the Board was strengthened and reiterated by an action taken at the annual meeting, November 14-16, 1927, which reads as follows:

"That the Board adopt as its policy that no debts, overdrafts or financial obligations of any character be incurred in the current work of any field which will, directly or indirectly, involve the Board without its full approval and consent."

It is the definite policy of the Board to require the field to clear off all of its outstanding obligations before it enlarges its work or its personnel. It should also be kept in mind that these obligations, plus any obligations the field is carrying on its properties, are comparatively small, probably no larger in proportion to total assets than are the obligations of the church at home.

FINANCIAL STATEMENT OF THE BOARD OF FOREIGN MISSIONS For Quadrennium, 1924-1927

I. RECEIPTS

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Designated.....	701,401.97	879,629.62	920,002.08	1,022,949.98	3,523,983.65
Undesignated.....	2,451,560.73	2,313,773.51	2,258,272.05	2,282,738.81	9,286,345.10
Total Receipts.....	3,152,962.70	3,913,403.13	3,158,274.13	3,305,688.79	12,810,328.75
Preferential for Debt.....		250,000.00	600,000.00	600,000.00	1,450,000.00
Sundry Donors.....		21,866.86	8,264.10	2,036.66	32,167.62
Grand Total.....	3,152,962.70	3,465,269.99	3,766,538.23	3,907,725.45	14,292,496.37

II. DISBURSEMENTS

I. DISBURSEMENTS TO MISSIONS INCLUDING DESIGNATED GIFTS

A. DIRECT

	1924	1925	1926	1927	Total
EASTERN ASIA:	\$	\$	\$	\$	\$
CHINA:					
Central China	101,744.26	79,097.33	85,039.41	71,486.47	337,367.47
Chengt'u, West China.....		63,085.73	49,271.15	44,548.33	156,905.21
Chungking, West China...		35,057.49	34,197.93	39,671.45	108,926.87
Foochow, West China.....	162,377.86	92,692.24	89,607.30	90,639.73	435,317.13
Hinghwa	67,496.89	51,027.38	49,915.41	37,430.42	205,870.10
Kiangsi	91,047.62	83,429.25	64,325.19	69,295.23	308,097.29
North China	259,957.68	185,826.64	194,786.47	121,890.49	762,461.28
Shantung			11,393.17	27,942.84	39,336.01
South Fukien	18,798.82	15,688.00	16,807.05	16,279.85	67,573.72
West China	132,172.90				132,172.90
Yenping	64,021.72	35,688.26	40,071.93	33,014.45	172,796.36
China Connectional	50,084.75	31,486.24	53,899.12	26,313.03	161,783.14
Fukien Christian Univ.....			4,000.00	4,612.00	8,612.00
Nanking University			6,800.00	7,399.14	14,199.14
Peking University			2,100.00	42,064.30	44,164.30
West China Union Univ....			3,600.00	6,698.50	10,298.50
China Return and Adjust- ment Fund.....	11,236.00				11,236.00
Total	958,938.50	673,078.56	705,814.13	639,286.23	2,977,117.42
JAPAN AND KOREA:					
Japan	162,407.24	133,910.17	123,744.37	149,501.69	569,563.47
Korea	155,264.64	133,464.65	111,039.10	116,940.70	516,709.09
Manchuria	2,500.00	1,380.00	1,380.00	1,380.00	6,640.00
Japan and Korea Return and Adjustment Fund..	4,500.00				4,500.00
Chosen Christian College..			2,000.00	3,000.00	5,000.00
Severance Union Medical School			540.00	540.00	1,080.00
Total	324,671.88	268,754.82	238,703.47	271,362.39	1,103,492.56
Total Eastern Asia...	1,283,610.38	941,833.38	944,517.60	910,648.62	4,080,609.98
SOUTHEASTERN ASIA:					
Malaya	77,200.33	38,459.66	34,738.67	38,813.48	189,212.14
Netherlands Indies	44,942.20	36,201.81	35,136.01	33,921.76	150,201.78
North Sumatra	28,043.96	23,540.55	18,725.80	21,113.00	91,423.31
Philippine Islands	87,556.41	41,348.26	50,349.85	45,272.08	224,526.60
General		200.00			200.00
Total Southeastern Asia	237,742.90	139,750.28	138,950.33	139,120.32	655,563.83
SOUTHERN ASIA:					
Bengal	63,207.47	37,804.71	37,734.75	36,722.99	175,469.92
Bombay	59,820.46	48,474.08	49,828.08	48,010.85	206,133.47
Burma	38,913.33	32,332.13	27,320.31	47,530.16	146,095.93
Central Provinces	68,667.28	44,132.82	41,111.99	38,454.66	192,366.75
Gujarat	80,358.50	62,227.39	59,981.18	65,955.91	268,522.98
Hyderabad			22,035.96	55,864.97	77,900.93
Indus River	65,062.38	48,993.84	45,630.40	45,509.66	205,106.18
India Theological College..		15,018.00	17,062.50	13,803.59	45,884.09
Lucknow	99,976.02	66,914.48	60,456.39	57,835.79	285,182.68
Lucknow Christian College..	32,976.91	35,781.50	41,311.98	38,648.88	148,719.27
North India	154,578.16	113,737.48	110,335.09	112,485.82	491,136.55
Northwest India	111,985.42	98,885.70	103,715.05	87,701.01	402,287.18
South India	118,350.81	94,743.90	78,618.08	51,628.14	343,340.93
India General	41,829.45	27,546.55	59,537.93	112,062.57	240,976.50
Total Southern Asia...	935,726.19	726,592.58	754,679.69	812,214.90	3,229,213.36

II. DISBURSEMENTS—(Continued)

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
AFRICA, CENTRAL AND SOUTH:					
Angola.....	38,979.70	32,866.22	31,699.24	29,416.50	132,961.66
Congo.....	39,756.13	34,930.42	46,692.73	90,547.86	211,927.14
Liberia.....	53,695.75	37,406.02	42,887.79	44,531.11	178,520.67
Rhodesia.....	49,087.43	36,880.11	41,329.94	44,426.39	171,723.87
Southeast Africa.....	51,135.21	41,350.27	38,002.29	37,626.01	168,113.78
General.....		2,829.00			2,829.00
Total Africa, Central and South.....	232,654.22	186,262.04	200,611.99	246,547.87	866,076.12
LATIN AMERICA:					
Bolivia.....	42,265.63	34,413.40	60,628.88	55,612.12	192,920.03
Central America.....	55,800.51	30,789.91	29,720.50	29,042.49	145,353.41
Chile.....	94,931.23	52,869.24	118,391.18	58,030.22	324,221.87
Eastern South America.....	100,564.35	89,676.20	85,687.98	78,781.00	354,709.53
Mexico.....	114,490.21	71,313.17	70,576.97	71,397.36	327,777.71
North Andes.....	54,835.33	34,682.49	35,341.07	48,402.38	173,261.27
Latin America General.....	31,165.21	23,765.26	26,549.69	25,083.00	106,563.16
Total Latin America.....	494,052.47	337,509.67	426,896.27	366,348.57	1,624,806.98
EUROPE AND NORTH AFRICA:					
COPENHAGEN AREA:					
Denmark.....	21,000.00	20,259.00	10,674.00	10,672.00	62,615.00
Finland Annual.....	11,033.00	5,980.00	6,300.00	5,800.00	29,113.00
Finland Swedish.....	10,000.00	5,000.00	4,830.00	4,830.00	24,660.00
Norway.....	26,250.00	18,040.00	17,550.00	12,570.00	74,410.00
Sweden.....	34,000.00	17,600.00	14,100.00	17,462.50	83,162.50
Area General.....	4,000.00	2,000.00	2,000.00		8,000.00
Baltic and Slavic.....		13,150.00	13,008.00	15,915.00	42,073.00
Total.....	106,283.00	82,029.00	68,472.00	67,249.50	324,033.50
PARIS AREA:					
Bulgaria.....	18,578.09				18,578.09
France.....	109,602.50	57,741.15	52,454.00	50,961.09	270,758.74
Italy.....	128,318.78	84,768.37	61,521.00	62,425.13	337,033.28
Italy-Monte Mario.....	15,000.00		7,750.00	47,086.90	69,836.90
Jugo-Slavia.....	21,906.00				21,906.00
Madeira Islands.....	9,265.00	5,560.00	5,440.00	5,627.65	25,892.65
North Africa.....	72,026.78	51,219.00	50,953.30	53,922.04	228,121.12
Spain.....	9,000.00	9,190.00	8,769.90	10,200.00	37,159.90
Area General.....	4,000.00	2,000.00	1,500.00	750.00	8,250.00
Total.....	387,697.15	210,478.52	188,388.20	230,972.81	1,017,536.68
ZURICH AREA:					
Austria.....	11,102.00	5,600.00	5,510.00	6,105.00	28,317.00
Baltic Provinces.....	10,000.00				10,000.00
Frankfort Seminary.....	8,000.00	4,000.00	4,500.00	5,000.00	21,500.00
Hungary.....	5,004.00	4,705.00	4,600.00	5,550.00	19,859.00
North Germany.....	35,168.05	16,750.00	16,126.30		68,044.35
Russia.....	20,635.00	3,035.00	3,250.00	3,805.00	30,725.00
South Germany.....	29,357.00	14,730.00	14,130.00	5,074.00	63,301.00
Switzerland.....	17,000.00	8,250.00	7,960.00	6,000.00	39,210.00
Area General.....	5,329.00	3,197.00	2,766.00	1,500.00	12,792.00
Bulgaria.....		14,204.00	13,425.00	14,705.80	42,334.80
Jugo-Slavia.....		14,571.00	10,451.40	10,073.00	35,095.40
Northeast Germany.....				8,421.55	8,421.55
Northwest Germany.....				7,882.00	7,882.00
Southwest Germany.....				9,401.25	9,401.25
Total.....	141,595.05	89,052.00	82,718.70	83,517.60	396,883.35
Total Europe and North Africa.....	635,575.20	381,559.52	339,578.90	381,739.91	1,738,453.53
MISCELLANEOUS.....	10,185.61	6,141.02	16,841.72	11,363.17	44,531.52
GENERAL TRANSIT FUND.....			18,342.00		18,342.00

II. DISBURSEMENTS—(Continued)

B. DISBURSEMENTS TO MISSIONS, INDIRECT

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Cooperation Fund.....	12,000.00	6,273.00	8,636.00	8,686.00	35,595.00
Purchasing, Shipping, Transportation (2/3).....	13,883.42	10,670.73	8,527.59	10,076.08	43,157.82
Retired Missionaries.....	57,574.34	59,809.67	57,540.44	60,959.88	235,884.33
Personnel Department.....	12,626.72	6,799.27	6,106.16	5,997.37	31,529.52
Medical Department.....	10,735.68	8,729.81	8,982.52	7,671.41	36,119.42
Personnel Preparation.....	45,000.00	3,596.00	6,800.00	9,132.00	64,528.00
Total Indirect Disbursements	151,820.16	95,878.48	96,592.71	102,522.74	446,814.09
Paid from Preferential on Obligations.....	3,981,376.13	2,815,526.97	2,937,011.21	2,970,506.10	12,704,411.41
				145,461.87	145,461.87
Total to Missions.....	3,981,367.13	2,815,526.97	2,937,011.21	2,825,044.23	12,558,949.54

2. GENERAL EXPENSE

A. ADMINISTRATION

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Corresponding Secretaries Office	18,570.09	18,803.92	18,349.69	18,336.90	74,060.60
Secretary-Counsel's Office.....	3,238.63	7,995.48	6,560.00	6,621.20	24,415.31
Associate Secretaries Office.....	30,922.63	20,892.21	21,231.65	19,438.00	92,484.49
Records and Research.....	12,405.54	16,676.45	16,490.04	12,806.57	58,378.60
Education and Literature on the Foreign Field.....	4,648.69				4,648.69
Treasurer's Office.....	19,037.17	17,304.70	17,547.29	18,875.89	72,765.05
Accountant's Office.....	24,703.71	22,608.45	22,697.88	22,697.86	92,707.90
Cashier's Office.....	9,901.24	9,231.52	10,094.10	7,211.21	36,438.07
Purchasing, Shipping and Transportation (2/3).....	6,941.70	5,100.38	4,263.80	3,181.92	19,487.80
Board and Committee Meetings	8,149.32	9,019.19	8,329.73	5,987.55	31,485.79
Rent.....	33,865.67	19,012.39	18,830.92	19,500.00	19,298.98
Office Service.....	34,749.73	28,933.15	29,060.71	26,807.64	119,551.23
Light.....		1,857.84	1,491.56	1,414.52	4,763.92
Alterations.....		2,949.93			2,949.93
Total Administration...	207,134.12	180,475.61	174,947.37	162,879.26	725,436.36

B. EDUCATION AND PROMOTION

Designated Income.....	21,939.77	21,141.51	21,074.40	21,366.48	85,522.16
Legal and Property.....	2,242.89	4,527.75	4,735.73	2,536.58	14,042.95
Field Cultivation.....	34,644.74	27,004.20	38,414.56	33,650.93	133,714.43
Publications.....	14,931.46	19,095.84	4,852.97	9,454.93	48,335.20
Travel.....		6,488.37	9,810.20	7,589.29	23,887.86
Annuity Cultivation.....		14,543.09	9,160.80	11,324.24	35,028.13
Total Education and Promotion.....	73,758.86	92,800.76	88,048.66	85,922.45	340,530.73
General Conference.....	6,308.70				6,308.70
	80,067.56	92,800.76	88,048.66	85,922.45	346,839.43
Less Income from Permanent Fund for Administration and Home Cultivation.....	8,740.22	8,961.78	9,646.79	9,760.30	37,109.08
Total General Expense.....	273,461.46	264,314.59	253,349.24	239,041.41	1,035,166.70

II. DISBURSEMENTS—(Continued)**3. BOARD OBLIGATIONS AND INTEREST**

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Interest.....	140,965.84	141,583.87	127,340.74	109,227.38	519,117.83
Loss in Exchange.....			59,048.00	10,870.00	69,918.00
Appropriation for the Debt.....			17,402.00		17,402.00
Total.....	140,965.84	141,583.87	203,790.74	120,097.38	606,437.83

For statement concerning the Board's Debt see page 135.

4. RECAPITULATION OF DISBURSEMENTS

To Missions.....	3,981,367.13	2,815,526.97	2,937,011.21	2,825,044.23	12,558,049.54
General Expense.....	278,461.46	264,314.59	253,349.24	239,041.41	1,035,166.70
Board Obligations and Interest.....	140,965.84	141,583.87	203,790.74	120,097.38	606,437.83
Total.....	4,400,794.43	3,221,425.43	3,394,151.19	3,184,183.02	14,200,554.07

III. SPECIAL COMPARATIVE TABLES**1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS ON HAND AT CLOSE OF QUADRENNIUM INDICATED**

	Permanent Fund	Annuity Agreements
	\$	\$
1907.....	104,971.40	102,806.67
1911.....	153,191.88	477,497.59
1915.....	490,055.14	695,128.93
1919.....	908,431.67	1,848,765.45
1923.....	1,388,492.79	2,492,211.45
1927.....	2,328,829.78	4,627,166.88

2. AVAILABLE FOR APPROPRIATIONS FROM LEGACIES AND ANNUITIES DURING THE QUADRENNIUM INDICATED

	Legacies	Annuities
	\$	\$
1908 to 1911 inclusive.....	135,424.74	27,952.94
1912 to 1915 inclusive.....	193,367.02	61,665.08
1916 to 1919 inclusive.....	273,937.48	229,038.70
1920 to 1923 inclusive.....	395,338.86	648,285.57
1924 to 1927 inclusive.....	778,089.03	123,197.22

III. SPECIAL COMPARATIVE TABLES—(Continued)

3. MEMBERS, RECEIPTS AND PER CAPITA SINCE ORGANIZATION

	Members and Probationers	Total Receipts	Per Capita
	\$	\$	\$
1907.....	3,307,275	1,401,920.28	.423
1908.....	3,379,584	1,357,336.06	.401
1909.....	3,444,606	1,342,122.78	.389
1910.....	3,489,696	1,477,699.92	.423
1911.....	3,543,589	1,511,124.42	.426
1912.....	3,628,063	1,539,403.97	.424
1913.....	3,755,791	1,482,528.18	.392
1914.....	3,962,316	1,588,755.29	.401
1915.....	4,033,123	1,700,573.80	.422
1916.....	4,130,864	1,933,256.31	.468
1917.....	4,282,771	1,940,304.02	.453
1918.....	4,241,059	2,333,737.86	.550
1919.....	4,175,504	5,352,973.16	1.282
1920.....	4,393,988	6,166,989.75	1.403
1921.....	4,492,401	5,409,912.21	1.204
1922.....	4,566,146	5,426,129.03	1.188
1923.....	4,659,267	5,350,473.52	1.148
1924.....	4,712,528	3,152,962.70	.669
1925.....	4,738,093	3,465,269.99	.731
1926.....	4,750,766	3,766,538.23	.793
1927.....	4,781,357	3,907,725.45	.817

THE BOARD'S DEBT

The General Conference of 1924 appointed a special committee to give consideration to the debt of the Board of Foreign Missions. After due deliberation, that committee reported that the total debt of the Board as of May 1, 1924, was \$2,003,056. The General Conference authorized a plan to care for this debt, which included the floating of a bond issue, and payment to the Board of three per cent of the total income of the World Service treasurer, after deducting the expenses of the Chicago office, and the application of certain income such as legacies, lapsed annuities, etc., to the liquidation of the debt. This plan was based upon expected World Service income of at least \$12,000,000, annually.

The fiscal year of the Board ending October 31, 1924, was the year in which the great decrease in income was registered, following the close of the Centenary period. At the end of that year, because of this decreased income, there was a current work debt of \$1,247,831.73. This amount added to the previous debt, and taking into consideration certain small credits and debits occurring between May and November of that year, left a total debt as of October 31, 1924, of \$3,101,330.27. (For a detailed statement, see the Journal of the Annual Meeting of the Board of Foreign Missions of 1924, pages 64 and following.)

The general World Service income fell far below the antici-

pated \$12,000,000 amount, and the increase of the debt by a third, made the handling of the debt situation on the basis authorized by the General Conference absolutely impossible.

At the annual meeting of 1924, after detailed consideration by a special committee and extended debate by the Board itself, the following action was taken regarding the debt:

Your Committee appointed to consider the whole matter of the Board's debt desires to call the attention of the Board to the entirely different situation which we face to-day than that which the General Conference reviewed when it passed the legislation offering a plan for removing the debt of the Board of Foreign Missions.

The General Conference estimated that the total World Service income would be approximately \$12,000,000; the income this last year was \$8,700,000.

On the basis of the \$12,000,000 income, as estimated by the General Conference, the Board's share this year would have been \$4,320,000. The Board actually received as its share of the divisible income \$2,630,835.

On the basis of a \$12,000,000 income, the three per cent preferential would have brought the Board \$360,000; on the basis of this year's income the three per cent provision would have brought the Board \$261,000.

The General Conference based the legislation upon a debt of \$2,003,000, whereas the Board to-day has a debt of \$3,100,000.

On the basis of a \$2,003,000 debt, in keeping with the requirements of the legislation, after applying the income from undesignated annuities and legacies, it would have been necessary to take about \$500,000 to pay the interest and retire one fourth of the debt, in order that the whole debt might be removed in a quadrennium. On the basis of a \$3,100,000 debt, it would take about \$750,000 to care for the interest and retire one-fourth of the debt, which would mean that we would have to take another \$750,000 from the present reduced appropriations to the field.

In view of this situation, the Committee recommends:

1. That the Board request the World Service Commission to release the Board of Foreign Missions from the General Conference legislation regarding the debt.

2. That permission be granted for a special campaign in 1925 to remove the Board's debt, at such time and in such a manner as may be mutually agreed upon by the proper committees.

3. And further, that a Committee of Fifteen be appointed by the Board with power to carry out these provisions.

In making these recommendations it is understood and hoped that the gifts will be made over and above the regular giving for apportionment credit, and that the proper presentation of this appeal for Foreign Missions will stimulate the whole Church for increased support of our total World Service program.

Following this action of the Board, a committee of fifteen was duly appointed and immediately began deliberation as to plans and methods for securing the amount of the debt from individuals within the Church. In due time, representatives of the other benevolent Boards of the Church made counter proposals for the payment of the debt of the Board. The final plan for the payment of the debt was developed out of a series of conferences succeeding the annual meeting. The procedure was duly reported to the Board at its annual meeting in 1925, and is as follows:

The Committee of Fifteen on the Board's Debt appointed one year ago met for organization on December 5, 1924, and there were present also representatives of the Bishops, the World Service Commission and the other World Service Agencies, the meeting resolving itself into a Joint Conference of these groups. The resolutions adopted by this Joint Conference are as follows:

Statement to World Service Commission—On motion of D. G. Downey, it was voted that the Corresponding Secretaries and the Chairman of the Committee be authorized to present to the World Service Commission the Board's request to be released from action of the General Conference of 1924 in its plan for meeting the debt of the Board. (See action adopted by the Board at its recent annual meeting.)

Preferential—On motion of L. B. Alger, it was tentatively voted that it is the sense of this Conference that we request the World Service Commission to assign for the debt of the Board of Foreign Missions a preferential claim of \$600,000 a year for three years.

Balance of Debt—On motion of W. H. Van Benschoten, it was tentatively voted that if and when the World Service Commission grants the request for a preferential claim, we then proceed by appropriate methods, so as not to prejudice the regular giving of the Church, to secure from individuals the balance of the debt, plus accumulated interest and expenses, subscriptions to be contingent upon the raising of the total amount.

After prolonged discussion the preceding actions were made definite rather than tentative.

The Committee, with these other representatives, held another session on January 14, 1925. The Joint Conference had before it the following Resolutions adopted by the Co-operating Administrative Staff on December 29, 1924:

It was voted that it be the sense of the Staff that we recommend to the Committee on the debt of the Board of Foreign Missions, as appointed by the Executive Committee of the World Service Commission, that we endorse the proposition of a six hundred thousand dollar annual preferential to be applied to the debt and we recommend as a substitute for any campaign on behalf of the debt or the making up of the cut to the field that there shall be one united appeal for the increase of our benevolence income and that in view of the agreement to go to the Church for this appeal we agree to a division on a fifty-fifty basis of all receipts over and above the distributable income to the Boards for the year ending October 31, 1924, plus the preferential of six hundred thousand dollars. One half of the above amount to be divided, is to be applied as an additional amount to the debt of the Board of Foreign Missions and one half is to be prorated between the Boards as at present.

We further express as our judgment, that if we go before the Church in this united fashion for a single appeal we shall be able to call the Church to an annual contribution of the magnitude of the years 1922-1923.

It is furthermore understood that this agreement is to continue until the debt of three million one hundred thousand dollars of the Board of Foreign Missions as of October 31, 1924, has been met.

It is furthermore understood that in enacting this resolution the World Service Commission is to authorize a thorough

effort for the increasing of our benevolence income throughout the entire Church.

It was voted that a copy of this Resolution be transmitted to the Committee on Budget, Askings and Ratio.

The Resolutions adopted by the Joint Conference on January 14, 1925, are as follows:

Resolved:

1. That in the judgment of the Joint Conference, the plan as suggested at the meeting of December 5, 1924, is the preferable method of liquidating the debt of the Board of Foreign Missions.

2. In the event the World Service Commission decides to adopt the plan of the Administrative Staff or some other plan, we earnestly request that the Board of Foreign Missions have the opportunity of presenting its case quietly to individuals and groups, with a view to securing subscriptions on the Debt.

It is noted for the records that the Resolutions adopted by the Co-operating Administrative Staff as given above were presented to the World Service Commission and adopted at its session on January 21, 1925.

It is further noted for the records that the complete action of the World Service Commission on the Board's debt, together with the letter of the Corresponding Secretaries of the Board concerning the debt and the exhibits accompanying it may be found in the first Annual Report of the World Service Commission on pages 102-3-4 and on pages 141 to 148.

On May 31, 1928, the debt will be \$1,251,355.65, less any contributions which are received toward its liquidation. By the continued application of the monthly preferential of \$50,000, and not taking into consideration any contributions which may be received in the meantime, the debt of the Board of Foreign Missions will be completely cancelled by July, 1930.

The World Service Commission, at the meeting when the preferential plan of paying the debt of the Board of Foreign Missions was adopted, passed a resolution which requires all general benevolent agencies of the Church to report to the World Service Commission annually any deficits which have been incurred during the year and the plan for their disposal. The General Conference should know that the Board of Foreign Missions has adopted the policy of making any deficits in the current expense of the year the first charge on the appropriations of the ensuing year, thus preventing the possibility of any further debt.

Your Secretaries assume that the General Conference of 1928 will approve the plan for the liquidation of this debt, which has been in effect since June 1, 1925, and will authorize its continuance until the debt is cancelled. On behalf of the Board of Foreign Missions, the Secretaries desire to take this opportunity to acknowledge with appreciation the co-operation of all the benevolent Boards of the Church and the Church at large, in making possible this plan of liquidation, and they pledge themselves to continued earnestness in the cultivation of the Church for general benevolent funds.

THE COMMISSION OF TEN

The annual meeting of the Board in 1925 authorized the appointment of a commission of ten persons to make a careful study of all our missionary fields and projects, with special reference to the following points:

1. Are they proper and legitimate missionary projects such as should be supported by our Board?
2. What projects, if any, do not hold out hope of adequate results comparable with the cost of maintenance?
3. What fields and projects can be best managed by some other society or organization?
4. What fields and projects are in a position to assume self-support and what is the relation of the development of self-support to our present system of financing our work budget?
5. Any other aspects of our work which the committee believes should be brought to the attention of our Board.

The Commission was duly appointed and approved by the Executive Committee. The Commission consisted of two bishops, four ministers and four laymen with the President, Vice-President and Corresponding Secretaries members, *ex-officio*.

The first group entered upon its work of field visitation in the spring and summer of 1926, in North Africa and Europe.

The members of the Commission aimed to bring encouragement to missionaries and other workers on the fields, and at the same time to scrutinize carefully policies being pursued and to look into financial situations, particularly with reference to current and property indebtedness.

The second group made a visit to the mission fields of Southern, Southeastern and Eastern Asia, during the fall and winter of 1926 and the spring and summer of 1927. On the completion of the tour of the second group, the Commission met for conference in New York and prepared and presented its report to the annual meeting of the Board in November, 1927. This report was received, referred to a special committee, carefully analyzed and, after thorough discussion, a series of resolutions was adopted by the Board covering the Commission's studies in Europe and in India. An introductory statement also was adopted which contains a number of general recommendations which the Commission thought timely and important particularly in the matter of financial obligations. While these recommendations grew out of the study of special fields, when they were adopted by the Board, it was understood that they should have application to all fields.

These general recommendations are as follows:

1. That the Board recognize the embarrassment caused by the creation of Mission Conferences and Annual Conferences before the fields

are prepared for it, and ask that the Executive Committee formulate a statement which will bring this subject to the attention of the Committee on General Conference Legislation.

2. In view of the resolution presented to the Board at its last Annual Meeting by Bishops and missionaries present from the fields, requesting the Board to adopt a resolution outlining a policy of self-support on the field and, in view of the study of conditions in the various fields made by members of the Commission, we recommend:

A. That the Board adopt a definite program of work and financial policy for each field, and that in fields where the work is sufficiently developed, a process of annual reduction of appropriations be initiated and continued until full self-support is attained.

The objective is that these well-developed fields may come to full strength and independence, and that the funds so released may be applied to more needy fields.

B. That this principle of administration should be applied to new work undertaken by the authorization of the Board.

3. A. That the principles already adopted by the Board and urged for years in its administration be emphasized, namely; that where the Board is carrying the bulk of financial responsibility—

(a) No field debts be incurred, whether for the current work or on properties, without full consent of the Board;

(b) No property be mortgaged on the field without the approving vote of the Board;

(c) No new field enterprises or institutions be undertaken without agreement with the Board; special study being given to the certainty of providing for the financial responsibilities involved.

B. That when funds are secured for the erection of schools, hospitals or other institutions, there should also be a definite plan for securing an adequate amount of endowment so that the future maintenance of the work may be guaranteed.

C. That before undertaking further extension of buildings or institutions, plans should be made for endowment for the maintenance of schools and institutions already in operation.

D. That in view of the changing world conditions, every Mission field should give careful study to a policy of, and where found desirable to adopt a program of, concentration and efficiency; and that appeals for funds in the United States for projects not definitely included in the appropriations be not permitted unless specifically approved by the Field Finance Committee and the Board.

E. That when appropriations are made by the Board and amounts sent forward for the purchase of property or the cancellation or reduction of property or other obligations, a receipt in form prescribed by the Treasurer is to accompany such remittance, which receipt is to be signed by the Mission Treasurer, and is to be promptly returned to the Board, acknowledging the receipt of the remittance; and when the amount of the remittance is paid over for the purpose designated, a report on a form furnished by the Treasurer showing that said remittance has been so applied is to be signed by the Mission Treasurer and other officers of the Field Finance Committee and returned to the Board. This procedure shall be followed in every case unless the Board agrees to a change owing to new conditions which have arisen since the appropriation was requested or made.

F. That the Bishops, superintendents, treasurers, and missionaries on the field be requested to report to the Board all moneys received direct by them for the work in their fields.

4. A. That the Committee see the importance and value of the visits of the Secretaries to the field, and that it be the policy of the Board that its Corresponding Secretaries, and Associate Secretaries so arrange their

work as to visit the various fields at such intervals as the Board may determine.

B. That officially appointed deputation visits to the foreign fields at stated intervals be encouraged. We also request our membership, when traveling abroad, to particularly acquaint themselves with our missionary and church activities. It is recommended that the Board provide a traveler's directory of the churches and institutions abroad.

C. That the Corresponding Secretaries and Treasurer, either themselves or by a personal representative, in their visits to the fields study with care the financial problem and procedure of each Conference or area in the interests of a uniform system of accounting and reports.

5. A. That the Board adopt as its policy that no debts, overdrafts or financial obligations of any character be incurred in the *current work* of any field which will directly or indirectly involve the Board without its full approval and consent.

B. That emphasis be placed upon the seriousness of debts contracted on the field in the *purchase of property* or for the erection of buildings. The Board must decline to accept financial responsibility for any obligations so incurred without the Board's approval of the project.

C. That the best interests of our work at home and abroad necessitate that the "pay as you go" policy should be rigidly adhered to in the application of the recurring budget, thus excluding debts and overdrafts on the field.

D. That in appropriating any additional income, the Board give first consideration to any obligations which have heretofore been necessarily incurred.

[Paragraphs 6 and 7, following, were not presented to the Board, through an omission in copying. They are a part of the original report and, as such, were adopted by the Executive Committee at its meeting on December 15, 1927:]

6. A. That in any case where satisfactory estimates in the form required by the Board have not been received by the Secretaries by October 1st, the appropriation of the Board will be considered as tentative, subject to suitable action by the Executive Committee.

B. That where satisfactory redistributions have not been furnished in the form approved by the Board by April 1st, there be withheld such proportion of the appropriation as may be deemed necessary.

7. That a most careful study be made of the appropriations, and that appropriations be based on the *relative needs of the fields*, and the *ability or inability of the fields for self-support*.

THE RELATION OF FOREIGN MISSIONS TO THE WORLD SERVICE AGENCIES

The Board of Managers, at the 1927 meeting, ordered the appointment of a special committee with whom the Corresponding Secretaries might consult on matters relating to the work of the Board needing attention and action by the General Conference. The committee was appointed and had numerous meetings. No question came before it of more fundamental importance than the relation of the Board of Foreign Missions to the other World Service agencies of the Church.

After considering all the problems involved, a report was adopted and a copy sent to the Commission of Nine appointed by the World Service Commission as directed by the General Conference of 1924, to consider any legislation required for modi-

fication or continuance of the present plan of general benevolent activities in the Church. The report is as follows:

1. A Commission on General Benevolences

We believe that the General Conference should provide a commission representing the church as a whole to act for the General Conference ad interim on all matters relating to general benevolences. On the membership of this commission there should be no person officially related in any way to any of the constituent Boards or institutions or agencies supported by the Boards in whole or in part.

All general benevolent agencies should appear before this commission annually to present their budget needs and to have their administrative budgets reviewed, for the purpose of fixing the total amount to be asked of the churches for benevolences.

The share of these total askings which should be reasonably expected from each local church should then be presented to the churches for discussion and action and the churches should be urged to secure this general budget with undesignated gifts to be pro-rated on a basis to be determined by the general commission.

2. Co-operative Activities

We believe that the various benevolent agencies should be required to co-operate in all possible ways, including a central receiving treasury, field cultivation, stewardship, missionary education, lantern slide lectures, etc., and it is our conviction that these co-operative activities should be organized and controlled by the Co-operating Boards and paid for out of their own budgets, which budgets would be presented to and approved by the commission created by the General Conference.

3. Designated Gifts

We believe it is wise and necessary to give donors the privilege of designating gifts to any Board for approved projects without having these gifts pro-rated and for which regular apportionment credit will be given.

It is recognized that the individual donor is the court of last resort and that any plan for designated gifts should be advisory and not mandatory.

We believe that each Board should prepare an approved list of objects for designated gifts and that this program should be presented to and endorsed by the commission referred to above. It is conceded that the constituted agencies of the church are in a position to know what the objectives for giving for the church ought to be and their relative urgency and merit.

The present arrangement is without doubt confusing to the church, and many donors have the feeling that the present procedure is unethical.

We believe that money has been withheld in many instances because the donor has been unwilling to contribute on any basis that appears to pro-rate his gift.

This principle is argued not because it will give advantage to any particular Board, but because it is of interest to every benevolent Board in the church and to the giver as well, because it creates a real basis for securing his interest and holding the continuance of his gift.

We believe that our general benevolent work has in it a sufficient variety of objects for designated gifts as to be able to satisfy the desires of individual donors, thus attracting to the church money that is now being given to other specific objects.

4. The Debt of the Board of Foreign Missions

We recommend that no change be made in the preferential plan for the payment of the debt of the Board of Foreign Missions, but that it continue in effect until the entire debt is cancelled which on the present

basis will be on June 30, 1930, or sooner if other gifts are received for that purpose.

The preferential plan for paying the debt of the Board of Foreign Missions was authorized by the General Conference of 1924.

This plan was later found inadequate to meet the accumulated deficit of October 31, 1924, and the Board of Foreign Missions proposed a special campaign for raising the entire amount.

On the urgent advice of representatives of other benevolent Boards, a new preferential plan was agreed to in lieu of the special campaign for the debt and this proposal was adopted by the World Service Commission.

The total debt of the Board as accepted by the World Service Commission when the present preferential plan was adopted was \$3,101,-330.27, a complete statement of which was laid before the church by order of the Annual Meeting of the Board of Foreign Missions, November 17-19, 1924. On the present basis of the preferential of \$50,000 a month, there will remain at the end of the quadrennium, May 31, 1928, a debt of \$1,251,355.65.

5. General Benevolence Statistics

We recommend that the suggested distribution to the charges for general benevolences be made for each individual Board or, that in any case, the Board of Foreign Missions be given the privilege of a separate distribution with a separate column for report in the Annual Minutes.

This will add definiteness of appeal and emphasis on the importance of the causes represented.

We consider it of importance that the contributions of each church for the separate Boards should be so recorded as to be readily seen.

We present this not merely because of the effect that the amount of the contributions may have upon the giving constituency, but that these great causes may be given a distinct emphasis and not be lost in the confusion of a combined budget.

We think the least that should be done is to have a separate column for foreign missions, showing the amount of contributions of each individual church to work outside of the United States. This is not intended to carry the idea of a separate Every-Member Canvass for each separate cause.

Formerly the general benevolent interests, now combined with World Service, had separate columns in the Annual Conference reports. Now all of the great benevolent interests of the Church are grouped into a double column under World Service and, therefore, there is lost the recognition of the separate interests involved in World Service. In the meantime, the Annual Conferences have brought into conspicuous position various local benevolences, by authorizing separate columns in the Annual Conference Reports for the offerings for local enterprises, some of which were formerly grouped in the Conference Minutes under "other benevolences." This system of registering the benevolent offerings of a local church does not preserve the proper balance and diminishes interest in general benevolences.

PENSIONS FOR FOREIGN MISSIONARIES

The question of pensions for missionaries has been given consideration during the quadrennium. Pending the disposal of the proposed Pension Plan which is now being discussed and acted upon by the Annual Conferences and which, presumably, will come before this General Conference, we have desired to avoid complications by bringing the mission field into intimate consideration of this plan, until the General Conference has acted upon it.

If the plan is adopted, we request the privilege of considering it in its application to the missionaries of this Board.

THE BOARD'S CHARTER

The General Conference of 1924 authorized a change in the Charter of the Board of Foreign Missions, carrying with it a reduction in membership from sixty-four to fifty. Instructions were given that when the Charter changes had been completed, the Board's membership should be correspondingly reduced in number.

Pursuant to these directions, the Board appointed a special committee on the revision of the Charter. This Committee consisted of Mr. Frank A. Horne, chairman; Hon. W. L. Ransom, W. G. Murphy, Esq., H. A. Ingraham, Esq., the Corresponding Secretaries and W. O. Gantz, Esq., counsel of the Board.

The Committee met on January 14, 1925, and considered carefully the action of the General Conference calling for a change of the Charter. Through investigation which had been made prior to the meeting of the Committee, it was agreed that an attempt to change the Charter at the present time, through the State Legislature of New York, would probably bring discussion, opening the whole question of the present Charter in a way which might result in amendments to the same, other than those which were proposed, and that such a course would be with very great risk to the Board's Charter, because of the fact that the present Charter is a very much better one than is being given by the State at the present time to religious bodies.

The Committee recommended to the Executive Committee that the purpose of the General Conference may be carried out through a reduction of numbers from sixty-four to fifty, and through the bishops declining to exercise their right to vote which is given them under the present Charter and denied them in General Conference action. The recommendation was, that in this way the purpose of the General Conference might be accomplished without jeopardy to the interest of the Board.

On January 15, 1925, the Executive Committee took the following action:

"Voted that a Committee of Five be appointed, two of whom shall be bishops who, in conference with the Corresponding Secretaries and the Counsel of the Board, shall take into careful consideration the report of the special Committee on the Revision of the Charter, and report to the Executive Committee the procedure to be followed therewith."

This Committee, supplemented by Dr. David G. Downey and Mr. Charles Gibson, met for conference February 26, 1925. The following Committee was appointed: Bishops Luther B. Wilson, William F. Anderson; Messrs. F. A. Horne, W. H. Van Benschoten and Dr. E. S. Tipple. Both Bishops and Doctor Tipple

being absent, a communication was received from Bishop Wilson in which the Bishop acquiesced in the findings of the former Committee, and one from Bishop Anderson in which the latter expressed his confidence that if we met the spirit of the resolutions we should not be expected to carry out any letter of the law which might jeopardize the best interests of the Board.

The main questions which were considered by members of the Committee present were:

1. Whether any action of this Board will be invalidated if the Charter changes are not made, provided the will of the General Conference, as expressed in the legislation of 1924, is carried out?

2. In case vacancies occur in the Board by resignation or death, whether it is necessary for the Board to fill such vacancies provided the number of members is kept at a minimum of fifty?

Propositions for reducing the Board's membership were made, as follows:

1. That the Bishops, even though the Charter be not changed, be requested to name fifty out of the present membership who shall constitute the Board.

2. That a letter be sent to the secretary of the Board of Bishops and to every member of the Foreign Board that it will be the policy of the Board in case vacancies occur not to fill them, unless the membership falls below the number of fifty.

Written statements were sought concerning this question from attorneys Ransom and Murphy, who had attended the meeting of the former committee and had carefully studied the situation, and from W. O. Gantz, Esq., Counsel of the Board.

Your Secretaries report that the Board has proceeded on the strength of the Committee's report that it continue with its former quota of members, with the exception that no vacancies occurring through the quadrennium have been filled.

The President of the Board ruled that until the Charter is changed, the Bishops are entitled to a vote as members of the Board. The Corresponding Secretaries present to the General Conference this brief outline of the several meetings of Committees carefully selected for professional skill, and the final determination of the Board from expert counsel that it was unwise to attempt to change the Charter of the Board of Foreign Missions.

We respectfully petition the General Conference to provide in its session of 1928 that the existing Charter of the Board of Foreign Missions, which became effective April 4, 1873, shall be continued in effect without change and that its membership shall be kept at sixty-four rather than reduced to fifty, with active Bishops in attendance being given the right of vote.

The reasons for the larger quota of membership are set forth as follows:

1. In order that all Areas of the Church may be properly represented and be given intimate contact with the work of the Board during the quadrennium.

2. In order to give adequate lists of members from which to select various and important committees. Even with its present quota, some members of the Board are called upon for more than a reasonable share of time and service.

3. The small increased expense, by reason of the larger membership, is of slight significance in comparison with the interest developed and the information given out through membership on the Board.

A STUDY OF THE BASIS OF SUPPORT

Upon recommendation of the Commission of Ten, the Board voted that a definite program of work and financial policy for each field be prepared, having in mind particularly the attainment of self-support. These recommendations grew out of a study of the beginnings and growth of missionary work throughout the years, and the effect of these policies on the development of an indigenous church in certain fields. The Corresponding Secretaries believe that the problem is much broader than merely the outlining of plans and methods for increasing the giving of our national Christians, or improving their economic status so as to make self-support possible. We feel that there is involved the best procedure for the development of a church in each mission field, that is not only well grounded in the life of the people, but is one which they can ultimately support and supervise. The relation of grants from a foreign country to such development needs to be carefully considered, and a policy for each field must be adopted which will make it possible to give the aid that is necessary, without creating a reliance upon foreign support which is subversive of growth in independence, self-support and self-propagation.

The Board of Foreign Missions has a standing committee on the problem of self-support and to it has been committed the study of these policies. The problem is also being considered by the Missionary Boards and Societies of other denominations, and was felt to be of such importance that the Committee of Reference and Counsel, upon the action of the Foreign Missions Conference of North America, at a recent session, petitioned the International Missionary Council to make such a study one of their major projects for next year. The aid of the Council is being sought because it is recognized that there is much experience of value in the procedures of different denominations in different parts of the world which should be made available to all the missionary agencies. A thoroughly scientific and far-reaching study is contemplated in which your Secretaries feel that the Methodist Episcopal Church ought to co-operate.

OUR MISSIONARY GOAL

In its Charter of incorporation it is stated that "The Board of Foreign Missions shall have committed to it the general supervision of all work in fields outside of the jurisdiction of the United States," etc. The Constitution of the Board defines its objects as "religious, philanthropic, and educational, designed to diffuse more generally the blessings of Christianity by the promotion and support of all phases of church work and missionary activity in foreign countries."

So far as we know, neither the General Conference nor the Board of Foreign Missions has ever concreted these general objects of foreign mission endeavor, especially with reference to the establishing and nurturing of indigenous churches in the various foreign mission fields. Such a goal has always been implicit in the continued activity of the Board, through the years, as it sought to carry out the purposes for which it was founded. Your Secretaries feel that the time has come when the Church's foreign mission purpose should be more specifically stated, so that missionary candidates, missionaries, the officers and managers of the Board and the Church at large may have certain, clear aims toward which all will be striving and, in view of which, our progress may be evaluated from time to time. The Secretaries have nothing original to offer, but present the following as a statement of the goal of foreign missions, generally accepted by most of the Christian denominations and specifically adopted by the Board of Foreign Missions of the Presbyterian Church in the United States of America.

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their countrymen, and to bring to bear on all human life the spirit and principles of Christ."

We urge the adoption by the General Conference of the above foreign missionary goal, in order that our purpose may be clearly defined and that the Board of Managers and Secretaries may have something more definite, around which to evaluate our work, and which also may be submitted to every missionary candidate before he is accepted for missionary service.

THE DEVELOPMENT OF THE CHURCH OVERSEAS

The Corresponding Secretaries offer no apology for including in their report to the General Conference comments on the distinctly missionary aspects of the development of the Church overseas. The interest and function of the Board of Foreign Missions in establishing and nurturing the Church in non-Christian lands are essential and vital. The missionaries are often the

first organizers of local societies of Christians; everywhere they give counsel and supervision to the pastors and their congregations; the national ministers are trained in the schools and seminaries supported by the Board of Foreign Missions; its publishing houses furnish literature for the religious nurture of the people; its doctors and hospitals look after the physical health of the Christians and the conditions under which they live. During the last fiscal year, November 1, 1926 to October 31, 1927, thirty-four per cent, or \$1,080,049, of the Board's total disbursements under the direct appropriations was spent directly on the development of the churches in foreign fields. This amount corresponds to what is distributed by the Board of Home Missions and Church Extension, known as "maintenance funds," and represents the salaries, part salaries and expenses of national pastors and other workers in purely missionary fields as well as subsidies for needy established churches. It is interesting to note that in the United States, during the last fiscal year, the sum of \$1,722,098 in maintenance money was distributed to the Annual Conferences. In the foreign field, 23.8 per cent, or \$685,450 of the Board's total disbursements under the direct appropriations was expended for schools of various grades, all closely related to the development of the churches. This amount corresponds to the appropriation made by the Board of Education for the current expenses of schools and colleges, both white and colored, in the United States. These amounts do not take into account funds appropriated to hospitals, publishing houses and Christian literature—all of which have a direct bearing on the development of the organized Church.

In these and in other ways, it will easily be seen that the Board has a very large and important interest in every aspect of the founding, growth, supervision and leadership of the churches overseas.

The Corresponding Secretaries have taken the view that the Board of Foreign Missions is responsible to its giving constituency for the wise expenditure of the benevolent funds made available by the American churches for foreign missions, and seeks to do this without interfering with the prerogatives and functions of other constituted authorities of the Church.

THE FIELD FINANCE COMMITTEE

The Board's legal agent in each Annual or Mission Conference or Mission is a Field Finance Committee, which is elected on the field and confirmed by the Board. Its membership is open to both nationals and missionaries alike. There are a secretary who writes to the Board the official communications and a treasurer who is responsible to the Board for the funds appropriated to his local Conference or Mission.

These Field Finance Committees make estimates of needs for both recurring and non-recurring work and submit them to the Secretaries before October 1, each year. From these Estimates, the Secretaries, with their associates, prepare a suggested distribution of income available and present this distribution to the annual meeting of the Board of Managers for appropriation. After the Board has acted, these appropriations are reported to the Field Finance Committees, who study the money available for their estimated needs and make a suggested Redistribution to the Board. When this Redistribution is received by the Secretaries, it is examined closely and then presented to the Board's Administrative Committee for final approval. When this vote is taken, the appropriations are final and are so administered by the Field Finance Committees. No committee or authority on the field has the right to make any changes without consulting the Board.

The Secretaries look to the Field Finance Committee for recommendations as to the occupation or withdrawal from fields; the missionary personnel needs; property needs, purchase and sales; the investment of funds on the field; and the general outlines of missionary policy. Thus, the Field Finance Committee becomes the Board's representative for policy and program as well as its legal and fiscal agent on the field. Indeed, it has no other standing in the economy of the Church. These Committees on the field meet regularly twice a year and their reports and official Minutes are received and filed in the office.

In view of this process, which is accepted as satisfactory, the Secretaries have done everything possible, during the quadrennium, through personal visits and extended discussion and by correspondence, to strengthen the co-operation of the Board and the Field Finance Committees, realizing that only in this way will the Church have the advantage of the combined judgment of the Field and the office on the expenditure of its missionary funds.

FORMATION OF ANNUAL CONFERENCES

Your Secretaries record their conviction that there is necessity for caution in the formation of Conferences on the mission field, particularly into the standing of Annual Conferences. The question is being asked, concerning churches whose properties are owned by foreign corporations and whose budgets are chiefly provided through mission funds, "Should such groups have the status of a participating group?"

According to our present system, an Annual Conference may be permitted after only one requirement has been met, namely, adequate membership registered. Is this sufficient for the elevation of a group to full participation in this world Church? There are Annual Conferences where a large percentage of the

financial support is provided through mission funds and where the personnel of the native pastors does not yet register elements of strength. It seems to us that a reasonable requirement in standards of ministry, church membership and in percentage of self-support should be fixed as conditions on which an Annual Conference shall be formed. These elements, we believe, will form goals or incentives on the mission field for native work which will promote efficiency and stability.

CONFERENCE MEMBERSHIP OF MINISTERIAL MISSIONARIES

In order to give greater emphasis to the prestige of nationalists in our Annual Conferences on the foreign field, we would petition the General Conference carefully to consider the question of Annual Conference membership as related to our ministerial missionaries.

The question arises whether membership of an outgoing ministerial missionary shall be retained in his home Conference, or whether he shall become a member of the Conference on the field in which he is serving.

We believe this matter should be considered by the Central Conferences for discussion and decision, having it understood, that wherever our nationals in the mission fields, for the purpose of assuming responsibility, shall desire it, missionaries shall have only speaking privileges without vote. Missionaries under these conditions should have Annual Conference membership privileges in the United States.

METHODISM'S INTERNATIONAL ORGANIZATION AND OUTLOOK

The Roman Catholic Church and the Methodist Episcopal Churches are said to be the only international church organizations in the world. (For the purpose of this discussion the Methodist Episcopal Church and the Methodist Episcopal Church, South, will be considered as one. The essential features of their international organization were determined before the separation on June 5, 1844.) The Roman Catholic Church is international in the sense that its dioceses and other territorial divisions, throughout the world, are related to the head of the church in Rome in the same way, regardless of race, language or nationality. Its priests, bishops, archbishops and cardinals, from whatever country, have the same ecclesiastical status and in the Pope's Conclave all of the cardinals are in equal standing. The Roman Catholic Church is imperialistic in its international organization. "At the center is the Pope as the foundation and principle of unity with supreme and universal authority." The Orders, the Mass, and other sacraments are historically established and determine, without variation, the life of the Church throughout the world.

Although rigid and uniform in her system, this great Church

has not failed to admit into her official ranks representatives of all nations of the world.

The Methodist Episcopal Church is democratic in its international organization. Founded upon a constitution, democratically adopted, it is bound together, not by theological, ritualistic or credal uniformity, but by an accepted emphasis upon Christian experience. It is controlled by a General Conference to which lay and ministerial delegates are elected from all countries of the world. The Annual Conferences of the various countries have the same status in the General Conference. The ministers, received and ordained in any of these Annual Conferences, have an equal status in the Church. A member of an Annual Conference in Korea, Malaya, Europe or Mexico has absolutely the same status in our Church as a member of one of the Conferences in the United States. Our local congregations meet for the election of their lay delegates to the Lay Electoral Conferences, which, in turn, elect the lay delegates to the General Conference precisely in the same manner in China and India as in Kansas and California.

The General Conference of the Methodist Episcopal Church is said to be the only general Protestant Church body in the world that admits delegates of various races and nationalities on an equality basis, with full powers of discussion and vote on all questions. It will be remembered that the Lambeth Conference of the Church of England is an unofficial voluntary group without any power of legislation. The other great assemblies, conventions and associations of the Protestant Churches of America and Europe are purely national in their official delegations and in the outreach of their official business. They may deliberate on behalf of, or for the benefit of the other peoples of the world, but there is no way by which the different races may discuss together and legislate on problems of common interest.

Because of this international organization, the Methodist Churches have a different approach to the great mission fields of the world. Other Protestant communions, almost without exception, sooner or later establish on the mission fields national churches. These national churches have no organic relation to the governing bodies in America. Missionaries, excepting in rare instances, are not members of these national churches, but are organized in a given country or region into a Mission. This Mission, composed entirely of missionaries, is separate from the Church. It determines missionary policies on the field, receives and dispenses funds from the home base, appoints the missionaries to their stations, and in one way or another determines the work of the missionaries. This arrangement has given rise, throughout the years, to the familiar problems of the "Relation of the Mission to the Church" found on the agenda of all foreign mission Conferences.

Undoubtedly this plan has made for more independent thinking, earlier self-government, possibly also more rapid growth in self-support, and readier adaptation of Church government, discipline and ritual to national and racial needs.

On the other hand, an undue influence of the Mission on the Church has sometimes appeared. The Mission controlled the finances, and there was bound to be more or less control of Church policies, which control was more acutely felt by the nationals on account of the official independent status of the Church. There was no apparent way to discover just when the Church could be entrusted with the expenditures of funds from the Mission. Some Missions went so far as to state that real independence could come only when there was complete self-support. Certainly, this policy, throughout the world, has dubbed the group of missionaries as "The Mission," and has undoubtedly been a factor in preventing the missionary from becoming an accepted equal by the nationals.

This situation has been enhanced by the location of the Mission in many countries in foreign houses, in separate compounds, with the inevitable word-signs, "The Mission," on gate posts, office doors, and institutions.

In the Methodist Episcopal Churches, the procedure is different. Our first forms of Church life in any field are groups related to our international organization. The Mission and the Mission Conference are not separate organizations of missionaries, but are simple or junior forms of the regularly constituted Annual Conferences, and the missionaries and nationals who qualify are members from the beginning on an equal basis. As it works out, there is probably no Annual or Mission Conference in the world where the nationals do not now outnumber the missionaries and have, therefore, the official control. Nationals are, to-day, a majority in most of the Field Finance Committees. In the elections for General Conference delegates, both missionaries and nationals are eligible. A study of the elections for General Conference delegates over a period of years shows no evidence of a swing either for or against missionaries or nationals, as such. The factors that determine elections are personal, local, or political and seldom, if ever, racial or national. So far as we know, no Field Finance Committee has ever divided on national or racial lines. Inasmuch as, before a missionary leaves a field on furlough, the Field Finance Committee must pass upon the question of his return to the field, and notify him and the Board of its recommendation, it will at once be seen that we have already set up the procedure for recognizing the desires of any national group.

The relation of the missionary to the supervision of the churches and evangelistic work is natural and normal in all countries. Missionaries and nationals are appointed district

superintendents in the same Conference; in which case the national has just as real supervision of his district and just as complete control of his finances as the missionary. Both are equally responsible to the Annual Conference and to the General Superintendent. The same situation prevails in educational, medical and other institutions. Under this plan, missionaries are sometimes working under nationals.

A possible exception is in China where all the District Superintendents are Chinese, and the missionaries are appointed as district missionaries, for the purpose of aiding the Chinese in their evangelistic work and in the development of the churches.

This peculiar arrangement of the Methodists can hardly be said to have yielded more self-reliance, more independent thinking, and greater tendencies toward self-government and self-propagation and self-support on the part of the nationals, than the "Church and Mission" plan of other denominations. If the Mission, composed exclusively of missionaries, sometimes exercises undue control or influence over the nationals, we cannot honestly say that being in a group together from the start has freed us entirely from this tendency. There are those who say that the missionary, in a group with nationals, may more easily dominate the decisions and policies. Indeed, this problem can hardly be said to be organizational at all, but is personal.

The plan has not even saved us from adopting the name and being known as a Mission all over the world. The "M. E. Mission" is a sign found almost everywhere, even though technically, no such separate organization of missionaries exists in our economy. Incidentally, an effort is now being made to eliminate this word from our letterheads, our sign posts and our vocabulary, and to substitute the appropriate geographical district and Conference names.

What we have gained, however, is a breadth of sympathy, a habit of working together, a mutual understanding and a common attitude toward racial and international problems that are wholesome and significant. The nationals, from the very first, not merely confer but face issues looking toward decisions which affect both missionaries and nationals. Those who have had such experience, beginning with our Field Finance Committees on up through our various committees, commissions and Conferences, and finally in our great General Conference, may be counted on for some share in the inter-racial and international co-operation so desperately needed in the world to-day. In other words, our very procedure is helping to develop a generation of internationally minded leaders.

With this background, it is now necessary for us to face the future in view of new and recent issues manifest throughout the world. We need only to be reminded, again, of those new social forces released in a large measure by the World War, but destined

to be released anyhow sooner or later through world travel, inter-communication, the exchange of education and culture and the progress of the scientific spirit on a world scale. What is to be the future world policy of the Methodist Episcopal Church for this new day in which we live? We do not hesitate to say that no more important ecclesiastical issue ever faced a general church assembly.

First of all, let us frankly admit that our General Conference is not as international as it might be. It is more inter-racial than it is international, due to the presence of a large Negro delegation from the United States. In 1924, 105 Annual Conferences in the United States elected 776 delegates, of whom 92 were Negroes. Thirty foreign Conferences elected 82 delegates, of whom 21 were missionaries. Thus, 61 persons out of a total of 858 delegates represented other races and nationalities outside of the United States. It is trite to say that our General Conference is dominated by the United States. Its business is largely that of the United States. With the Central Conferences organized as they are, almost the only international interests of an ecclesiastical sort in our General Conference are the issues raised about the episcopacy. The chances are that the General Conference will get much more excited over the opening of two new episcopal residences, at home or abroad, than by facing fearlessly the Christian implications of increasing American investments abroad, our relation to Church unity in China, or to nationalism in Mexico.

If, on the other hand, the rapid growth of our membership abroad should ever throw the control of the General Conference into the hands of foreign delegates, the cry of Jeffersonian democracy and American home rule would soon force an unpleasant "international incident."

As early as 1884, the General Conference decided that some provision would have to be made for national or regional autonomy and constituted a Central Mission Conference for India and authorized one for Japan. Since then, in these and other fields, Central Conferences have been created and their powers extended until to-day they provide for every possible form of adaptation under the Restrictive Rules and for all desired local self-government except the election of Bishops. Taking advantage of these privileges, the Central Conference of Southern Asia has a revised Discipline of its own, in which very advanced steps are taken toward the adaptation of Church organization to meet Indian needs. But even so, the Central Conference is evidently not giving sufficient opportunity for national self-expression and self-determination, or for union where it is desired. The Central Conference of Southern Asia possibly comes nearer to it than any other, for it embraces one great political division—India and Burma. The Central Con-

ference of Eastern Asia comprises Japan, Korea and China and grave doubts were raised in recent months as to whether it could, or ought, to meet at all at this time of strain and tensivity in the Far East. The Central Conference of Southeastern Asia now comprises the Netherlands Indies under Dutch control, Malaya, under English political control, and the Philippine Islands, a part of the United States of America, the whole separated by days of water travel and composed of most diverse race and language groups.

Our theory of one great international Methodist Episcopal Church first met an exception when the Japan Methodist Church was organized in May, 1907. The pressure here was the desire for the union of the three Methodisms in Japan, as well as for self-government. What we now have in Japan is an independent Methodist Church with its own General Conference, its own episcopal supervision and its general Boards and Societies. Without any doubt, this has resulted in added strength, increased self-reliance, self-respect and self-support. It is, however, not a real test, for when the Japan Methodist Church was set up, the control of the educational institutions was reserved, no property was transferred and the missionaries retained their connections with and received their appointments from their home churches. More recently, our three great schools in Japan have passed to Japanese Boards of Trustees, and all three have Japanese principals. Our ministerial missionaries may be related to the Japan Annual Conferences and to the Japan General Conference and, at the same time, be members of Annual Conferences in the United States. The Japan General Conference sends two fraternal delegates to each of the General bodies of the mother Churches.

In Mexico, by limitation of the national constitution, no foreigner can perform the functions of a minister of religion. This situation has been tactfully handled by our present resident Bishop. In Mexico we practically have self-government without destroying our organic connection.

Without doubt, a strong, radical, national government in China in recent months would have forced upon us regulations regarding foreigners, registration of schools, control of property, etc., even more severe than we find in Mexico, or as other churches are facing in Turkey. Furthermore, the Methodists in China are being forced to face the question of union with the United Church of Christ in China, and similar movements are on in India.

It is from Korea, however, that a difficult question is being put up to the Methodists of the United States. The Annual Conferences of the two Methodist Churches in Korea have passed resolutions asking for a commission for the purpose of creating an *autonomous* united Methodist Church in Korea with *organic*

relations with the mother Churches. As Bishop Welch has asked, "Is it possible to combine liberty with union, local independence with international solidarity, or is our alternative a series of independent national churches made up of our own former members alone, or by union with other Methodist bodies, or by combination of various denominational groups, having only a nominal or fraternal relation to the mother Churches?"

Let us try to answer this question step by step.

1. Our present plan of giving partial self-determination to the Central Conferences, keeping the election of Bishops in the General Conference, is highly unsatisfactory. Our present theory of the General Superintendency is that all the episcopal needs are as round holes and all the episcopal candidates are as round pegs, and all that is required is to fit them in. Preceding each General Conference, the air is full of the possibility of shifting the pegs and plugging up some of the holes, or opening new ones. Our Bishops sent abroad are elected as if they are to serve equally as well in the United States. They go out with a United States salary which is all out of proportion to the economic status of the people whom they are to serve, even including the missionaries. They go with a conception of the episcopacy and its functions developed over a period of a hundred or more years, among a homogeneous people. As a result, they may find their American experience of less value than they had anticipated, or they may break down physically in attempting the necessary adjustment, or they may become discouraged through disillusionment as to what is actually involved in the supervision and development of most of our churches in the mission field.

Those who do succeed either relate themselves to the larger social, racial, political and educational movements in their countries or become real missionaries, learning the language and aiding and serving everywhere, recognizing that their most perfect contribution is gradually to work themselves out of their jobs, by developing a national leadership to take over the very organization they have created.

We then proceed to set up our most recent church superstructure, and by adding up the number of our Bishops resident abroad, our Annual Conferences, Mission Conference, Missions, District Superintendents, itinerant ordained ministers, and other factors in our polity, we are led to believe that we have a great church abroad, when, as a matter of fact, what we see is largely the superstructure, most of which is financed from America. Some of our Areas abroad are no larger in numbers of churches, members and ministers than Annual Conferences in America, and some are no larger than many districts. Many Conferences abroad have few, if any self-supporting congregations. All of these foreign Areas, however, are strikingly distinguished from the Areas in the United States. They have a vastly larger pro-

portion of non-Christians to the Christian constituency than the most unchurched field in America. In other words, they are purely mission fields and will be for years to come. In such Areas there is, therefore, a limited opportunity for the exercise of the appointive power, for Annual Conference sermons, ordinations, church dedications, school commencements and a hundred other functions that properly belong to episcopal administration in a great America Area. There are, however, abundant and challenging opportunities for evangelism, especially among students and the intelligentia; for experiments in religious education; for training, inspiring and encouraging the national leaders; for becoming acknowledged authorities in the language, literature, culture and social backgrounds of the people; for becoming expert in introducing the best in our Western civilization and, above all, for coming into real kinship with those of other races and nationalities. What is needed in most of our foreign fields is supervision of a missionary sort rather than of an ecclesiastical character.

A common fallacy in the problem of securing a national leadership for our Churches is to give them foreign supervision on the plane of the American episcopacy, until we (that is, we foreigners) decide that some national is ready for the position which, if we are alive and growing ourselves, means that we are always expecting the nationals to catch up to an increasingly higher standard.

Your Corresponding Secretaries, having in mind the development of a self-governing, self-supporting and self-propagating Church in every mission field of the world, recommend that in all of our newer fields and in all of the purely missionary situations, provision be made for a missionary supervision, with the understanding that qualified nationals are to be started into the experience of leadership as soon as possible in occupied Areas, and from the beginning in new fields, so that both leaders and people, together, may grow in strength and mutual responsibility. The missionary Superintendents in these instances will understand that it is a part of their task to discover and to train a national leadership. It is our conviction that only some such procedure, inaugurated immediately, will give us those sure foundations in every country which will produce the desired indigenous Church and which will stand the strain of nationalism at any time and in any form of manifestation.

If it be argued that the nationals in any given field are quite satisfied with the present procedure; that they cannot agree among themselves either on plans or leaders; that they look forward indefinitely to Church supervision provided and supported from abroad; if these and similar questions are the index of the progress of the Christian church abroad, then your foreign mission Secretaries would question whether our whole foreign

mission approach and program should not be completely revamped. Every evidence of self-reliance, self-expression, independence of thought and action, and every instance of initiation and desire for responsibility on the part of the national Christians, in any land, create for us no concern or no anxiety regarding accustomed procedure, but are recognized as the signs of life and spiritual discernment which are the traces of real progress in establishing the Church of Jesus Christ throughout the world.

2. The bearings of our present policy on self-support are apparent. The problem of self-support is more than training a people in systematic giving, or raising their economic status so they can give. Is it not fair to raise the question as to the organization we are asking the nationals to support? For instance, we have forty-nine Chinese District Superintendents in China. All are paid from American funds. It is seriously doubted if the Chinese themselves would have a paid District Superintendency at this stage of their development, if they themselves had to support it. It is also doubtful if they will ever come to support them on the present basis.

3. A possible way out is to add to the present powers of the Central Conference the election of Bishops and the provision of their support, and also full authority to simplify and adapt our Church machinery to the varying needs of the people. The responsibility, not only for electing Bishops, but for determining the length of their term of office, defining their duties, fixing their residences, determining their salaries, and finding their support, should, naturally and normally, rest with the Central Conferences. Only in this way will the status of Bishops be somewhat comparable to that of the people who, ultimately, must assume their support.

The constitutional provision for the election of missionary Bishops, which has never been removed from the Discipline, does not fully meet the demands of the new situation. According to our constitution at present, missionary Bishops are elected by the General Conference and their support is provided from the episcopal fund.

Your Secretaries are equally clear that no radical changes in our episcopal leadership abroad should be put into process by any of these recommendations. We feel, rather, that the proposed elections by the Central Conferences should occur, just as there are normal vacancies due to retirement, health or other conditions which may arise in the list of our present general Superintendents.

By this method, the various foreign mission fields will have opportunity to exercise their desires for episcopal supervision as may best serve their needs. If any Central Conference desires the continuance of a General Superintendent, it may be so

ordered; or, if they desire a combination of general Superintendents and national or missionary supervision in any given field, this plan provides it. By this method a Central Conference has the option of having a general Superintendent, a missionary Superintendent, a national, or a combination of all three in any given country.

The only factor your Secretaries desire to point out is that from the standpoint of the development of a real indigenous church in any foreign field, the more promptly the supervision is provided for on the field, the nearer we will be to achieving our goal. We desire to do this to stimulate self-expression, and the time is ripe for us to have these matters under consideration in every field.

The Corresponding Secretaries therefore recommend to the consideration of the General Conference the possible necessary changes in our constitution, through the regular procedure, in order to give the Central Conferences the standing necessary to become autonomous units in our world church, thereby giving them opportunity to provide and direct their episcopal supervision.

4. The logic of this position is that the Church in the United States should be governed by a Central Conference for the United States. As it now stands, a *General* Conference controls all the church life of America and confines its interest in the Church overseas largely to the election of Bishops. This plan would also prevent the possibility of the Church in America ever being controlled from abroad.

5. These various Central Conferences, through representative delegates, could then be organically united into a real ecumenical Conference, the function of which would be to discuss and legislate on the increasingly vital world issues of international relations, race and other problems, all of which have to edge their way to the front, at the present time, amid a jam of local interests. Such an ecumenical Conference may also point the way to church unity on a large scale, certainly making it possible for all Methodist bodies to relate themselves to it. The Japan Methodist Church and the proposed Korea Methodist Church could then have both their autonomy and organic connection. Is it too much to hope that in this way, also, we could begin, in America, church union with the Methodist Episcopal Church, South, and other Methodist bodies?

THE ROAD AHEAD

Our gifts to the Orient, what are they and what have they done? Let them speak for themselves.

Says Oil: "I have lengthened the day. I have made night study possible. I hold a torch to light men out of darkness.

More than that I cannot do. If they prefer darkness, I am helpless."

Says Railroad: "The day is past when it was necessary to paint white bars across my windows, so that passengers, ignorant of the nature of glass, might, when tempted to poke out their heads, see the paint and realize the presence of something solid, thus saving both pane and pate. Past, too, are the nights when Koreans lay down in my path on the stone roadbed with the rail as a pillow, these features reminding them of the comforts of a Korean bed. To-day, I am fully accepted, even taken for granted. I carry the whole Orient breathlessly hither and thither. For those who would flit, I provide speed. One thing I cannot provide—purpose. And speed without purpose is futile."

Says Automobile: "I displace the camel, the horse, the water buffalo. The consecrated stables of Siam's white elephants have been turned into garages. The picture of the animal has been removed from the flag of Siam. The portrait of a flivver has not yet been substituted, although this vehicle is much more precious to the heart of the native than the white elephant ever was. The Arab of North Africa gives me a little petrol to drink and the djinns under my hood do wonders. Throughout the world, I am an accelerator. I do not pretend to morals, and it does not matter to me whether I accelerate good or evil."

Says Electricity: "I bring heat to those who want it, coolness to those who will adopt my fan instead of the laggard punkah, light to great cities and towns. I even turn the prayer wheels of the Buddhist priests. Whether the many comforts and luxuries I make possible shall be used to advance spiritual growth or to hamper it depends upon others, not upon me."

Says Factory: "I am in the Orient to produce wealth and scatter it throughout the East—and where in the world is wealth more needed? True, I coin much of it from the bodies of children. I have prudently left behind in America the troublesome Christian labor legislation that would think more of the children than of the wealth."

Says Cigarette: "I dull the pains of the East. Yet even I cannot bring complete oblivion from life's troubles."

Says Chewing Gum: "With my slogan, 'Do not swallow,' as a caution to those unfamiliar with my peculiar charms, I bring all the joys of mastication without any of the expense or discomforts of actual food. I supplant the betel nut in Siam, and coca in Peru. About the dainty Japanese stenographer there hangs no longer the scent of cherry blossoms, nor of wistaria, but of spearmint. All of which I must regard as a triumph in the dissemination of American ideals."

Says Movie: "My worst in America becomes my best in the East. I come straight from the world's moral fashion center,

Hollywood, to show these poor benighted heathen how civilized people really do act."

Says The Three-Piece Suit: "Slowly but surely I am conquering the world. The human race will not be truly respectable until it is clothed in coat, vest and trousers. If there is anything else needed to make human happiness complete, I don't know what it is."

Westernism—An Unmixed Blessing?

The conceit of Westernism! It believes itself capable of saving the world.

True, it is efficient. As efficient as fire. Life and death are in its flames. It can do as much good as harm, as much harm as good.

We have inflamed the East with our modern spirit. We have set the miracles of science blazing in the imagination of every Oriental. But have we also given the Christian spirit which, in large degree, has controlled the civilization of the West and made it a fire to warm us rather than a fire to consume us?

It is easy for fire to get out of control. It is now out of control in many parts of the East. Why? Because, in pressing upon the Orient all the gifts of a mechanistic age we have omitted the one Great Gift, which gives synthesis and direction to all others.

This Child Would Have No Praise For the "Factory System"

A little old man, seven years of age, is nearing the end of his twelve-hour shift in a Chinese cotton mill. Just half an hour more and he will have earned his daily 10 cents; or nightly, since he is working the clock around while more fortunate children sleep. He is faint with hunger, dizzy and numb after eleven and a half hours of routine movement. He must hold out, but cannot. He falls against the machinery. At the hospital, it is stated that his torn face and crushed jaw can be patched up, and he can be sent back to work, although disfigured for life. Not that the disfigurement matters, since the mill requires hands, not beauty.

Is our gift of the factory system a complete gift, or does it require the complementary gift of the Christian spirit to control and temper it?

Fruits of "Civilization"

We took some of the bronze gods of the Marquesas Islands to help build the Panama Canal. In ditches and indoors they contracted tuberculosis. We dumped them back into their islands. The white plague, unknown before the white man came, is now wiping out the population of the Marquesas.

The Marquesans have dwindled to 1,800. A century ago there

were 100,000 of them. A competent observer now says, "At present there is perhaps not a whole healthy Marquesan in existence."

Similar ruin has come with the white man in other islands. An epidemic of influenza which he introduced in Tahiti a few years ago wiped out 30 per cent of the population.

The opium which he paid in exchange for cocoanut has taken heavy toll in death and living death. It was fed even to the children, and the present generation walks in a stupor because of it.

The Great Gift Should Go First

That Japan makes silk from the living tissues of young girls is not so much the fault of Japan as our own fault in imposing upon the East an incomplete gift. Mines of Bolivia and the Rand turn human gold into dross. If you take a train in India, you ride on the dead lives of men, smelted into the form of steel rails in India's Pittsburgh.

• No, we have been working wrong end to. The Great Gift should have gone first. Then all the lesser gifts would have fitted safely into their places.

No greater challenge could come to America than that she should, instead of urging her "civilization" upon the world, give simply the ministry of Christ (not necessarily even the mechanism of Christianity) and on the basis of that sublime philosophy of life, safely leave other peoples to work out their own destiny.

The New Leader of the Orient—The Oriental Himself!

But can the Oriental, having Christ, be trusted to work out his own future? The sufficient answer is that he is doing so.

The East is taking the Christian program into its own hands and modifying it to meet its own needs. This marks the greatest triumph of Christianity since it became indigenous in Northern Europe as a result of the patient visitations of missionaries from Rome.

A Christianity that must continually be imposed from without is a misfit and a mistake. The fact that Christianity is becoming self-propagating in Asia, Africa and South America is proof of its fitness to meet the needs of all mankind. Christ is fully a North American Christ; he is just as fully an Oriental Christ, an African Christ, a Christ of the Andes.

Self-Governing Churches

Many autonomous churches now exist outside of the "home base." Witness the Church of Christ in China, the Lutheran Church in China, the Church of Christ in Japan, the South India United Church, the Presbyterian Church in Brazil and

the churches or provinces of the Anglican Communion in India, China, Japan and South Africa, to mention only a few.

A striking example is the Japan Methodist Church. It is entirely self-governing. Its self-supporting churches have increased in number during the last ten years from thirty-one to ninety. The total membership has more than doubled. The total giving by Japanese church members has tripled.

Does this mean that America's help is no longer needed? On the contrary, this advance would have been quite impossible but for the continued help of American Christians. Help, not domination. The Church in Japan has progressed to such a point that while Western help will stimulate it, Western domination would benumb it.

Japan's Own Missionaries

Leaders, more leaders, are desperately needed. These will be Japanese, but they must be trained for leadership. In such great institutions as Aoyama we are training the leaders. A recent report states that the senior class of the Aoyama Theological Department propose to go on an evangelistic tour through Manchuria and Korea. Japan's own missionaries! College men who have been under the influence of an American missionary at Sendai have organized a Gospel Team and hold street Sunday Schools in the fishing villages along the coast.

Practically all the great Japanese leaders and preachers of the Japan Methodist Church are the product of missionary training.

To Uplift—Get Underneath

Our men and money are still vitally necessary: but they must respect the strong nationalistic spirit which exists in Japan, as elsewhere, and take their place humbly as helpers, remembering, with George Ade, that "If you want to do any uplifting, you've got to get underneath."

The task in Japan is only well begun. In a population of 56,000,000 there are but 130,000 Protestant Christians. Large sections of the country are entirely untouched by the Gospel message. There are cities of 50,000 inhabitants in which no Christian work of any kind is being done. In reviewing the crying need for further and greater missionary co-operation, Dr. H. Hirata speaks thus for the Japan Methodist Church:

"We would humbly, yet most earnestly, tender our most sincere request to the authorities of the Board of Foreign Missions and the Woman's Foreign Missionary Society of the Methodist Episcopal Church speedily to increase their missionary forces in Japan. We sincerely pray and trust that the Methodist Episcopal Church will rise up to seize the great and unprecedented opportunities for the Christianization of Japan and

stand side by side with us in winning Japan for Christ and make our young Church yet stronger in the coming ten years."

Leaders Needed—And Men to Train the Leaders

"Give us men" is the appeal also of Korea. They mean it in a double sense. Korean leaders are wanted: and Westerners who by their co-operation, example and teaching will train these Korean leaders.

The average educated Westerner will not do. The specialist in some particular field is needed to train Koreans in his specialty. Startling but sound is the statement of Dr. Edmund Brunner, "The Occidental of average training no longer has a contribution to make, because thousands of Koreans are trained as well as he, or better trained. There are more than 600 Koreans who have had, or who are receiving, post-graduate training in the West, more than 300 in America alone. The Koreans with this normal collegiate training can teach and reach their own people better than any missionary with no more than the traditional training. The specialist, on the other hand, still has a contribution to make in training leaders."

That is the modern strategy—build leaders—then let the people with their leaders build their own church program. Support them in this enterprise, but encourage them to self-support as speedily as possible.

Chinese Nationalism, An Aid to Christianity

We may thank the nationalistic spirit for the greatest opportunity the Christian Church has ever had in China. The spirit of nationalism causes China to wish to do her own work in her own way. Nothing could be more favorable to the progress of Christianity. A handful of outsiders could never evangelize 400,000,000 Chinese. The Christian Chinese are now ready themselves to assume more of the burden; and in that direction alone lies hope.

But again—leaders—strong, consecrated Christian Chinese leaders are required. All available have instantly been snapped up and placed in control of important evangelistic, educational and medical enterprises. More are needed at once. And just as the Chinese Church is turning hopefully to such great training institutions as Yenching University, Nanking, West China, Shantung and Fukien, the support of these institutions is endangered by the illogical impression in America that China should not be given help until her troubles are over.

Dare Not Wait Until Conditions Are Settled

What is a revolution? Not a matter of guns. They are incidental. Minds make revolutions. There is a mental overturning and upturning in China today. What will come out of it all

depends upon what goes into it now. China is in the conviction-forming stage. She questions everything, including Christianity. The answers to her questions, if made at all, must be made now. Answers in deeds, not words.

"When conditions are settled it will be too late for the Gospel to get a hearing," warns Bishop Grose. "Now of all times is the strategic hour for American Christians to give money and prayers and lives for the redemption of China. There has been no time since the beginning of the revolution in 1912 when generous gifts will do so much for the permanent building of the Christian church in China as to-day. But the giving must be both wise and generous."

More Need Than Ever For Missionaries

The independent spirit is proving a great help in actuating the Filipino churches to take their burdens upon their own shoulders. Paradoxically, yet logically, there is a greater demand than ever for missionaries in the Philippines. The new urge for progress on the part of our 56,000 Filipino Methodists means new need for missionaries to serve as counsellors, to do evangelistic work, to train leaders in Union Theological Seminary and in the several important dormitories (connected with government schools) where thousands of students who will make the future Philippines come under daily Christian influence.

An "Oriental Christ"

An "Oriental Christ" performs miracles in India. Indian ministers, not Western missionaries, have won practically all of the 185,000 Christians who now constitute the Northwest India Conference. A very few missionaries have helped with counsel and training.

"These Indian ministers live in the villages," writes Dr. Benson Baker, "and usually serve from eight to twenty of them. Going from village to village, preaching, teaching the folks to sing, to pray, to live. All that our people know of the Christ, they must get from the preacher who may reach their village once a week."

Here, in the heart of the mass movement, in a conference which alone numbers more Methodists than all China, Japan and Korea combined, there has recently been strategically placed the Ingraham Training Institute. Think of its task! To raise up leaders, preachers, teachers for a present church of nearly 200,000 and a future church within the next twenty years of perhaps half a million in this one Annual Conference.

The Work Must Mark Time—Awaiting Leaders

Half a million! The Church will grow to this extent if allowed, if we of America allow it, but it is against policy to

take more into the Church than can be properly taught. Therefore whether hundreds of thousands shall be debarred or accepted depends upon the speed with which leaders are trained, and that, in turn, depends upon American churches, since the Indian villages are too impoverished to undertake so tremendous a program.

The New Conquerors

In the golden lands discovered by Columbus and Lindbergh, there is just now opportunity to mold the future of what will be one of the world's wealthiest and most powerful sectors. Latin-America needs Christian leaders who will insure her future against the perils of wealth. A sum of \$250,000 is needed now from Methodism to help endow the great training centers, Wolfe Memorial in Lima, the Union Training Schools in Mexico, Santiago and Buenos Aires, in which the Christian *conquistadores* of a new Latin-America may be developed.

The Greatest Miracle of Missions

We remember the tale of the Frankenstein monster. It is but a tale. No man has yet joined rods and pulleys together to make another living man. Yet the church of America has made a living church abroad, which increasingly acts, breathes, progresses of its own accord. Without Christ, the life spark, it would have been impossible.

This is the greatest achievement of missions. All else pales into insignificance beside it. Our diminutive corps of 1,800 Methodist missionaries look up in awe to the army of 19,000 national workers which they have developed, and which is now ministering to a Methodist constituency abroad of 868,000 souls. The eternal light is kindled; it will never go out.

But it may sometimes sputter, and it must be carried to the dark corners. For in our moment of satisfaction, we cannot forget that of the 1,900,000,000 people of the world, only 682,000,000, or less than one-third, are even nominally Christian. Christian missions may still enjoy the inspiration of a herculean task ahead.

Education—To Win the New Generation

How can the other two-thirds be won; also most of the "Christian" third who are Christian by tradition only?

The answer lies largely in carrying the training process down to the multitudes of children: training not only a few adult leaders, but great numbers of those who will then be fit to be led and who will in turn develop other leaders.

Education of the masses of children will largely form the basis of a continuing church throughout the world. If the nations are to direct their own Christian destiny they must

be trained from the ground up, from the inside out. The veneer of Westernism will not regenerate. Christian education will.

Three Thousand Lighthouses

How much are we now doing? A great deal, when compared with nothing. Methodism abroad has 3,000 schools, with 900 foreign teachers and 7,000 national teachers, instructing 146,000 students. A magnificent work, with untold significance.

But it shrinks when we compare it with the need. More than half the world's people have never entered a schoolhouse. Three hundred million in India alone, unable to read or write! More than 300,000,000 in China. Our 146,000 students and those of all the other Christian communions begin to look like a lonesome band.

There is some comfort in the fact that one member of this select company is worth a hundred of the untrained, in the fashioning of the world's future. According to the Eastern Asia Episcopal Address of this year, "To call the roll of men who are in leadership in business enterprises, in government schools, in the learned professions, and in the great social and political movements in the East, will reveal an altogether disproportionate number who were trained in the schools of the church."

Moreover, Christian children stand a better chance of education than do the others. In India about 30 per cent of the children of Christians are educated, as against 5 per cent among Moslems, 7 per cent among Hindus.

The Tragedy of the Seventy Per Cent

However, the mere statement of these figures discloses a tragedy. Thirty per cent. How about the other 70 per cent?

There are 50,000 children of Methodists in the mass movement area alone who are growing up entirely without schooling. Will they make good Methodists, good Christians, good citizens? Or will they drag Christianity down to their level?

Sheets of paper covered by thumb-marks appeal for admission of 16,000 more adults in Anupshahr District alone; each would bring with him several children. They cannot be admitted to the Church until those already in are provided for. This seems harsh, but it is necessary to the future health of the Church.

The Waiting List

Meanwhile there is hesitation and bewilderment, instead of vigorous action. The adult inquirers wait. Their children wait. The children already within the Church wait. The waiting list stretches for weary miles down the Indian road along which Christ does not yet walk. And at the time when there should be greatest advance, schools not only refuse to take more

children, but 220 boys have had to be dismissed from the Central Boarding Schools during the last two years for lack of funds!

Who Has \$100?

Who has \$100? That will support a teacher for a year. One teacher with a large school of eager, appreciative children can do an immortal work.

We Could Well Copy This School in America

It is not only Christian precepts and "book larnin'" that these children acquire. They are not educated *away* from village life, but *into* it. In fact the boys of the Ashabaree Boys' School of Asansol have built their own school village; live in cottages of their own construction; grow their own vegetables; raise their own poultry; are taught to handle money by having their own currency, their own bank and their own store. They elect a village council and a mayor (or "head man") to manage the affairs of their miniature municipality. Class work, farm work and church work are so fitted into this plan that the boys may at last go back, each to his native village, prepared to lead in building a thorough-going, well-rounded Christian civilization in that village.

Molding the Molders of India

But not all boys should be trained to go back to the village. Some must be trained to become the outstanding leaders of a new India—as public officials, writers, editors of newspapers, lawyers, surgeons, scientists, educationalists. Hence the need for such institutions as our great Lucknow Christian College. It began work half a century ago with seven students in a mud-walled house. Today it has more than 800 students, a plant worth three quarters of a million dollars, and its thousands of graduates help guide the destinies of India. It is not quite self-supporting: an endowment of \$300,000 will make it so.

The "Foreign Devil" and His School

The eagerness of young people in twilight lands the world over to get an education, would move a heart of stone. If there is anything more touching, it is the eagerness of grown-ups that the children should have opportunities which they themselves can never hope to enjoy.

Night had fallen. A lone missionary begged from door to door until he found a house where a "foreign devil" might sleep on the stone floor. That was twenty-six years ago in Yeng Byen, Korea. He stayed: opened a dispensary, church and school. Distrust changed to confidence, loyal support. The school was filled until the walls bulged. A new school was needed.

But then came the "Cut." Four years ago the Mission voted to close the school. It had grown into the life of the community and to have it closed was unthinkable. The townspeople pleaded that it be kept open. They did more: promised what in many cases amounted to half their income to support the school and erect the necessary building.

Pain in Every Stone

No one can tell what pain and devotion have gone into every stone of the new school. For they built it; and deposited in the office a memorial list of 500 names of contributors who had given out of their own need \$8,000. One would need to add several ciphers to that amount to interpret in terms of American wealth the sacrifice involved.

How justly proud they were of the new school! But their pleasure was short-lived. Again, a new cut in funds for Korea. The Finance Committee, meeting in Seoul, were forced to deny any appropriation whatever for 1925 to the Yeng Byen High School.

Only one week had the school been finished when the news came that it must be closed for lack of funds.

Disappointed and indignant donors called upon the missionary. They had expected that their efforts would be rewarded by an increase in appropriation, instead of which the school had been cut off entirely.

All joined in the struggle to keep the school open. Those who had given until it hurt gave more. The District Superintendent, Rev. J. Z. Moore, helped greatly with funds from private sources.

Dinnerless, They Give Ten Cents Each

Devotion? Do we know even what the word means? Consider this: "The local Church in Yeng Byen," reports Corresponding Secretary Diffendorfer after his recent visit to Korea, "has a Fasting Society which has pledged 500 yen. The Fasting Society eat no Saturday evening meal, but gather together to pray for the school and bring with them the rice they would have eaten, or the equivalent in money (20 yen, or 10 cents), which is contributed to the needs of the school."

But there is still a heavy deficit. And the constant danger is that the school must be closed. Why not a Fasting Society or two in America to reward the devotion of the Fasting Society of Yeng Byen? Why not eat a Golden Rule dinner for Yeng Byen?

This instance is only typical. Almost any of Methodism's 3,000 schools could tell a similar story of struggle and courage: and acute suffering under the successive "Cuts" of recent years. When the school of "Useful Timber" (literal translation of

Korea's Pai Chai) was opened last year, there was place for only thirty of the 180 applicants.

Earthquake and Fire Do Not Stop Them

Earthquake destroyed our great college in Tokyo, Aoyama Gakuin. Destroyed its buildings, although not its spirit. Rough barracks and huts were immediately thrown up, and classes went on. For two and a half years these conditions continued: and are still continuing, in part, since only three of the new buildings are completed. Many more are needed, for this is one of the leading educational institutions of Japan, accommodating 3,000 students.

Fire destroyed the main building of Chinzei Gakuin and a new building is desperately required by this rapidly growing school. The Japanese will raise a yen (or half a dollar) for every dollar from America.

Old weather-beaten buildings which might be mistaken for stables are the plant of our To-O-Gijiku, a school recognized by the Japanese government for its exceptionally high standards of scholarship. Funds are needed for a building program.

Under Our Own Flag

Only 37 per cent of the children are now being educated in Uncle Sam's splendid public schools in the Philippines. Within a few years our opportunity to co-operate by establishing secondary schools will be gone, since the Catholics are now actively pre-empting the desirable locations.

We can all be Lindberghs of Latin-American good-will by strengthening our many overtaxed schools between the Rio Grande and Patagonia. To cite but one example, that distinguished school for girls, Santiago College, now has an offer of \$100,000 from an alumna to match a similar sum from North America to realize the dream of a new Santiago College.

Where New and Old Clash

In the power centers of industrial Africa—about the Johannesburg mines; in the rich farmlands of Rhodesia, where our Old Umtali school teaches scientific agriculture, but cannot carry on without added resources; in central Liberia, invaded by 20,000 rubber growers, and in many other heart centers there is vital need if African youth is to be trained to meet the problems arising from the clash of new and old in Africa.

Health—A Gift to Atone For Other Gifts

Not only training of the mind but training of the body is necessary to meet the world's old and new evils. A new physical fortitude is required by the press of modern life. If we offer

the world the gift of industrialism, with its many dangers, may we not at least be expected to offer with it the gift of healing?

The needs? Here are samples:

The disease of the West, tuberculosis, is increasing rapidly in India, Africa and Japan, due largely to industrialization. It now takes a toll of nearly a million lives a year in India. There is need for the enlargement and multiplication of such institutions as our Madar Sanatorium, set in a mountain town, where hundreds of cases are cured and many thousands prevented by educational work.

Sick India throngs to such relief stations as our Thoburn Memorial Hospital at Nadiad, where one missionary doctor performed 1,000 operations within a year, and 18,000 persons received attention. The work could be tripled and not exhaust the opportunity.

Death Sentence Upon the Children

One in every two African babies dies before he is a year old.

No continent is more sore in body and more in need of the science of health than Africa. None is more neglected by missionary America.

There is but one missionary doctor for every half-million people in Africa. In the United States there is one doctor for every thousand.

In a continent of nearly 200,000,000 people our Church has but a dozen small dispensaries and hospitals.

There is now a call for us to join with governments and other churches in an attack upon sleeping sickness, an epidemic which wipes out entire villages, reducing the population in a year in one district of Uganda from 22,000 to 8,000.

One Doctor For Two Million People

There is but one doctor for every 2,000,000 people in China, and one Christian hospital for every 5,000,000!

Methodism has thirty-one hospitals and ten dispensaries in this land which contains nearly one-fifth of all the world's people.

From the time of Jesus of Galilee, healing has served as a first lesson in Christian love.

"The Christian hospital has an important place in the program of Christian evangelization," according to the Eastern Asia Episcopal Address. "This is one part of the Christian program that has not been seriously interrupted by the war in China. For the most part, hospitals have been exempt from the ravages of soldiers. Tens of thousands of sick and wounded soldiers have had their first Gospel message and ministry in these houses of healing.

"A single hospital last year received over 42,000 clinic calls.

What a congregation for any Christian preacher! The best man available is not too good to be the hospital evangelist."

Evangelism—What Is It?

For after all, at the heart of all medical work, school work, farm training, soil analysis, raising of prize animals, and whatever other missionary activity, is the evangelistic motive. We are not out merely to prolong lives, but to prolong lives for a purpose. We do not plan merely to give the tools of knowledge, for these tools in unprincipled hands might do more harm than good, but to educate Christian character so that the tools will be rightly used for the benefit of mankind.

At the center is an irresistible attraction: the attraction of an untheological Christ. Stanley Jones, prophet of the Indian Road, has found opposition to Christianity, but none to Christ.

Too much apology is made today for carrying the banner of Christ. There is much talk of the virtues of other religions: and he would, indeed, be short-sighted who would fail to respect and profit by all that is good in the great faiths which have steered the conduct of man for thousands of years. Yet there is no substitute for Christ.

The Untheological Christ

It is beside the point to argue that we have no right to impose a Western Christ upon the East. The manner in which the East has proceeded to brush away the mists of Western theology from the face of Christ, to enthrone Him as a Christ for all mankind, and to make their own Orientalized Church thoroughly indigenous, should make it impossible for any intelligent man ever again to express so callow a point of view. Christianity (not ours, but theirs) belongs to the East, began there, is growing most rapidly there, and will perhaps reach its greatest fruition there.

Because it does something to a man that other faiths do not do. It does not merely skim the top of his soul, but reaches down into all of his affairs, leaving none of them private. And that, by the way, seems to be the modern and better meaning of evangelism: the filling of all of a man's activities with the spirit of Christ. Missionary work should expand geographically: but, more important, it should expand through a man's whole life, touching every part. It must reach his health, his home, his politics, his bargaining, his plowing, his blacksmithing, his work in cotton factory, steel mill and gold mine.

A Call For Prophets

This missionary program, intensive more than extensive, through the man rather than across the map, requires something more than missionaries with a socialized viewpoint. It

requires something more than experts in medicine and agriculture. Indeed the time may not be far distant when all the specialties will be taught by Christ-motivated and professionally trained nationals. More of the time of the missionary will be freed for evangelism.

There is a call for *prophets*. They must have the spiritual statesmanship to see clearly the end beyond all the means, to keep the inner light burning in the souls of their people, to protect them from making a gold god of Mechanism. They must be great enough to inspire and counsel great national leaders. They must see the true goal of life: and care little what path may be taken so long as it leads there. They must be adventurers, unconventional, ready to abandon outworn ecclesiastical vestments for the new robe of Christ. Some of these prophets will venture their lives, some their money; for the prophetic insight can express itself through means wisely applied. If the Church in America shall be touched with the gift of prophecy, it will be empowered to carry the Great Gift to the world.

For the Board of Foreign Missions.

RALPH E. DIFFENDORFER,

JOHN R. EDWARDS,

Corresponding Secretaries.

REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

To the General Conference of 1928:

Once in four years the Church bids its agencies give an account of their stewardship, directs them to compare themselves with themselves and report the results. Complying with this behest, the Woman's Foreign Missionary Society begs to submit the following report:

Expansion during the quadrennium has been in intensive cultivation rather than in extensive growth, our aim being to train the womanhood entrusted to our care to take its place in a self-supporting, self-governing, self-propagating Church. That for which we had hoped has largely come to pass. Young women trained in the schools of the Society are assuming responsibility as evangelists, teachers, doctors, nurses and social workers. Of the entire missionary staff 88 per cent are nationals. For every missionary teacher of the Society on the field there are 7.8 teachers native to the countries. A vast amount of volunteer teaching is done by high school and college students in daily vacation Bible schools, street schools and in other groups. An average of 32,750 children outside of schools were given religious instruction each year by these unpaid workers. Of the missionary force, 167, or 23 per cent, are engaged in full-time evangelistic work. Associated with them are 2,685 Bible women, or 42 per cent of the indigenous workers of the Society, and upon them falls a large share of direct evangelism.

In Burma, Malaya, Latin-America and Japan, receipts in educational institutions are more than double the appropriations of the Society for the same schools and several are self-supporting except for salaries of missionaries. Of the twenty hospitals, twelve received more in contributions on the field in 1927 than the amount appropriated by the Society. In 1924 a study was made of receipts showing that for every \$3 contributed by the Society \$1 is given on the field in fees, tuition, government aid—in grants and gifts—the amount in that year being \$755,170 gold. Of this about one-third came from government grants, the remainder from the nationals. Income on the field is not included in the receipts of the Society.

Increasingly administrative duties devolve upon nationals. Five of our ten hospitals in China are directed by Chinese women doctors. Hwa Nan College and Ginling College have called Chinese women to the presidency. Numbers of girls' high schools are carried on by faculties entirely Chinese. In

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Korea and Japan indigenous Woman's Foreign Missionary Societies have been organized with General Executive Committees to conduct their affairs. The Filipina women have an independent home missionary society. These indigenous organizations number 434, with a membership of 8,282.

FINANCIAL STATEMENT FOR THE QUADRENNIUM

RECEIPTS

	<i>From Branches</i>	<i>Other Sources</i>	<i>Japan Earthquake Special</i>	<i>Total</i>
1924	\$2,236,578.89	\$26,509.66	\$146,963.58	\$2,410,052.13
1925	2,376,403.24	29,057.84		2,405,461.08
1926	2,345,583.93	44,221.35		2,389,805.28
1927	2,398,057.40	67,566.26		2,465,623.66
	\$9,356,623.46	\$167,355.11	\$146,963.58	\$9,670,942.15
Receipts, 1919-1923.....				8,827,365.91
Increase, 1924-1927.....				\$843,576.24
Per cent of increase, 1924-1927, .095.				

Increase in legacies and lapsed annuities, 34 per cent.

Collections from Branches in 1927 were \$161,478.51 greater than in 1924.

Real estate owned on the foreign field totalled \$6,040,136 in 1923, \$8,297,551 in 1927, an increase of \$2,250,000 on a conservative valuation. None of this property is encumbered by mortgages or other field debt.

Entire indebtedness of all sorts for the Society and all its Branches was, on October 1, 1927, approximately \$75,000, which was about 3 per cent of the 1927 collections.

Cost of administration and promotion of the Society at large, 1.3 per cent; of Branches, approximately 4 per cent. Total, 5.3 per cent.

Total collected in fifty-eight years, exclusive of Japan earthquake special offering, \$39,968,640.68, of which almost one-half was raised in the past eight years.

ACTIVITIES AT THE HOME BASE, 1924-27

The past quadrennium has been a period with few outstanding events or achievements except the one of holding a great Society steady and at its task during years of unrest in the Church at large.

The first year of this quadrennium saw the close of the Post-Jubilee campaign. During that five-year campaign the Society had made a gain of 140,000 members, a 30 per cent increase; it had sent to the field more than one-fifth of all the missionaries sent out in its whole history, making a gain in active mis-

sionaries of 164. A substantial increase in subscriptions to our periodicals was a result of the campaign, although the prices of those periodicals in the meantime had been increased. Annual receipts almost doubled, more than one-third of the total receipts of the Society having been received in this time.

It is not surprising that after such a period of growth there should be one of breath-catching and readjustments, a time in which we tried to vitally interest the new members who had joined our ranks. It is remarkable that only a few more than one-fifth of all of those thousands of new campaign members slipped away, and that, too, when there has been more active anti-missionary propaganda than we have ever known and a movement to swing away our young people and children into so-called broader paths of religious education.

Despite the much talked-of "radical" Youth Movement, our list of missionaries has grown longer during this quadrennium. Of the 729 in active service, 174 new missionaries have gone out in 1924-1927. Ninety missionaries are supported by the young people, sixty-two by juniors and thirty-five by extension members.

The first year of the quadrennium saw also the Society co-operating with the Board of Foreign Missions and the whole Church in the heroic attempt to rebuild the work in Japan which had been destroyed by the disaster of the year before. With the slogan, "What fell in a day, we'll build in a day," we joined in the task and helped to raise the more than half a million that was pledged by the Church.

The second year of the quadrennium found the Society setting its face toward its sixtieth anniversary, which will occur in 1929. A Missionary Cycle was arranged with the object of drawing the field and the home more closely together by prayer and bonds of the spirit. The plan was made to present studies and programs which would deepen the spiritual life of our members. Instead of setting goals for securing new members, subscriptions and increased receipts, the endeavor has been to enlist our women in threefold Christian stewardship by three years of faithful instruction. To accomplish this, Fleming H. Revell has published three volumes which comprise our Anniversary Stewardship Series: "Five Laws That Govern Prayer," by Dr. S. D. Gordon; "A Study of the Master Personality," by Dr. Rollin H. Walker; "Ownership," by Miss Clementina Butler. The manuscripts of these books, the sale of which has been large, were presented to the Society by the authors and all royalties given to the Society. The benefits as shown in enlarged spiritual vision cannot be measured.

The second achievement of this quadrennium has proven the consecrated loyalty of our membership. During the previous quadrennium the Board of Foreign Missions underwrote the

askings of our Society in the Interchurch Movement. The movement failed as far as financial returns were concerned and the Board had to pay \$300,000 of its underwriting for us. Some of our membership felt that since the Board had not been authorized to make this underwriting for us we were under no obligation to refund the amount paid; to others this seemed a debt of honor. Despite this difference of opinion, very serious and far-reaching, our women have worked hard and long and we can now report that more than two-thirds of the \$300,000 has been paid to the Board of Foreign Missions, this in addition to carrying all the regular work of the Society.

The past four years have seen the beginning of a new department, the Wesleyan Service Guild for business and professional women, affiliated with both the Woman's Foreign Missionary Society and the Woman's Home Missionary Society. Eighty units have been organized, with a membership of 2,022.

By its very nature the Society has always dealt with international problems. But that our members may have more direct leadership along lines that are international in scope and more than missionary in import, a new Committee on International Fellowship was created during the quadrennium. This Committee is now at work studying how to lead our members to meet all their opportunities to increase international good-will and bring about world peace.

It was seen early in the quadrennium that there must soon be a new plan for meeting the increased support of retired missionaries which will inevitably come upon us as years pass. A plan for insurance has been inaugurated to supplement the income from the Retirement Fund.

The Society is affiliated with the Federation of Woman's Boards of Foreign Missions of North America. The Federation fosters schools of missions, publications for united study, the expanding programs of the woman's Christian colleges in the Orient and Christian literature for women and children in mission fields. It is co-operating in the study of industrial conditions among women, of world peace measures and law enforcement. It is uniting women of all the world in a World Day of Prayer.

The Society is also a member of the North American Missions Conference. The interim Committee of Reference and Counsel keeps the co-operating Boards informed of conditions in the changing mission world. Its leadership has been especially valuable during the troubled days in China. Through the North American Missions Conference we become integrated with the International Missions Council in which sixteen national councils are federated, stabilizing, extending and unifying the work of missions. The president of the Society, Mrs. Thomas Nicholson, is a member of the Council and through her it is

the Society's privilege to have a part in its creative and far-reaching task.

Co-operation might almost be said to have been the slogan of the past four years. Never in our history have we worked so closely with the Board of Foreign Missions. The Joint Committee on Consultation has held regular meetings and all important subjects of mutual concern have been considered together. A committee has met with the Woman's Home Missionary Society to study the problem of the correlation of work with young people and juniors. With other Boards of the Church we have conferred when co-operation seemed wise. One of the evidences of interdenominational co-operation is the growth of the influence of summer schools of missions and the use of interdenominational textbooks in large numbers of Methodist summer schools which have grown up within a few years.

Our publication office is entirely self-supporting and has been able often to make contributions to other parts of the work. In one year only it printed 6,000,000 pages of reading matter. All of this literature is in addition to the interdenominational textbooks, of which more than 20,000 are purchased annually by our members. Library Service to institutions and individuals on the field has received a strong impetus.

A magazine fund provides current reading for our missionaries. Promoted by Library Service, many books are sent by individuals to the field. Quantities of supplies are sent each year to our hospitals and schools at large outlay for materials and postage, all of these without credit in receipts.

MEMOIRS

In these four years twenty missionaries of the Society in active service and fourteen who had retired passed "by death to life immortal." Gathered with them is Mrs. Lois Lee Parker, the last of the founders of the Woman's Foreign Missionary Society, a missionary in India for sixty-six years. For twelve years, 1897-1908, Mrs. Cyrus D. Foss guided the Society as its president and then became its honored president emeritus until she fell asleep, having been identified with the Society from the beginning. Three other leaders have passed into the larger life during the quadrennium: Mrs. C. W. Barnes, recording secretary, 1906-1916; Mrs. W. P. Eveland, corresponding secretary of Minneapolis Branch, 1916-1926; Pauline J. Walden, publisher, 1882-1906.

ON THE FIELD

Fields—Africa, Burma, China, India, Japan, Korea, Malaya, Netherlands East Indies, Philippine Islands, Europe and North Africa, Latin-America.

An official visit to Korea was made by Mrs. R. L. Thomas,

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official correspondent, in 1925. On her trip around the world she made an extensive survey in other fields. In the same year Mrs. Lucie Mears Norris visited her field, Japan. The Corresponding Secretary of the Board of Foreign Missions and Commissioners of the Board, with their families, were welcomed to the work of the Society and gave it careful consideration.

AFRICA

Rhodesia, Southeast Africa and Angola are the three Conferences of our denomination in which the Society is conducting its work.

Our largest work is in Rhodesia, and while four years ago we were established at only two centers with boarding school equipment, Old Umtali and Mutambara, we now have a complete plant at Nyadiri with three missionaries, five native teachers and ninety pupils happily located in the new buildings, consisting of a school with assembly room and seven class rooms, dormitories for the girls and a good home for the missionaries. More than 100,000 of the bricks were manufactured by the pupils under the direction of the missionary. Training in agriculture is given at each station on the farm land we have purchased and through this type of work much of the food supply of the schools is provided. At Mutambara last year we raised twenty-four tons of corn, the labor being done entirely by the pupils under supervision of the teachers. Mules and farm machinery are an essential part of our equipment.

American registered nurse missionaries carry their beneficent work at each station in Rhodesia and at Inhambane, Southeast Africa. At the last named station we have, during this quadrennium, erected a complete set of new buildings—school, missionaries' home and dormitories for the pupils. In the effort to train the girls for homemaking, the ninety in this school are placed in family groups in the dormitories with a "mother" and an "auntie" chosen from the senior students in charge of each group. Sewing classes for the mothers, where the Bible is regularly taught, are conducted during the summer.

At Quessua, Angola, the school attendance has more than doubled during the quadrennium, 145 girls now being given care and a Christian education in our new buildings. Each of these educational institutions is also an evangelistic center from which go out to the many kraals those who carry the Gospel message in its power to redeem and purify life.

BURMA

Burma Conference was organized in 1900 with two representatives of the General Board and three of the Woman's Foreign Missionary Society in service. The Conference staff now numbers fifty-two—fourteen members of the General Board,

twenty-two nationals, Burmese, Chinese and Indian, and sixteen members of the Woman's Foreign Missionary Society. Our Church community has grown from a few hundred to over 2,000 members. The Burma Conference has just graduated from a Mission Conference to an Annual Conference, and for the first time, in 1928, will be represented in General Conference by a delegate. Methodism in Burma is represented by five racial groups: European, Anglo-Burmese, Chinese, Burmese and Indian. Because of these conditions our work in this small Conference is carried on in four languages: English, Chinese, Burmese and Indian.

We have four boarding schools for girls, one each for Burmese and Chinese, and two for English-speaking girls. Two of these are of high school grade. Over 1,000 girls are enrolled in these four schools. In addition to these grade schools we have three strong city day schools and one training school for Bible women. The total enrollment is about 1,400. This number could be greatly increased, as many Burmese girls are turned away each year for lack of room.

The atmosphere of all our schools is distinctly Christian. Sunday schools are held in each of them and Bible study is a part of the curriculum. Very faithful evangelistic work is carried on by Bible women under the supervision of three of our missionaries.

CHINA

The most noteworthy mark of progress during the quadrennium is the shift of responsibility from missionaries to Christian Chinese. Efforts toward such transfer, which had previously been somewhat hesitant, were greatly accelerated by the events of 1927, when missionaries acting under consular advice evacuated most of the stations in China. To meet the emergency, Chinese, as individuals or committees, were appointed to take charge of schools, hospitals and other work. The success of these Chinese in assuming Christian leadership on a large scale is the most conspicuous fruit of missionary work in recent years. They have practically without exception remained loyal to their foreign friends and have been eager to welcome them back. Missionaries are now gradually returning to their fields, but rather as helpers and consultants than as administrative heads. The self-abnegation of the missionaries in accepting what looks like "decrease" while the Chinese enjoy "increase" is proving a highly effective demonstration of Christianity.

Educational Work.—The question of government registration of mission schools has been at the forefront in educational discussions. Decision has been made difficult by the uncertainties and indefiniteness of various factors in the problem. There has been no one centralized government with which to deal, and sectional

governments have been unstable. Regulations for registration vary under different governments; even under the same government they are not infrequently changed. Then, too, what shall be considered essential for making a school Christian? Must Christianity be taught as a part of the curriculum, or is it enough that it should be caught from the example and outside influence of Christian teachers? The Society has accepted the principle of registration if the Christian character of the schools can be maintained. The requirement for Chinese principals or vice-principals in many cases has been fulfilled. In North China and in Fukien, where the agitation has been most active, initial steps toward registration have been taken. The student strikes that marked the advance of a new wave of nationalism were dealt with as tactfully and sympathetically as circumstances permitted.

A steady effort has been made to furnish improved buildings and equipment and to raise educational standards. Three schools in West China have recently become full high schools, so that the four boarding schools in Szechuan are now of this rank. Elementary schools have increasingly opened their doors to boys when there was no other provision for them. Normal training and model schools have had a large development in the past few years. Alderman School at Changli, for example, has been changed from high school preparatory to a junior high normal for the training of primary teachers. An excellent model school has been erected at Kiukiang on land given by a Chinese. The Union Kindergarten Training School in Foochow, with three new well-equipped buildings, promises much for the children of Fukien. Teachers' institutes and local school boards in growing numbers are leading to better work. Missionaries have taken an active part in educational associations that help toward correlation and strength. Most of the graduates of our schools continue to go into Christian service or pursue advanced studies or help in the founding of Christian homes.

Hwa Nan College, Foochow, is one of the high lights in the picture of Methodism in China. The quadrennium has seen the inauguration of Dr. Ida Belle Lewis as president and her voluntary abdication in order that there may be Chinese administration. Seven graduates of the college are heads of schools in the Foochow Area.

The union colleges in which the Society is co-operating with other Boards have made substantial progress. The Normal School of Physical Education, which the Young Women's Christian Association had maintained for some years in Shanghai, has been amalgamated with Ginling College. A Chinese woman, one of Ginling's first alumnae, has just been elected as its president. Yenching College for Women has moved to its

new buildings on a fifteen-acre campus, which is a part of the campus of Yenching University. The Woman's College of West China Union University, where now, for the fourth year, women have been admitted on a coeducational basis, counts its success a strong plea for larger quarters.

Literary Work.—The Society has continued to support the work of Miss Laura M. White as editor of the interdenominational magazine, *Woman's Messenger*. Many other publications—books, music, pageants—have come from her office in Shanghai. An assistant editor, Miss Li Gwan Fang, who was granted a Clotilda Lyon McDowell Fellowship, has been studying in Boston University. Others here and there have contributed toward supplying China's great need of Christian literature.

Medical Work.—The merging of the North China Medical College for Women with the Medical School of Shantung Christian University in Tsinanfu was consummated in 1924 and has proved a true success. In 1926 three young women completed their course here and were the first women to receive the degree of medicine in China.

Reconstruction and enlargement of many of our hospitals have increased their efficiency. Especially noteworthy are the new buildings at Chungking and Futsing. The West China School of Midwifery has been opened in Gamble Hospital, Chungking, and is preparing Chinese trained nurses to help carry the burden of obstetrical work in this vast region where the number of physicians is pitifully inadequate. Sleeper Davis Hospital furnished the first Chinese doctor and nurses for public health and social service work in Peking. During war in various parts of China, doctors and nurses have given aid so valuable as to call out government recognition. Seed sown in presenting Christianity to wounded soldiers, both officers and privates, has brought forth fruit. Dr. Ida Kahn, of Nanchang, has, with zealous devotion, interpreted the Christian position to Chinese officials and gentry in the midst of anti-foreign and anti-Christian movements. A violent outbreak at Foochow resulted in the wrecking of the Woolston Memorial Hospital and the withdrawal of Dr. Hu King Eng to Singapore.

The Society has furnished two representatives for the staff of the Council on Health Education. Through this interdenominational agency, as well as through work by individual missionaries, much has been done to establish health programs in schools and communities. Hospital physicians have co-operated by examining pupils and participating in campaigns of various sorts. Hwa Nan College has recently opened the Mary Avann Department of Public Health and Sanitation. Miss Cora Simpson, a missionary of the Society, is still acting as executive secretary of the China Nurses' Association, which

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has accomplished a great deal in the promotion and standardization of nurse training.

Evangelistic Work.—While the evangelistic purpose animates educational and medical work, it is manifest also in more direct methods for the spread of the Gospel. Daily vacation Bible schools and station classes for mature women have increased in numbers. Many of the older students in school take an active part in city evangelism and not infrequently form teams that make trips for preaching and teaching in the country. The wholeness as well as holiness of life is brought out by such a social-evangelistic-health campaign as was held during the past year in cities and villages centering at Kutien. Here missionaries, in co-operation with the District Superintendent and Pastors, held evangelistic services; the social work director showed Pastors and teachers how to interest the people in better living conditions, and the doctors held clinics.

Training schools have been revising their curriculum in the interest of a better defined and more thorough preparation for Christian workers, but have suffered considerably from the interruptions and disturbances of the past year. Hitt Training School, Nanking, had just reopened on a new basis when the tragedy of March 24 cut short its hopeful beginning. On that fateful day the east dormitory of the union Bible Teachers Training School was burned and the other buildings were repeatedly looted. The new building of the Woman's Training School in Foochow has served as a "concentration camp" for missionaries coming and going, when the number of Bible women enrolling as regular students was reduced by the dangers not only of travel through country roamed over by bandits and lawless soldiers, but also of radical propaganda often forced upon student groups. Now, however, quieter times are nourishing hope that the schools may enter upon an epoch yet more fruitful in preparing women of apostolic calling.

Missionary societies organized in many stations have awakened a sense of others' needs and have been a channel of sacrificial giving. An interesting scene is a missionary auxiliary of Chinese women studying the life of the Indian Christian, Sadhu Sundar Singh.

Until greater competency for self-support develops, the Society is continuing its annual appropriation of nearly \$500,000 for China. The marked rise in cost of living has led to an increase of missionaries' salaries from \$750 to \$800, with an additional grant of \$50 for missionary residents of Shanghai.

INDIA

The power of Christ's life to attract the attention of men and to win them, whenever an adequate knowledge of that life has been obtained, was never more strikingly illustrated than

in India today. All over that land non-Christians are repeatedly referring to Christ's life as the great model of history. A Hindu professor, recently addressing a body of Indian students, said, "There has been no other such character in human history as Jesus Christ." A missionary writes, "Freely many Hindu men of influence advise the study of the Bible, especially the teachings of Jesus. There is often opposition to organized Christianity, but almost universal admiration of its Founder." The situation calls for the best that we have to give. We who love Christ, wherever we may be living, are the stewards of this opportunity.

A comparison of statistics for the last quadrennium shows encouraging gains in almost every phase of our work in India. The number of missionaries on salary is 229, a 10 per cent gain. In addition to these are eighteen local missionaries, "nationals," who are doing the same type of work as missionaries. Forty-nine missionaries are appointed to evangelistic work. Added to these are 1,923 Bible women, giving part or full time service. Church membership of women and girls has increased 29.4 per cent. When we consider that the salary of a Bible woman is but \$32.50 a year, we can appreciate the missionary value of a dollar so invested in India.

Enrolled in our schools are 23,431 pupils, an increase of almost 1,000 a year for each of the four years. During this quadrennium greater stress has been put on the education of village children. We are thankful for boarding schools and need many more of them, but in face of the great illiteracy among the Christian people we realize that the only possible way to solve the problem is by increasing the number of village schools, allowing the children to live in their own homes and attend schools in their own villages. The appropriations for village day schools have been increased during the last four years. Plans are now being made for further progress, requiring more training schools for teachers and more normal-trained missionaries. During the quadrennium several women missionaries have taken charge of boys' schools in India, and the question is before us whether the Society shall take more responsibility for the education of young boys.

Our appropriations for India for 1924-1927 show an increase of 13.5 per cent over the previous quadrennium. \$414,048 have been invested in land and buildings, and real estate values have increased 34.7 per cent.

The entire debt on Isabella Thoburn College will be wiped out in 1928 and plans are being made for further additions to the buildings. Our splendid Queen's Hill School at Darjeeling has been completed, and has given Methodism an important position, since it is visited by tourists from all over the world. The school at Jubbulpore is rejoicing in the fact that fine new

buildings are being made possible. Delhi School for Girls is well on the way, and a home for the missionaries is completed. Our schools at Shanjahanpur and Arrah each have an entirely new plant, and additions have been made to the schools at Bareilly, Pauri and Dwarahat. Two years ago the Society took over from the London Missionary Society its work among women and girls in Almora, a large girls' school, a small hospital and dispensary and a large field for evangelism. Beginnings have been made at Gokak Falls and Gulbarga, and we hope before the next quadrennium has closed to have flourishing schools for girls at these points.

Both missionaries and the Church at home are giving much attention to the development of national leadership. Just as rapidly as is considered feasible in India, nationals are being given responsibility for departments in all phases of our work. All the girls' schools are staffed largely by national graduates of our schools and colleges and more than half of the staff of Isabella Thoburn College are nationals. In accordance with this policy we have increased salaries for a number of national workers, each of whom will carry the work and responsibility of a missionary.

At the close of the last quadrennium Isabella Thoburn College began a new career as the Woman's College of Lucknow University, housed in new buildings on a new campus. "In blazing the trail along almost every line of endeavor, Lal Bagh (now the college) gave India a new ideal of womanhood at its best." Eighty per cent of her graduates have accepted service in mission schools throughout the length and breadth of India.

The Woman's Foreign Missionary Society has an interest also in the Woman's Medical School at Vellore and in the Woman's Christian College, with its affiliated Teacher Training College, at Madras.

Five hospitals, a tuberculosis sanatorium, five dispensaries and two baby folds are the centers of medical work of the Society in India. For several of these institutions additions and new buildings have been erected. Non-Christians are coming in increasing numbers to the sanatorium, where special accommodations are available for them. In addition to the routine hospital work, including nurse training, doctors and nurses—missionary and native—increasingly practice preventive medicine through extensive examinations of school children, instruction to mothers in baby welfare, baby clinics, instruction in hygiene and sanitation.

In view of the development of national leadership someone may ask, "Are more missionaries needed today?" Recently about forty of the leading national ministers and laymen of our Church in India were asked to express themselves in writing on two questions: (1) Does the work of the Methodist Church

call for more missionaries? (2) Do you think the development of national leadership in our Church requires the withdrawal of foreign missionaries from places of leadership? Only three of the forty answers to these questions expressed even a qualified affirmative to the second question and all of the remainder emphasized strongly India's need for more missionaries. When one considers that in India there are still 100,000,000 people who have not heard the Gospel, one sees that many more missionaries are needed. When only about one-third of 1 per cent of the female population can read or write we must admit that more trained teachers are needed. With only five hospitals of the Society in all India, the need for increased medical service becomes pathetic.

An important event in the last quadrennium was the coming of the Commission of the Board of Foreign Missions. Our work is so much one that their interest was constantly shown in the schools, hospitals and evangelism carried on by the Society. Such visits as this of the Commission and of Mrs. R. L. Thomas of Cincinnati Branch, who spent some time in India, are very helpful in giving both missionaries and the home Boards a common viewpoint.

The Conference of India Methodism at Asansol, arranged by Dr. Diffendorfer and held just before the Commission left India in January, 1927, stands out as unique in the history of our India Church. Representatives were there from all Conferences, missionaries of the General Board and of our Society and a large number of nationals. This meeting was a fine demonstration of the fact that while the two Boards are entirely separate in organization, they are one Church and have one aim, that of bringing India to Christ.

JAPAN

A few of the outstanding evidences of self-support indicating that Japanese Christians and others believe in the work that is being done by the Woman's Foreign Missionary Society: The alumnae of Aoyama Jo Gakuin gave more than \$15,000 toward rebuilding after the earthquake; the Tokyo Social Welfare Bureau, \$7,500 for our social center work; the graduates and students of Kwassui, Nagasaki, have pledged more than \$12,000 for the gymnasium and chapel; the mayor of Nagasaki gave \$5,000 out of the city treasury for the rebuilding of this school as a practical expression of interest and good-will in the "earnest and untiring endeavor which Kwassui has rendered for forty years for the education of women"; the mothers of the kindergarten children in the evangelistic center at Nagasaki have raised over \$1,500 for a permanent location for that work. The mothers of the kindergarten children begged the privilege of erecting the monument when the evangelistic missionary in

Hakodate died, and because the "love gifts" came in so freely these mothers have founded a memorial scholarship fund to enable some girl to take up kindergarten training and follow in the steps of the missionary who had led them to Christ. In Fukuoka the Parents' Association has pledged and raised one-half of the amount necessary for a chapel. In Hirosaki, which has the only girls' school within a radius of twelve hours' ride by train, there was dire need for more room and a Japanese lady, a graduate of our Hakodate school on the Board of Managers of Hirosaki, generously gave more than half enough to pay for a splendid Japanese house and land adjoining the school.

Among the achievements during the last quadrennium are two new school buildings: Aoyama Jo Gakuin in Tokyo, beautiful in its simplicity and thoroughly equipped to accommodate the 1,000 pupils enrolled; also the much needed new buildings, administration, gymnasium and chapel at Kwassui, Nagasaki.

In connection with Aoyama Jo Gakuin a most significant action of international import, as well as a venture in co-operation and coeducation was taken when the Aoyama Girls' School united with the Boys' School under one Board of Trustees, composed of both foreigners and nationals. Another co-operative movement is the merging of our Bible Woman's Training School with the Theological Department in Aoyama Gakuin.

The standards of the five great schools of the Woman's Foreign Missionary Society meet the government requirements, but the aim is to impress upon the girls the necessity for Christian character. If these young women keep faith, as have so many of the alumnae, much will be done toward social reform, toward prohibition and toward the making of Christian homes.

The mission workers are endeavoring to touch the village children through the Bible Schools, to reach the hand workers—the factory women—through weekly Bible classes, English hymn periods and home visitation. Rural Japan is practically unreachd; the commercial centers are unevangelized, but the great mass is in motion.

KOREA

The quadrennium has seen steady progress in Korea. The outstanding achievement has been in educational work. We close these four years with all our principal schools registered, thus giving us an outstanding place among the denominations working in Korea. The registration of Ewha College—the attainment of years of endeavor—gives to the graduates a place with those of other recognized institutions in Japan. The growth of the college since is almost phenomenal. Seventy students entered at once and 110 enrolled last April, absolutely all that could be accommodated.

A Department of Physical Culture has been opened, and after only four years the girls entered the all-Korea free-for-all tournament and won from a Japanese team which had held the championship for two years.

The Kindergarten Normal School has become a separate institution, with fifty-three students training for kindergarten work. The kindergartens continue to be recruiting stations for the Church. No work is more important. Three new buildings have been erected by the Koreans with some help from people in America.

Six other achievements are almost as important. (1) The development of national leadership. In all our institutions the missionaries marvel at the development of the students in leadership, initiative, taking of responsibility and in organizing ability. In Ewha the students have been organized into a self-governing body which functions in every department, from the committee that looks after the kitchen to the court which deals out reproof or punishment. (2) We have added one more to our union institutions, the Southern Methodists having co-operated in the college with both money and missionaries for two years. (3) Miss Mary Cutler, M. D., has developed an entirely new type of work. With a travelling dispensary, she has gone into village after village, giving care and healing to hundreds of men, women and children. (4) Public health and child welfare work have been established in five places. (5) The Bishop set aside one missionary for the field of Christian literature. Miss Mary Hillman, so recently translated, has made a great contribution to the Christian literature for women and girls. (6) The last achievement is one of which we are very proud, the organization of the Korea Woman's Missionary Society, which has had a wonderful growth. They have held their third General Executive meeting, have about 3,000 members, and raised last year more than \$1,000. Girls in our schools are organized in the King's Heralds and Standard Bearer groups.

While not a new development, nothing has been more important than the evangelistic work in its many phases. Our two Bible training schools with 150 students, our social center with its many lines of activities, our seventy-five Bible women faithfully bearing the message of the Redeemer, our large training and tithing classes, our more than 100 daily vacation Bible Schools, taught by students, as well as individual Christian workers, have contributed much to the growth of the Kingdom in Korea during these four years.

MALAYA

With increasing work the insistent plea is for more workers. In 1924 land for the Rebecca Suydam School at Malacca had just

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been acquired and 1927 brought about the dedication of this new school. January of 1928 saw the completion of a fine new building at Ipoh. About 30 per cent of the cost of this building and land was paid by the government, 15 per cent by the Society and 55 per cent by Chinese, the larger gifts coming "from non-Christians who have faith in our mission and who appreciate the work of the school." At Taiping, in the Lady Treacher Girls' School, we had an enrollment of 150; now we have 245. An institution of higher learning is the distinct need that is looming on the horizon.

NETHERLANDS EAST INDIES

The building at Baitani was new in 1924 and now we can report four happy, successful years of work. There were forty-one pupils during the past year, and in a week of special evangelistic services ten of our girls were received into the Buitenzorg Church.

The Methodist Girls' School had sixty-five pupils. The course of study has been made more difficult and corresponds more nearly to that of the Singapore schools, so that students may continue there if they so desire. They have come nearer to self-support than ever before.

Monthly conferences have been held within the last year, but this did not suffice, so an added week's session was arranged, attended daily by thirty of the native women.

The past quadrennium has seen advance financially, educationally and spiritually, although the work is young and consequently there are limitations to marked advances.

PHILIPPINE ISLANDS

In the Philippine Islands our thoughts turn to the one great hospital, the Mary J. Johnston. At present there are fifty-nine young women in training. During the quadrennium requirements for nurse training have been raised to include enlarged staff, accommodations and equipment. In twenty-one years of service the hospital has acquired a fine property, graduated 174 nurses and given more than 3,000,000 individual treatments. A new opportunity came in 1925 when the Masonic Hospital for Crippled Children founded a children's ward which they fully equip and support.

School work is not a part of our missionary program, because the fine government schools make this unnecessary. In hostels in connection with provincial high schools the young girls receive direction in their religious and social life, habits and health.

Our two Bible schools, at Lingayen and Harris Memorial in Manila, are progressing with standards gradually raised. Lingayen boasts of 100 per cent Junior Red Cross membership

and every member of the student body a member of the local W. C. T. U. Harris Memorial, due to the establishment of high schools throughout the Island, requires for admittance a third year high school attainment. Daily vacation Bible schools have been held in many more places than in any previous year. Manila district alone reported twelve.

EUROPE AND NORTH AFRICA

The dedication of Davis Hall and Blackburn Building on October 9, 1926, opened a door of opportunity for our girls' school in Lovetch, Bulgaria. No less than sixty-six towns and villages are represented in its enrollment of 220. One hundred and fifty were refused admittance for lack of room. Government recognition was granted on June 3, 1927. The daily vacation Bible School has been carried to distant villages and in one summer definite religious and moral training was given to 575 children. Le Foyer Retrouve, Grenoble, France, is a true Christian home, developing in a wholesome atmosphere the girls under its care. A special school permit for primary education has been granted and our students may take the state examinations. Crandon Institute, Rome, Italy, has been subjected to severe testings throughout this period of political and religious unrest, but the work has taken on a new stability and this is the leading school in music, languages, physical education and hygiene.

Van Kirk Memorial in Algiers is extending its influence through the lives of its Christian girls. Several have married and established Christian homes; one French girl is teaching in a government school; two girls are training as nurses. Last Easter eight girls were baptized and received into the Methodist Church. For the first time a group of French women are studying the Bible and have registered their babies on the Cradle Roll, thereby promising to bring them up in the knowledge of the Lord. Work among French students grows rapidly. Work has been opened in Il-Maten, in the mountains of Kabylia. Five little girls formed the nucleus of the school, which now numbers twenty-five. Industrial and Bible classes and a simple dispensary minister to scores, and the missionary and her two assistants carry the Gospel to surrounding Mohammedan villages. The opportunities in Constantine were never so great nor the need for enlarged quarters so insistent. The evangelistic work is limited only by lack of workers and property.

LATIN-AMERICA

Three years ago the Woman's Conference in Mexico asked that Mexican women be allowed an equal place in the Conference with the missionaries. This permission has been granted and Mexico has the honor of being the first Conference to have

Mexican women on the Field Reference Committee, voting on all matters of policy in the Conference and on the return of American missionaries after furlough. In 1927 the Pachuca School was ably conducted by a Mexican directora, a graduate of the Puebla Normal School, and the school will be kept indefinitely under the leadership of a national. Beginning with the school year of 1929 the Guanajuato School will also be put in charge of a Mexican woman. Each of the other schools has a Mexican sub-directora. A very efficient Board of Managers has been created for the Keen School in Mexico City, with Dr. Pruneda, president of the National University of Mexico, as a member. Dr. Pruneda's daughters are pupils in the school. In 1927 the Keen School was granted government recognition. With the rigid enforcement of the Constitution of 1927 and curtailment of religious instruction by foreigners, the students in our schools have taken charge of the Epworth League and worship services in a very gratifying manner, many of them showing by their enthusiastic participation in these services that they are real followers of Christ. The closing of many of the Catholic schools has increased the enrollment in nearly all of ours, so that the continual plea from the field is for more room.

Part of the property of the Woman's Foreign Missionary Society is being held by a private company. For the remainder, a declaration was made to the Mexican government stating that the Society held certain properties and that in case of trouble between our two countries we would not ask for the protection of our government.

In our South American field the past four years have seen steady growth in evangelistic work. Our missionaries are progressively meeting this enlarging opportunity. Dr. Wade Crawford Barclay's visit has resulted in plans for a program of religious education which will greatly increase the efficiency of our Churches and Sunday Schools, Christian Social Service Center, Gleason Institute, in Rosario, and our Bible Training School in Buenos Aires. The latter institution has helped to create a changed attitude upon the part of the Pastors toward trained women workers in the Churches. At the January, 1927, session of the Southeastern Conference a resolution requested the Finance Committee to make arrangements for the employment of such trained workers for Churches needing but unable to finance them. Our boarding schools also are vital agencies in the development of Christian character, and a number of their graduates are training for definite Christian service, while some are already in such work.

Crandon Institute at Montevideo voluntarily put itself upon the self-supporting basis in 1927. Two years ago we became convinced that, until we could more adequately meet the need

of Christian education for girls in Buenos Aires, it was wise for us to close our school there. We hope at some time to enter into co-operative work for woman's education in that metropolis. Our school at Rosario celebrated its fiftieth anniversary two years ago. It urgently feels the need for more room, both land and buildings.

Our greatest need is for a building for our Lima high school in the capital of Peru. Educational Advance in South America, an interdenominational effort growing out of the Montevideo Congress, chose this school as one of the South American mission institutions most needy and worthy of financial help towards improved housing and equipment and has aided us in securing funds. We have our fine site but still lack about \$65,000 of the amount needed for the erection of the building. This is the only Protestant boarding school for girls in Peru. It is popular even in its present unsuitable quarters. Given a modern building, fully equipped, it will have an unlimited opportunity to give the living Christ and His abundant life to the womanhood of Peru.

Christian womanhood girdles the globe. As she calls, "Watchman, what of the night?" comes ringing back the answer, "The morning cometh! It is daybreak everywhere!"

EVELYN RILEY NICHOLSON,
President

JENNIE BROWN SPAETH,
Recording Secretary

STATISTICS FOR 1927

<i>Organizations</i>		<i>Members</i>
Auxiliaries	8,713.....	353,551
Young People and Standard Bearers.....	3,546.....	68,499
King's Heralds Bands.....	3,555.....	73,796
Little Light Bearers Circles.....	3,159.....	76,490
Wesleyan Service Guild Units.....	87.....	2,022
Total Organizations.....	19,060.....	574,358
Missionaries in service.....		729
Indigenous workers in all departments.....		6,291
Total staff		7,137
Christian women and girls under instruction.....		166,813
Non-Christian inquirers.....		124,541
Women in the Church.....		93,582
Schools of all grades—1926.....		1,414
Pupils in all grades—1926.....		59,676
Hospitals		20
Dispensaries.....		11
Number of hospital beds.....		1,389
Number of hospital patients.....		15,795
Dispensary and out-patient treatments.....		344,122

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REPORT OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

To the General Conference of 1928:

DEAR FATHERS AND BRETHREN:

The Board of Home Missions and Church Extension and the Methodist Episcopal Church suffered a tragic loss during the quadrennium in the death, on November 8, 1926, of its Corresponding Secretary, Dr. David D. Forsyth. Since 1916 he had directed the activities of the Board. His period of service with the Board covered the trying years of the World War and the era of reconstruction which followed. He guided the Board through the Centenary period, with its vastly enlarged home missionary program. He built wisely and securely. We thank God for the inspiration of his life, and for his genuine achievements in advancing the work of our Master throughout the length and breadth of our land.

Doctor Forsyth was vitally interested in and gave much serious and constructive thought to the living issues of the day; he knew how to evaluate the various factors that enter into the reckoning and determine the status of our social, political, economic, and religious life; he understood and was able to interpret and to grip the real meaning of local and national movements, policies, and programs for human betterment. The present superb organization and functioning personnel of the Board of Home Missions and Church Extension represents the monumental achievement of our fallen leader, whose worth as a man and statesmanship in the service of the church of his choice will, I have reason to believe, be appreciated more and more as the years pass by. His normal classification would readily rate him among the Nation's "tall men, sun-crowned, who live above the fog in public duty and in private thinking."

HISTORICAL STATEMENT

April 5, 1819, the "Missionary and Bible Society of the Methodist Episcopal Church in America," of which the Board of Home Missions and Church Extension is a lineal descendant, was organized in the Bowery Church, New York City. A year later, the Baltimore General Conference officially approved the new organization, and registered the following conviction relative to the whole missionary enterprise: "Methodism itself is a missionary system. Yield the missionary spirit and you will yield the very life blood of the cause."

In 1820, the Rev. Ebenezer Brown, our first official home mis-

sionary, was commissioned to labor among the French in Louisiana. It was the beginning of a long, fruitful missionary career, covering a period of sixty-nine years, during which the annual receipts of the society grew from \$823 to \$1,000,000, despite the bickerings of a few malcontents which nearly destroyed it in its infancy. True to form in the historical development of great enterprises, a few faithful, energetic souls bore the brunt of the burden in the heat of the struggle and were finally successful in their heroic efforts to avert the impending disaster. The ringing declaration of the Rev. Joshua Soule, voiced at a time when the outlook for the future of the society seemed most gloomy, is suggestive of the faith and fiber of its loyal supporters: "The time will come when every man who assisted in the organization of this society and persevered in the undertaking will consider it one of the most honorable periods of his life."

Shortly after the organization of Methodism's first missionary society, its special Bible activities were taken over by the American Bible Society, and the words "and Bible" eliminated from the title. In 1828, the name of the Missionary Society was again modified by dropping out "in America," in order to facilitate the expansion of its activities in harmony with the Christian service ideal embodied in John Wesley's world parish declaration. This was followed by another charter revision of the General Conference of 1840, which added the significant phrase, "in our own and in foreign countries," thereby officially making the Methodist Episcopal Church a Christian world service organization, obligated to render a definite spiritual ministry to the peoples of all climes and nationalities.

Until 1907 both home and foreign missionary activities were conducted by the one general organization. At that time it seemed wise to the leadership of Methodism to segregate our home and foreign missionary interests, and the legislation enacted resulted in the organization of the Board of Foreign Missions and the Board of Home Missions and Church Extension, which included the work of the Church Extension Society, nationally organized in 1864, and the home missionary activities of the Missionary Society. In 1916, the Board of Home Missions and Church Extension was re-organized and departmentalized under the administrative leadership of Doctor David D. Forsyth, the then newly-elected Corresponding Secretary.

THE FIELD

The field of activity allocated to the Board of Home Missions and Church Extension by the General Conference of the Methodist Episcopal Church covers all of the territory under the United States flag, with the exception of the Philippine Islands. In addition to our missionary work in such distant lands as

Alaska, Hawaii, and Porto Rico, we are at present engaged in interdenominational evangelistic, educational, social, and medical activities in the Dominican Republic.

Alaska, one-sixth as large as the United States, a vast area of nearly 600,000 square miles, has a widely scattered population of approximately 60,000 natives and cosmopolitans. This is the final frontier of the United States, and constitutes an urgent missionary challenge to the Church of Christ in America. Practically all of the factors that are usually related to the problem of missionary service in any land are acutely evident in this country of great wealth, extreme poverty, and desperate social and spiritual need. Alaska's territorial relationship to the United States makes our home missionary responsibility there absolutely imperative.

The various denominations engaged in missionary work in Alaska have a working agreement whereby the territory is divided among them in order to prevent a wasteful duplication of Christian service. Methodism's chief missionary responsibility is at the Ketchikan and Petersburg fishing centers, in the strategically important cities of Juneau and Seward, plus a rather intermittent ministry to Nome and Skagway. The whole program is handicapped by utterly inadequate facilities, yet represents a service of genuine worth.

Hawaii, called the "Outpost of Western Civilization," our most distant home missionary administrative contact, has a population of about 260,000, the majority of them being Orientals, proportioned approximately as follows: Japanese, 110,000; Chinese, 23,000; Filipinos, 21,000; Koreans, 5,000. In addition, there are 27,000 Portuguese, and 24,000 Hawaiians, plus a liberal sprinkling of Caucasians, mostly Americans, the descendants of former missionaries and others attracted to Hawaii by commercial, professional, and various special life adjustment opportunities. The largest proportionate increase in numbers is among the Japanese and Filipino groups. Methodism has an English-language church in Honolulu, and is endeavoring, with such facilities as the meager financial appropriation available may make possible, and a few faithful workers who are gladly investing their lives in that heroic enterprise, to register a spiritual impact on the minds and hearts of three racial groups scattered over four of the islands—the Japanese, Filipino, and Korean. We have a total of 31 pastoral charges, and ninety different preaching stations. Practically all of the missionary work among the Filipinos in Hawaii at the present time is being done by our denomination. If it be true that the Pacific Basin is the stage upon which the history of the centuries immediately ahead is to be enacted, then it is highly important that the Church of Christ should become thoroughly entrenched in every strategic center in and bordering the Pacific Basin, in

order to insure the future peace of the world, and to conserve humanity's most vital interests.

Porto Rico, for more than four centuries under the dominance of Spanish colonial policy, has been portrayed as a land of illiteracy, poverty, and desperately wicked social conditions. Taken over by the United States Government at the close of the Spanish-American War, this transfer of sovereignty brought a people with an alien tongue under the protection of the American Flag. It is interesting to note that, although only 285,000 of Porto Rico's 1,300,000 population live in cities, the ministry of the Roman Catholic Church has for hundreds of years been confined largely to the city centers, while the rural districts, honeycombed with ignorance and superstition, have been grossly neglected. The consequent challenge to the missionary societies of American Protestantism could hardly be ignored, and Methodistism and her sister communions followed the flag, the American missionary trailing the American school teacher, buttressing our Government's educational ministry with a practical training in religion and morals. A rather convincing evidence of the effectiveness of that sort of co-operative service may be noted from the fact that Porto Rico, by popular vote, banished the liquor traffic before our own adoption of the Eighteenth Amendment to the Constitution of the United States. Due to a comity agreement among the several leading denominations, any likelihood of overlapping has been eliminated by a division of missionary responsibility, the territory allocated to the Methodist Episcopal Church, with the exception of the cities of Ponce and San Juan, being a broad strip of country extending from north to south across the central part of the island, and containing approximately one-third of the total population.

The United States of America constitutes the normal field of major missionary responsibility for the Board of Home Missions and Church Extension. In this favored country, with its superabundance of material blessings and social privileges, the need of missionary service is sometimes more real than apparent. Americans are so inclined to think exclusively in terms of this nation's very evident assets that the seriousness of certain liabilities is frequently overlooked and easily forgotten. We justly glory over our wonderful experiment in popular government, and have a right to boast of the greatest republic on the face of the globe. We take excessive pride in our amazing commercial expansion and the development of our sky-scrapers cities, the astonishment of visitors from every quarter of the earth. We think in terms of our apparently inexhaustible natural resources—minerals, coal, oil, lumber—the fertility of our fields and the wealth of our waters. We rejoice over the contributions toward life enrichment made by our great institutions, educational and philanthropic, public and private, and cluster our memories and

affections about the altars of the church and the hearth of the typical American home.

Such wonderful assets thrill the heart and fire the imagination, but they represent a partial portraiture. It is a bit sobering to be reminded of the fact that there are in this favored land more people over nine years of age who cannot read or write than the total population of Washington, Oregon, and California; that more than half of the total population of the United States is identified with no Church, Catholic or Protestant; that 27,000,000 of our boys and girls and young people of educational age are untouched by the religious educational program of the Church; that great marginal groups of our people are measurably beyond the immediate impact of constructive Christian influences; that class conflicts, race riots, social and economic disturbances, current lawlessness, and violent criminal outbreaks periodically disturb the peace and spoil the welfare and happiness of multitudes of our people.

The legitimacy of our missionary responsibility in the home land is evidenced by President Calvin Coolidge's recent declaration of Christian conviction before the National Council of Congregational Churches, when he said: "I do not know of any adequate support for our form of government, except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. Intellectual growth, unaccompanied by moral growth, will only add to our confusion. I do not know of any real source of moral power other than that which comes from religion."

FUNCTIONING AGENCIES

The Board of Home Missions and Church Extension is now functioning through the following departments and bureaus: the Department of Church Extension, the Department of City Work, the Department of Rural Work, and the Department of Evangelism; the Bureau of Architecture, (supported jointly by the Board of Education and the Board of Home Missions and Church Extension), the Bureau of Foreign-language Work, the Bureau of Goodwill Industries, the Bureau of Negro Work, and the Bureau of Publicity; also, the Personnel Division and our Information Service. For administrative reasons, prompted in part by economical considerations, the Frontier Department responsibilities were recently assumed by the Rural Department, while those of the Bureau of Indian Work were taken over by the Department of Evangelism. The Personnel Division specializes in the recruiting and training of home missionary workers of both sexes, supported in part or in full by the Board of Home Missions and Church Extension.

In addition to these respective service agencies, the Board of Home Missions and Church Extension sustains certain definite co-operative relationships to several other boards and missionary organizations of the Methodist Episcopal Church, and is identified with such interdenominational councils and conferences (Federal Council of Churches in America, Home Missions Council, Missionary Education Movement, Comity Conference, Committee on Co-operation in Latin-America, Commission on Interracial Relations, etc.) as, in the joint judgment of the official denominational representatives concerned, seem to merit an interdenominational policy and procedure.

Under a mandate from the General Conference, the Board of Education and the Board of Home Missions and Church Extension share the responsibility of ministering to Methodist students at tax-supported and independent educational institutions. An inter-board Committee of Six, on which the Methodist Book Concern and the two boards above mentioned have equal representation, is developing a foreign-language literature, distinctively evangelistic in character. The activities of the Woman's Home Missionary Society and those of the Board of Home Missions and Church Extension are so intimately related that a standing committee on co-operation is now functioning in a faithful endeavor to discover and eliminate all possible duplications, as well as more effectively to capitalize that relationship in the interest of an enlarging program of constructive Christian service.

One of the significant legislative enactments of the General Conference of 1924, the adoption of the Foreign-language Commission's report, made possible the organization of our present Bureau of Foreign-language Work and the creation of the Bilingual Mission. The adoption of that report, which has made the administrative organization of our various foreign-language agencies and activities practical, embodies possibilities that challenge the imagination. It has provided the Church with a medium through which we may be able to render a type of ministry to these peoples that seems destined to add another wonderful chapter to the heroic and fruitful service record of our foreign-language Conferences, churches, and missions in the United States.

CHURCH EXTENSION

Church Extension is primary and essential to all phases or departments of home mission activity. The herald of the Cross must have a place in which to assemble his hearers, even if, by the force of divine compulsion, he has gathered them from the hedges and highways. As the gathered group is to be "discipled," what is needed more quickly than a House of God? Whether it be the masses who throng the crowded ways of the

throbbing city, or the scattered folk of hamlet and heath, whom the shepherd seeks, somewhither he must draw them, and somewhere shepherd them. Other departments of home mission work there may be and should be, each absorbed in important aspects of the whole task, but undergirding all and making the success of all possible and permanent, is Church Extension.

One of the most striking developments in the expansion of our Church Extension program, in recent years, was the establishment of the Revolving Loan Fund, authorized by the General Conference in 1924. The main characteristic of this fund is that it seeks to provide necessary church extension aid, especially for what might be known as "Opportunity Building Projects," by means of loans on somewhat liberal conditions, rather than by donation. For instance, at the option of the Department of Church Extension, and with the approval of the Executive Committee, loans from this fund may be made for a certain limited period of time without any interest charges, or with interest at a merely nominal rate.

A second provision makes it possible to permit the trustees of the church involved to have a loan for a limited period of time, without requirement on our part for the repayment of any part of the principal sum during the period agreed upon.

A third provision allows the Department, with the approval of the Executive Committee, to fix a comparatively low rate of interest, after the non-interest-bearing period shall have expired, this rate to continue until the principal of the loan shall have been repaid.

The report for the fiscal year ending October 31, 1927, showed a total of \$402,230 in loans at that time from the Revolving Fund. In addition, the loans from the Regular Fund totaled \$992,081.61, making a total of \$1,394,311.61 out on loans to churches from the Permanent Loan Fund.

DONATIONS

The decline in the receipts of the Board of Home Missions and Church Extension, as compared with those of the quadrennium immediately preceding, has necessitated a drastic cut in our church building operations. This is an embarrassing fact, in view of the large number of our congregations which are housed in distressingly dilapidated buildings, and the number of others which have no property of any sort.

ARCHITECTURE

The demand for architectural guidance in the building program of the Methodist Episcopal Church is increasingly evident and insistent. In many communities throughout the country, even in sparsely settled districts, school houses and public buildings of every description are being rapidly replaced by

thoroughly equipped modern structures. By way of contrast, our little wooden, one-room churches, with their limited facilities, appear to be the more pitifully inadequate to challenge the interest and meet the service opportunities of the twentieth century community, whether in the city or the country. We are practically on the threshold of a new church building period in the history of the Methodist Episcopal Church, when hundreds of our old churches, which have effectively served their generation, must be replaced by far more modern temples of worship, with a thoroughly adapted physical equipment, if we are to hold our proper place in the church program of community activities and insure the future of our Christian enterprise by effectively meeting the demands embodied in the social service challenge of the present day. More than \$40,000,000 was expended during the calendar year of 1926 for new construction by the Methodist Episcopal Church in this country. One per cent of that amount should have been invested in preliminary plans. Had the Bureau of Architecture, which specializes along this line, been able to cover the entire field, the service value of this work would have amounted to \$400,000.

The tragedy of poorly planned church buildings is one which is passed on to future generations. No church should proceed with building plans which have not been carefully checked by specialists in the church building field. The demands of the modern program of religious education make this matter doubly important.

The Bureau of Architecture has steadily endeavored to develop a staff of architects who will be recognized by the churches and by the profession generally. During the past two or three years, especially, our churches have felt great need of adequate architectural service and they have appreciated the fact that there is a means by which they may receive the denomination's co-operation and assistance other than by money donated or loaned. They seem glad to compensate the Bureau, on a cost basis, for our assistance. The problem of maintaining a competent staff is perhaps the most important consideration in connection with the operation of the Bureau.

None of our smaller churches needs to be without architectural service. The Bureau has developed a number of plans which, with slight modifications, can be adapted to the needs of our smaller societies. Personal attention, however, is given in each instance. Eight hundred new projects entered the files of the Bureau of Architecture during the year ending October 31, 1927. The Bureau is supported jointly by the Board of Education and the Board of Home Missions and Church Extension.

CHURCH EXTENSION IN SUBURBAN AREAS

In other years much has been said about the urgent and

insistent need for church building in congested city areas and in the more sparsely settled rural sections. During the past quadrennium we have had our attention called with considerable frequency to the vast need for church extension in our suburban areas.

For a century America has been building cities at a rate never before equalled in the world's history, and people by the millions have flocked into them, both from rural areas and from across the water. Our cities are still growing, but there is also a very amazing suburban movement. The development of transportation facilities, including electric and steam railways, and now the automobile, have made it possible for individuals to live much farther than ever before from their places of business. The crowds which we see in our great cities are made up, to a large extent, of people who live in the suburbs. Recent studies have shown that there are now fifteen million people living in the suburban areas around our cities.

The development of our suburbs has created a new type of problem. The suburban dweller has many of his interests in the adjacent city, and he depends upon the city to supply many of his major needs. He often does his trading in the city center, and secures his amusement and his livelihood there. However, in matters which affect the younger members of the family, particularly those relating to education and religion, the suburban dweller is dependent upon the local community. The children must go to school rather close at home, and, if they are to share in the benefit of religious training, it must be provided close at hand. This situation is the setting for an entirely new frontier in the matter of church building.

Several possible courses are open in these new communities. First, the community may be left entirely without religious facilities, and in many cases that is exactly the situation which does exist. Second, the community, made up of new residents struggling to pay for their homes, may be left to form their own religious organization and build their own churches. The result in such cases is an inadequate church building and inadequate leadership, which soon loses the respect and confidence of the community. The third alternative is for some general agency to co-operate with the local community in those trying formative years, so that the religious program which is inaugurated may be on a scale commensurate with the needs, and of a sort which can command the respect and allegiance of those who live in the community. This latter method of procedure is the path of wisdom, and our church extension resources are challenged with multitudes of suburban opportunities which are beyond their power to meet.

The Department of Church Extension could use to most excellent advantage a sizeable fund with which to purchase church

building sites in developing suburbs before prices advance to higher levels. Such a fund would pave the way for and greatly facilitate the church building program in many communities, when the time for the erecting of churches comes.

The church has no more insistent call at present than to guide and aid in the development of churches in our rapidly growing suburban areas.

THE CITY

THE CITY AND THE CHURCH

Every passing year adds emphasis to the fact that we are rapidly becoming a nation of cities—great populous centers, frequently cities within cities, grouped together within the limits of a certain territorial area, yet often separated by section lines as clearly defined as national boundaries. In 1880, our urban population was estimated at 29.5 per cent, as against a 70.5 per cent rural population. If the present proportionate increase and decrease in city and country population should continue until 1950, we shall have almost an exact reversal of these percentages, and register a 70 per cent. urban and a 30 per cent. rural distribution of our people. The total problem of the American city constitutes the most intricate of all city tasks that confront the Church of Christ. In addition to the usual issues that must be recognized in every great populous center, the average American city must reckon with an annual influx of immigrants from all climes and nationalities, with their racial peculiarities, their social, political, and religious prejudices, their continental ideals and clannish devotion to the traditions of the Fatherland, and the consequent strain upon our democratic institutions.

The city is both the problem and the opportunity of the Church of Christ. It is the strategic center where the battle must finally be fought and won for God. The greatness of the task, its apparently insuperable difficulties and heart-breaking discouragements, constitute its challenge to service, and are a prophecy of spiritual achievement. The people of the city, their ideals of life, their conceptions of social, moral, and spiritual values, coupled with varied interpretations of personal and civic responsibility, create the city problem. Numbers, immigration, racial mixtures, social and economic conditions, plus environment, add to its complexity for both the city and the church.

INTERDENOMINATIONAL CO-OPERATION

The tendency toward interdenominational co-operation is gradually growing in our large metropolitan cities. An illustration of this is now being worked out in the city of Philadelphia, where one of the great denominations has joined hands with us

in planning a combined mission program which will make the work of the Kingdom more effective. Our experience proves that the national boards of home missions are nearly all standing for this co-operation, and, together with the Federal Council of Churches and the Home Missions Council, we hope to develop increasingly effective plans. We are sure that the future of Christ's Kingdom on earth, the needs of the hour, and the desire of large numbers of our constituency demand that the Department of City Work continue its efforts to promote such co-operation in every possible way. We have always stood for this, and believe we must continue to do so with even greater insistence.

METROPOLITAN DISTRICTS

The growth of our great cities shows a marked tendency to develop metropolitan districts. Industry, business, and government all indicate an adaptation and unification of their efforts in accordance with this growth. The church must do likewise. One of the best authorities in the United States on the conditions of church work in our cities makes the following statement: "The work should be planned as a unit for the whole metropolitan area, a condition which is not secured when dependent cities and suburbs are attached to rural districts under separate ecclesiastical administration. In other words, the special agencies for city work, such as the City Missionary Societies, must be given the right over the old forms of denominational administration, which were not designed to meet urban conditions." These are the words of an accepted leader, a man who for years has been making special studies in this field, a man who has probably written more to the point on this subject than any other single individual in this country.

We need some kind of metropolitan district organization that will care for all the complex and multifarious variations of life and its needs in these great cities.

The author quoted above goes on to state: "There must be a unified strategy of church work, including the stronger churches as well as the weaker, since under urban conditions no church has assurance of remaining strong for many years, and since the large expenditures necessary to start and maintain urban work requires a pooling of resources and ability to shift and concentrate them where needed." The experience of the department proves conclusively to us that the organized City Society is the best agency yet devised for the successful handling of this work.

DOWN-TOWN AND INCOME-PRODUCING CHURCH PLANTS

The down-town city church has always been one of the organizations that our department has considered an absolute necessity in the evangelization of the city. We dare not run away

from the crowded, congested business sections of our great cities, where great masses of people surge ceaselessly back and forth in meeting the demands of modern business, and expect to grip the lives of these same people in the suburban sections. We must plan our work so that the church will never cease to put Christ before these people in all places and phases of living. We must buttress this central church so that it may stand as a Rock of God in the torrential tides of business. We wish to call attention, however, to one of the present tendencies of this central church: the income-producing plant.

We have an increasing number of these plants, but in very few of them have we had time to work out a complete program, and in none of them do we have sufficient data, covering a long enough period of years, to be sure of our judgment concerning the particular trend of to-day. A short study of this trend has been made, and shows an almost clear-cut division in judgment. On one side we find those who are now building such a plant, planning for or else operating one. This group all sincerely believe in the worthwhileness and the future of this plant. On the other side stands another group, made up of those who do not believe in the project, or who fear very much its effects on the program of the church. They are almost always people who have not had personal experience in this field. The Chicago Temple is probably the most outstanding example of this type of building. Vice-President Dawes, at the time of the laying of the corner-stone, declared that he believed the steeple of the Temple would, through its cross of fire, speak more eloquently to the millions of Chicago people than would many sermons preached by the preachers of that great city through the years. No one can view this steeple, lighted at night, without having to admit the power of its silent ministry and its profound influence on mankind from every walk in life, as it makes its call to them to heed the challenge of God to every human soul for high moral and spiritual endeavor.

Bishop Hughes gives a very fine and discriminating summary concerning the Chicago Temple and the income-producing plant, in the following statement: "It would not be possible for me to discuss the general problem of a city church with the attachment of an income-producing property. My own experience in dealing with such a plant has been rather limited, and has not been altogether favorable. I sometimes fear that the situation in Chicago, with reference to the Chicago Temple building, may prove somewhat misleading. At any rate, representatives of churches elsewhere often write me on the supposition that what has been done here can be done elsewhere. It is not always taken into account that the First Church, Chicago, started with an immense equity of between three and four million dollars in land alone! This meant, of course, that when

a good building was erected on this valuable land the rental value was so tremendous as to give a splendid financial start to the enterprise. There can be no question of the success of the Chicago Temple building. More and more it will be a tremendous income producer for our missionary enterprises in this city. However, churches which start into building enterprises with very small equities should move with the greatest caution, or they will later be overtaken by financial disaster. It seems to me that this is the most hopeful word that I could give in general discussion of the matter, so that the emphasis of caution may not be overlooked."

THE SEVEN-DAY-A-WEEK PROGRAM

If there is an institution in the entire community that ought to carry forward a complete program each day of the week, that institution ought to be the church. One of the contributions made by our Board during the past decade has been the promotion of the seven-day-a-week program. Thousands of individuals in our congested city centers have been reached in this way who otherwise would have remained unreached.

One pastor writes: "After twelve years of very intimate trial of the seven-day-a-week program, I am more convinced than ever that it is one of the most vital factors in all of our church work. Unless the church saves its young people it is lost. The church cannot save her young people without giving them an adequate program for leisure time. The seven-day-a-week program does this very effectively. So I am more than ever for it, and for the staff of workers necessary to put it over."

A city society executive says: "All the churches under my society are of this seven-day-a-week character, and that is why they register as they do. The contrast in influence between this program and the old one of 'open-on-Sunday and a-couple-of-evenings-each-week' is so marked in efficiency for service and in real success that there is no comparison. You know our society has taken over six of the old-time, practically defunct churches in Boston in the past twelve years, and has established in them this all-the-week program, with the result that every one of them is a worth-while, community-serving concern. I believe so thoroughly in this full-orbed, all-the-time-program that I would not use any other, and if I were a pastor my church would be crowded with activities to serve every phase of need for all the people in the parish. The Church cannot serve its full purpose, nor justify its financial outlay, with any other program."

A pastor in a polyglot community has this to say: "The seven-day-a-week program tends to make religion an every-day matter, rather than a mood to be put on with Sunday clothes. It provides many with a more wholesome social and recreational life, and therefore makes for better character. It actually makes life

a better, happier thing for a good many. There have been those among our constituents who say the past year has been the happiest of their lives because of the seven-a-day-week program. It puts the Church in contact with many more people. We have been almost embarrassed by the number of people who look to us for everything they get out of religion. By that I mean that the only way we can evangelize them seems to be by personal effort, and there have not been workers enough to evangelize properly and care for those within our reach."

PROGRESS AND CHANGE

Ten years ago the work of the denomination in the down-town congested and sin-burdened sections of the cities was on the decline. The great down-town churches which in previous years had occupied pivots of moral prestige and power, and were the real centers of spiritual dynamics of the denomination were on the retreat, and actually threatened with extinction. Defeat and retreat had dispossessed them of their spiritual strength, and in many instances they were hopelessly awaiting the hour of final defeat.

Practically the same statement might be made with truth concerning the foreign-speaking, polyglot, and the great purely industrial portions of the cities in large sections of the country. It might also be said with some degree of truth to-day that these conditions have been reversed. The down-town churches throughout Methodism have been restored to a new and higher level of moral and spiritual passion and power. In many cases they even display greater vitality and dynamic force than in former years. They now apply themselves to the accomplishment of the complete community task with greater enthusiasm, superior skill, finer training, more abundant wisdom, richer understanding, and a more comprehensive and well-balanced judgment than ever before in our history.

In the polyglot and industrial communities great changes and achievements have been wrought, while in the foreign-speaking sections, in spite of adverse and derogatory agencies and influences, noticeable advancement has been made. Many such churches have been restored, readjusted, and revitalized, so as to grip afresh the soul of the community and lift it into vital contact with the heart of God.

To-day, however, in most of the country, the real challenge and appeal, the real tragic and strategic call, the real obligation and opportunity compelling the Church to its largest and most tremendous endeavor are the uncared for, unchristianized, newer residential and suburban sections of our cities. Hands are stretched out to us on every side imploring the general church to come over into such sections and help build churches and shepherd and teach the people the way of God.

NEWER RESIDENTIAL AND SUBURBAN PROBLEMS

Perhaps no part of this missionary program of the Board is more important, and, at the same time, more thoroughly misunderstood, than that pertaining to the newer residential and suburban sections. Few of our people, comparatively speaking, have a clear idea of the tremendous developments of these newer residential and suburban sections, either as to their numbers or their economic and industrial importance. These developments are largely a by-product of the very great industrial expansion which took place in almost every city in America during the war and the years immediately following the close of the war.

Our people, almost unconsciously and automatically, reached the conclusion that these newer residential and suburban communities were composed largely of a fairly well-to-do class of citizens; professional and good-salaried families looking towards future comfortable incomes, such as high-class clerks, bookkeepers, professional men of small and medium incomes, a sprinkling of modest business men, departmental superintendents, etc., and therefore would need no missionary assistance. Our studies show that such is not the case.

The fact is that almost every city of any considerable size has from four to ten or twelve of these newer residential and suburban sections which are being totally neglected and left without adequate provision for the religious instruction of the young or a competent religious leadership for the adult life of the community. The door is open; in fact it has been lifted off its hinges. The Spirit of God is calling the Church to this new conquest. The need and obligation is vexing and embarrassing. Our people must catch the full vision, and learn to lay themselves upon the altar of the Kingdom in an abandoned service that will meet these pressing claims on the part of needy humanity. While a large portion of our membership is indifferent, Kingdom developments are suffering, and large groups of people are lapsing into moral and spiritual decline and death.

GOODWILL INDUSTRIES

"Salvaging men and things" is the brief statement commonly used in describing the task of the Goodwill Industries, but its task is vastly greater than that. The Goodwill Industries, as they give employment to hundreds of crippled, disabled, and needy people, are helping in a very definite way to re-establish industrially, socially, and spiritually, men and women who have gone over the cliff of misfortune. But more than this, the Goodwill Industries are building up a great fence of prevention at the top of the precipice, for through their work they are giving disadvantaged people a self-respecting chance to help themselves

in their time of distress, and before they have fallen into the abyss of alms and pauperism.

Let us start the day as do the Goodwillers at the daily morning chapel service. The aggregate attendance at these services at all Goodwills was 279,000 during 1927, an average of 1,000 daily. Come to the front with us; look into the faces of the men and women who have faced misfortune, poverty, and despair, men and women who have often lost faith in their fellows, and not infrequently in God. At the Goodwill they have found more than a "God bless you," and, because of the fact that they are given a self-respecting opportunity in their time of need, they have a renewed interest in things religious and the development of their spiritual life.

Come with us now and watch any one of the processions of Goodwill workers as they make their way from chapel to the Goodwill workrooms. See the deaf and dumb leading the blind, the crippled on crutches, those with one leg pushing the wheel chairs of the paralyzed ones. See the man whose face shows marks of debauchery and crime helping the old lady over the rough places; see the able-bodied man who is just up against it helping the one whose body has been racked by disease, and who cannot even control his own movements. See the mentally retarded, the aged, and the many others representing every race and nation, creed, and need, 13,772 of them during 1927, smiling now because of the chance that is theirs.

Now see them at their work. Some are misfits or disabled ones who need industrial readjustment, and are learning one of the fourteen trades taught at the Goodwill Industries; others, working at trades they learned long ago, but in which they are not as proficient as they once were; others, efficient, but whom misfortune has temporarily cast to one side; and still others who may be working just for a bit of clothing to help them on to a better job. All are not only helping to earn their own way, but also helping the hundreds of thousands of people of limited means who make the one and three-quarter million purchases in Goodwill stores.

But the Scripture tells us that "man cannot live by bread alone," and, if the above record of work is all that the Goodwill Industries have done, they have failed most miserably. While the things accomplished are commendable and need to be done, unless we have, during our contact with the thousands who touch the Goodwill Industries, helped to build up a moral and spiritual stability that will carry them over discouragements and depressions that are bound to come, any industrial reconstruction will be entirely broken down at the crucial time in their lives.

We would, therefore, direct your attention to those activities which contribute to the mental, moral, social, and spiritual

development of those contacted by Goodwill Industries, through workrooms, stores, and in the community round about the Goodwill centers. You would find a children's settlement here with its manifold clubs and classes training body, mind and soul; Americanization programs there; homes for working women and institutes for men in other places; clinics, day nurseries, summer camps, kindergartens, daily vacation Bible Schools, and numerous other activities in which 14,000 different people were enrolled during the year 1927. In connection with most of the Goodwills you will find Churches of all nations, Churches of Goodwill, Rescue Missions, Schools of Religious Education, the activities of which are manned by leaders recruited from the Goodwill Industries, carrying on work of the Kingdom in communities where the Churches would have long since moved out had it not been for this Goodwill religious program.

The forty-one Goodwill Industries associated with the Bureau are located at: Akron, Baltimore, Boston, Brooklyn, Buffalo, Canton, Chicago, Cincinnati, Cleveland, Denver, Detroit, Duluth, Jersey City, Kansas City, Los Angeles, Lowell, Louisville, Lynn, Milwaukee, Minneapolis, Newark, New York, Norwalk, Oakland, Philadelphia, Pittsburgh, Pontiac, Portland, San Francisco, St. Louis, St. Paul, Seattle, Sioux City, Springfield, Tacoma, Terre Haute, Tulsa, Wilmington, Grand Junction, Aberdeen, and San Jose. Of this number Portland, Terre Haute, Tulsa, Aberdeen, Grand Junction, and San Jose were opened during this year. Other cities are now in process of organization.

RURAL WORK

Much of the work done by the Department of Rural Work during the period of its existence has been experimental. We are now beginning to crystallize results, and are no longer guessing as to what ought to be done. Certain types of work have been established and have proved a success over a sufficient period of time to enable the department confidently to recommend the same as a means of meeting the changing conditions before us.

Having discovered some successful methods of meeting the problems of the rural church, we should settle down to a long-time program. To be constantly changing our leadership and changing the program before a reasonable period of time has been given to see what could be done, is not conducive to satisfactory results. We are sufficiently satisfied with the results that have accompanied the program of the department, where it has been given a fair trial over the period of time necessary to test out its value, to express the hope that the several items that constitute the program of work will be taken seriously by

the Church and patiently and hopefully applied in many town and country churches.

HELPING CHURCHES TO HELP THEMSELVES

One of the most valuable contributions made by the Department has been the inspiring of a considerable number of churches in needy neighborhoods to embark upon programs of Kingdom building without financial assistance from the Board of Home Missions and Church Extension. More and more of this kind of service should be rendered. Instead of waiting until a church dies, we should enter a field while there are still evidences of life, to quicken and revive to a sense of self-worth and self-help.

Another aspect of this policy of the Department of Rural Work is that of considering the causes of decline in Church life, so that by a more intelligent understanding of these tendencies in rural life, Pastors and people may address themselves to these tendencies, thus obviating the causes and preventing the necessity of recourse to missionary aid. The statement has been made that it is just as important and creditable a missionary venture to remove the causes of need as to minister to need. We should enlarge this phase of our work, and, by a process of education, enable our Pastors and churches to face many of their problems before they become chronic or fatal.

OUR AGRICULTURAL LIFE

At the very heart of our rural Church life lies agriculture, and no consideration of the ills that affect the rural Church, whether it be in town, village, or open country, can be satisfactory unless our agricultural problems have been taken into account. The condition of the American farmer is still serious. No other national issue has occupied the front pages of the press during recent years so continuously as has this issue. The political life of the nation is confronted with the farmers' problems at every turn. It will not down, and, while there is little hope in any paternalistic policy of the government, it is a very important issue in which the Church is involved. Any economic system that requires so large and important a section of our citizenship to accept the pittance that the farmers have received during recent years is bound to work injury to the churches that are serving these people. The question of the economic welfare of the farmer group is a matter of serious concern for our Church. That the agricultural group, about one-third of the total population, should receive only 7½ per cent of the national income for 1926 is a matter that should quicken the Church to a sense of this economic injustice. The voice of the Department of Rural Work has been raised, in season and out, in protest against a system so unjust and so

un-Christian as to deprive a vast multitude of our best citizens of the income without which it is impossible for them to live on an American standard, to provide an education for their children, and to build churches and support a ministry sufficient for the age in which they live.

The country preacher must understand the underlying causes of the major problems of rural life in order to minister intelligently to his people. The department is organized to gather such information, and is making it available to all the rural pastors of the Church.

RURAL INDUSTRIAL LIFE

Following closely upon the heels of agriculture is our rural industrial life. During the World War period and immediately after, a rapid industrial development took place in hundreds of small communities throughout America. This was particularly true in the mining and oil sections. Many of these industries are unnecessary at the moment. An era of overproduction in coal and oil has created conditions that are hard to imagine and difficult to overcome. Strikes and lockouts more directly affect life in these small centers, and the churches are the first institutions to suffer. Our work in the coal fields of Virginia, West Virginia, Pennsylvania and Ohio, and in the oil fields of Kansas and Oklahoma, has been confronted with difficult problems. Many of the pastors have accepted reductions in salary and stayed by the task, in order to hold together, as far as possible, these warring elements of industry, in the hope that some way may be found to ameliorate the situation. They have made their own contributions without becoming narrowly partisan, and in some instances they have been directly responsible for the solution of the problems of industrial warfare. Our Church has a very definite responsibility to these communities. We are discovering a way to deal more effectively with these situations. We are developing better methods of Church work. We are assisting in the better training and preparing of a ministry to serve these people, and, while we meet disappointing experiences and face desperate situations, we are able to maintain the Church and to continue the ministry of service and salvation to peoples for the most part of foreign extraction, living under what are perhaps the most difficult conditions that obtain in American life. The small industrial communities are increasing, and the Methodist Episcopal Church should be equipped to serve them effectively. We should immediately enlarge our forces to enter these fields of opportunity.

A NEW MORALE

One of the most difficult tasks is that of creating a morale for the rural ministry. For the past two decades the idea has

been prevalent that the only place for life investment in the ministry is the city or its suburbs. The result has been that the country church has been considered only as the stepping-stone to something else. The minister with ability did not expect to stay in the country, and it was a badge of inability if he did. Moreover, the people did not expect to keep him. This situation is changing, not as rapidly as one could desire, but in a degree sufficient to inspire hope. Ministers of ability are definitely planning to give themselves to the town and country work, and to enhance its standing in the Church. Local Churches are deliberately planning to get men as their ministers who can command a good salary, and to maintain a ministry that would be commendable anywhere. The ministers themselves, both city and country, are co-operating to establish for the rural church a place of the highest importance, and to remove the sense of inferiority that has attached to it in recent years. The Department of Rural Work is exerting every effort to create this new point of view through literature, institutes, and various gatherings of preachers and laymen, and to develop an interest in the rural church ministry as one of which we need not be ashamed. It is of the utmost importance that the whole Church capture this point of view if we are to command adequate leadership for these difficult fields of service.

THE TRAINING PROGRAM

We are now realizing that all our problems inhere in the ministry itself. To expect to make a satisfactory impact upon life with less than an educated and well-equipped ministry is futile. In point of numbers the largest proportion of our ministers is serving the rural churches. Because of economic conditions and consequent small salaries, rural churches often have had to be satisfied with a poorly trained ministry. This is bound to continue for some time. A tremendous improvement has, however, taken place during the past ten years. To be sure, other agencies are actively engaged in educating ministers, but for the practical work of their several fields the rural ministers have depended upon the training given in our rural summer schools. Our program of education has continued unabated. It is no longer confined to summer activities, but is now an all-year-round process. One-week institutes and two or three weeks' summer schools are held in many places.

Arrangements are under consideration with our theological seminaries to continue the work of rural-leadership training for the incoming ministry. That the men entering our theological seminaries shall have opportunity to study the best methods of Church work for rural life is highly essential. We are indebted to the seminaries for their co-operation, and look forward to an enlarged program and an increasing interest in the rural

ministry. We are continuing our co-operation with the Conference Course of Study Schools. Representatives of the Department were in attendance as lecturers and instructors in a number of these schools during the year. Much more could be done, and ought to be done, to touch the men coming into the work in this way. The majority of these men are assigned to rural churches, and the Department is seeking a greater opportunity to make contacts with them. The Conference Course of Study should be changed so as to include a larger emphasis on the practical subjects which these men must face in their country parishes. We are very hopeful that something will be done to enlarge the scope of opportunity during the coming quadrennium.

REACHING NEGLECTED PEOPLE

Another of the interests now regarded as a definite part of the rural program is that of reaching the isolated and neglected homes. As a rule these homes have the largest families, and oftentimes it is impossible for the children to attend Sunday School or Church. An effort has been made to establish daily vacation schools where it would be possible to reach these children. Where this has been impossible, workers have been made available for the purpose of visiting the homes and conducting study classes and recreation activities with the children in the homes. These two methods have been conducted with conspicuous success. During a recent summer, work of this sort was carried on in Maine, New Hampshire, Massachusetts, New York, Pennsylvania, West Virginia, Delaware, New Jersey, Tennessee, Illinois, Indiana, Ohio and California. About ten thousand children and young people were reached by this program of summer extension work, for which the Department of Rural Work was directly and wholly responsible. This work has great promise, and if the results are conserved as we are planning, the Church and Sunday School life in the communities where these people are will be greatly enlarged and enriched. About thirty-five workers were employed in this summer program. The results of this work are conserved by frequent visits and by correspondence from the nearest church. In every instance where work has been instituted with special workers, the nearest local church has accepted the responsibility for a follow-up. Here again is a type of program that should be enlarged. As far as possible, local churches should reach out so as to include these people—but oftentimes the work will not be started unless the Board of Home Missions provides a worker for the same. To reach the present generation of country children untouched by the Church is one of the most significant contributions which the Church can make. The Department of Rural Work ought to have a budget to enable it to quadruple its activities along

this line. To do so would bring results in life, and ultimately in material wealth, that would return many times what it would cost.

THE RE-ORGANIZATION OF CHARGES

Attention has been drawn in previous reports to the necessity of re-organizing the rural parishes to meet the recent changes in rural life. The larger parish plan has been and is being stressed as a means whereby we may make the necessary adjustments to care for the re-organization program. No other single plan has greater possibilities for our Church. It recognizes and provides for several conditions that usually accompany each other in rural communities.

1. The caring for the total field—Under the present arrangements, as many people are living unserved by the Church, in the gaps between parishes, as in the parishes themselves. To make the several churches in a given Area responsible for the total population is one of the objectives of the larger parish plan.

2. To put together the weak, dying churches under a virile leadership—In too many places we are allowing a number of little churches to struggle along at a poor, dying rate simply because we do not desire to depart from the program of yesterday. This frequently means that churches which were strong a few years ago must now accept a leadership under which it is impossible to make progress. Such leadership is frequently an absolute stumbling-block to religious progress. To continue these churches under such leadership on missionary aid is a misuse of money and a menace to the missionary morale of the church. A number of new larger parishes have been established with this specific problem in mind, and very encouraging results are noted.

3. To make available a complete ministry to all the people, men, women and children—In too many cases the work in the country has languished because it had depended upon a duplicated preaching program. Little or nothing has been done in the past to care for the specific needs of children and young people. By organizing a group of churches into a larger parish it is possible to make available the additional leadership for this work, and thus to provide the small town and country Church with professional leadership for a full program of activities.

4. To give the necessary supervision to the younger men coming into the ministry—It is a well known fact that as a Church we have to depend upon the services of a large group of young men who, while well-meaning, are coming into our ministry untrained. These men, some of them supplies, but an increasing number in the Conference on trial, are almost

invariably assigned to country Churches. To continue to send these men out without some closer contacts and kindly supervision, is neither fair to the men nor the places they serve. It is of the utmost importance that some arrangement be made to include these men in a program with a strong central leader, to whom they will look for guidance, and who will co-operate with them in their ministry and assist in their training. Such an arrangement would greatly profit the young men and would safeguard many of our Churches against the mistake now made because of lack of experience. District Superintendents in increasing numbers are instituting the larger parish plan, to make possible a strong leadership for supplies and undergraduates.

RELIGIOUS EDUCATION IN RURAL LIFE

Attention has frequently been called to the fact that in rural Areas the percentage of children and young people is larger than elsewhere. That our town and country Churches should be organized and equipped for a forward program of religious education is obvious. The majority of these small Churches seem to have all they can do to support a Pastor, and cannot hope to provide any full-time leadership for the important task of training their children and youth in the religious life beyond that now provided by the Pastor himself. One of the most valuable contributions made by the Department has been along this line of religious education. The work started several years ago continues to gain strength and to justify the investment. We have continued the opening of new fields, and to-day some fifty are in operation, supported in full or in part by the Board. The monthly reports from these projects are illuminating, and are a revelation of what can be done in even the most remote rural fields if the Church could only make possible the leadership to get the work started. Many of our dying Churches must wait until some such leadership can come to their rescue. Many stories of conspicuous success could be related. The results achieved have fully justified the investment made by the Board through the Department of Rural Work, and we hope that we may continue to enlarge our activities in this field. Much of the money of the Board now going in small sums would better go in sums sufficiently large to employ the type of leadership here suggested.

IN THE MOUNTAINS

Our work in the mountains of Kentucky and Tennessee continues with increasing interest and success. One of the difficult tasks is that of assisting the people to a better economic basis for life, thus, in turn, making possible a more nearly self-supporting Church. The agricultural work and industrial work

in which we are engaged show some results worth while. The progress must necessarily be slow. A new industrial project has just been started near our Pittman Center School. Six hundred acres of timber land have been bought, and operations are now in progress to develop a woodworking industry there. This has in mind particularly the making possible of some income for the boys who attend our schools, and their training in some worthwhile vocation, so that they will have some useful trade in their hands when they go out into the world. Automobile mechanics, plumbing, woodworking and agriculture are the special vocational interests that are provided for in our Pittman Center work. The girls are also given training in weaving and in the textile industry.

A resident doctor has been secured for our Pittman Center community, and he is assisted in his work by a trained nurse. The importance of this medical work in a community which would otherwise be without medical care can hardly be overestimated.

RURAL COMMISSIONS

During the quadrennium the Department of Rural Work has endeavored to put into operation several recommendations coming from the Bishops' Committee on Rural Work. Of these several proposals the one recommending a Conference Commission on Rural Life has probably received the most attention. At the present time the Department is co-operating with about twenty-one such commissions which are endeavoring to bring to the attention of the Conferences the rural situation, and making plans for the re-organization and reconstruction of our rural Churches.

A CONSTRUCTIVE USE OF MISSIONARY AID

We have insistently pressed for the most constructive use of missionary aid. Our Church has been an expansive Church. We have in the past followed the people wherever they have gone, into the wilderness to establish pioneer settlements, into new mining fields, and wherever the need seemed evident. The result of this pioneer program has been that we find ourselves with more territory than we can adequately care for. Every Bishop and District Superintendent is faced with the problem of finding the men who can minister satisfactorily, and who will accept appointment to the marginal charges, to say nothing of the new work that could be opened if men and money could be provided. To continue a fruitless program of competition in the light of this situation is a matter for serious consideration. We have made remarkable strides during the past few years. We have gone on record as opposed to this unchristian and unstatesmanlike policy. We have outlined several ways

in which we, as a Church, are ready to meet the several denominations involved and do what we can to remedy the situation. The Church is responding in splendid fashion to this program of administration, and our District Superintendents in increasing numbers are seeking opportunity to adjust this work so as to reduce competition to a minimum. The report by the Commission of Ten on our rural work, presented to the Board in 1926, and since published and circulated, has done much to increase interest and develop a spirit of co-operation in this work of the Department. It will be necessary, however, to exercise eternal vigilance in this matter, and to protect the funds of the Church from being used to support a ministry that, while poor and needy, is incompetent to minister to the difficult situations in rural life. So long as the impression obtains that to receive missionary aid is the hall-mark of incompetence, it will be impossible to challenge the kind of men who must be secured to serve these fields, if they are ever to be claimed for Christ. The whole problem of the rural Church is that of men. Given a sufficient number of men who have the training for the task, the love for folks, and the spirit of rural life, there is no difficulty that cannot be overcome.

THE FRONTIER

Since no frontier Secretary has been employed during the quadrennium, the work of administration on the frontier during the past two years has been turned over to the Department of Rural Work.

The frontier is developing several distinct tendencies that must be understood if the Board is to function there effectively.

There are, first, the rapidly developed cities in the more favorable sections of the Pacific Coast and the Northwest. Many of these large towns and cities have passed out of the frontier class and resent inclusion in the frontier field. They are an important branch of the self-supporting Churches and must receive the recognition that is due to Churches of this class.

Then there is the second group, made up of those in the process of development. It is only a question of time until they, too, take their place in the front rank of the self-supporting Churches. Many of these communities are developing so rapidly that it seems impossible for the Church to keep up with the population trends. One of the great needs is a fund for the purchase of suitable lots on which to establish Churches as the need arises. There is real need for a careful study of this problem, especially on the Pacific Coast, and a report that would enable the Board to make provision for the rapid expansion taking place in California, Oregon, Washington, and the Northwest.

The third type is the frontier sections that are sparsely

inhabited, and where there is little hope for any large increase of population in the near future. Many of these communities where our Church has been established have reached the limit, and in spite of the large areas covered by the pastors, there are not sufficient people to support a ministry. These places will continue to depend upon the aid given by the Board of Home Missions and Church Extension. To discover the need and to establish a type of ministry best adapted to this problem, has been a matter to which the Board has given much time and attention. We have established work in several centers that are now giving a fair demonstration of what the possibilities are in these difficult missionary situations. There are several other developing types of frontier. Any new or re-organized grouping of people gives us frontier problems.

In the mountain section of the Northwest and on the Pacific Coast the following factors must be taken into consideration:

1. The effects of the agricultural deflation have been specially felt on the frontier because of the newness of the country and the general necessity of the borrowing of money by the new settlers in order to make improvements. It is the borrowers who have been hardest hit by the depression, and many of them have been eliminated. In the older sections there was less borrowing and the deflation has been less damaging.

2. On the frontier people took up homesteads and went to farming who were totally inexperienced. The idea of free land appealed to peoples of varied antecedents. They were an inefficient group and did not count the cost of farming in an organized scientific age. These have also been generally eliminated in the process of agricultural deflation. The farmers who are left are those who understand their job and are willing to work hard. These are, for the most part, of foreign extraction and are not as readily assimilated by religious institutions as the old-time frontiersman. The earlier settlers, mostly American stock, have moved to the industrial centers. The Church membership in the Columbia River, Idaho and Montana State Conferences should be viewed against the background of a stationary or declining population. Under these conditions it is impossible to make rapid progress, and if the Church holds its own it is doing remarkably well.

3. Then there has been the depression in the lumber industry in the coastal section of the Northwest. This was due to the let-down in certain types of building operation. As a result there has been an unusually large number of lumber men out of employment, and the Northwest will have to contend with this condition for some time to come. This activity is rural-industrial, and the people who are associated with the industry are not religiously inclined as a general rule. The Church, however, dares not leave them without a ministry, and when

conditions of unemployment arise it is necessary to double our effort and increase the activities of our ministry to them.

Recently the Superintendent of the Department of Rural Work has met with a considerable number of the pastors from these frontier communities. All the preachers on the Redwood-Shasta District met at Ukiah for a week of conference and training. The total travel of the forty preachers who were present was over fifteen thousand miles.

An even greater problem of distance was revealed in the gathering of the Nevada Mission District, where fourteen preachers traveled a total of eleven thousand miles. Without the assistance of the Board it would be impossible for these men to get together for inspiration, counsel and mutual aid. It is no uncommon thing for a pastor to have points on his charge from eighty to one hundred miles apart.

Our greatest difficulty here, as elsewhere, is that of getting men who have the ability and are willing to invest themselves in a ministry to this mission field. There have been outstanding demonstrations of the kind of program that will win out in these frontier communities. Our progress will necessarily be slow, because of the inability to secure enough of the right kind of leadership.

We must not slacken in our endeavors, but rather make up our minds to stay by the task, strengthening our work as opportunity shall arise and continuing in our beneficent ministry.

EVANGELISM

While the Church of Christ must inevitably be broad enough to be social, it is imperative that the Church shall at the same time be big enough to be different. We believe in the whole program of social and related activities fostered by the Methodist Episcopal Church. However, in the development of these social and general community interests, it may be well to remember that only as we succeed in buttressing and undergirding such varied activities with vital spiritual considerations can we hope to realize the supreme objective of a normal gospel ministry: the spiritual enrichment of life. Ecclesiastical history reveals the fact that whenever Methodism or any other branch of the Christian Church registered real progress in Kingdom service, the Church moved forward on her knees, lifted to higher levels by a great volume of intercessory prayer.

In the midst of Methodism's multitudinous activities, the Department of Evangelism has served as a sort of spiritual balance wheel, constantly thrusting the supreme objective contemplated by these activities into the foreground of our thinking. During the past quadrennium, certain readjustments of evangelistic viewpoint, interpretation and procedure have been effected that are worthy of mention:

1. The establishment of a bureau of evangelistic accreditation, with a fairly complete check on the personal records and methods of many professional evangelists, has measurably reduced the liabilities involved by the employment of that type of evangelistic ministry, without destroying any of its real assets, and placed scores of Pastors under lasting obligation to the Board of Home Missions and Church Extension.

2. The full-time employment of a limited number of reliable and thoroughly equipped evangelists, whose services are periodically made available to needy Churches and districts that are largely missionary in character, is another form of evangelistic service that has elicited many expressions of appreciation from the field.

3. The training and development of pastor evangelists, located in sparsely settled sections, with a definitely defined ministerial obligation to special groups not reached by the regular Church program, such as residents of the mining and logging camps, the oil fields, and other similar groupings, has abundantly justified our financial investments and borne an increasingly worthwhile Kingdom fruitage.

4. Personal Evangelism, as the normal method of spiritual development and Church growth, has been consistently emphasized. The strength of the Infant Church was due to the witnessing power of its members, as well as that of its ministers. It is the strength of any cause—live, aggressive men and women whose faith in an enterprise is great enough to make it a matter of inner compulsion for them to urge the legitimacy of its claims upon others. Reinerius, the papal inquisitor, reporting against the Waldenses, in the thirteenth century, declared: "He who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase." We read that, in Korea, a probationer is not eligible to full membership in the Methodist Episcopal Church until he can point to one or more souls he has personally led to Christ. I cannot escape the conviction that, unless we precede and supplement our periodic efforts in mass evangelism with a daily program of personal, individual evangelism, we cannot hope to register results as we ought.

5. The advent of the community survey and the adoption of the constituency roll have broadened the field of evangelistic endeavor and definitely determined the respective spiritual responsibilities of the Churches in a given place, while the traditional conception of evangelism has been enriched and enlarged to include all of life's activities and relationships, in harmony with the slogan, "Evangelization of all of life."

EVANGELISTS IN NEEDY FIELDS

In order to meet the demand for evangelists in needy mis-

sionary fields, the Department, as previously indicated, employs a few well-trained and informed workers.

The large number of districts that are asking for these trained evangelists indicates at once the great need there is for this type of service and testifies to the great value of these special workers. The shortage of funds prevents us from meeting the request of a number of these very needy Districts.

In our consideration of their needs, the Department classifies the Districts as follows:

1. Semi-Missionary Districts.
2. Purely Missionary Districts.

A Semi-Missionary District is one in which, judging from the salaries paid and the territory served, we could not expect to receive from the field, by the way of free-will offerings, much more than one-half of the underwritten salary of the approved evangelist. Forty-nine such Districts have asked for a trained evangelist.

A purely Missionary District is one in which, judging from the salaries paid, and the territories served, we could not expect to receive from the field, by way of free-will offering, much, if anything, toward the salary of the approved evangelist. Under this classification we would include the placing of such evangelists as work in sparsely settled regions, newly developing sections, depleted territory, in logging camps and mining camps, among Negroes and foreign-speaking groups. Fifty-two such districts have asked for one of our trained evangelists.

We cite from the studies of a few of the Districts appealing for help. One Superintendent says that if he could secure the letters of the non-churched Church members on his District he would more than double the membership. On one District there are fifty communities that have no Church privileges; on another there are twenty-one pastorless charges, eighty-one communities that have no Church services, and 2,231 children who have no Sunday School privileges. Still another District reports ten pastorless charges, 150 communities that have no Church services, and at least 10,000 children who have no Sunday School privileges. Without a definite, constructive, evangelistic program, with trained leadership, such rural communities, from a religious standpoint, are doomed.

PERSONAL EVANGELISM

Because evangelism was not meeting with the success it had met with in former years, the Department gave itself to a study that might lead to the discovery, if possible, of some method that might help remedy this condition. At once it was made evident that the public method, at its best, made little or no effort to reach any but those who belonged to the families of the members of the Church, those who attended its Sunday

School, and those who strayed into its services. Whole areas of people, as well as whole areas of life, were being omitted. Vast multitudes of unsaved and unchurched people were neglected or forgotten.

A typical industrial town of some 20,000 population, recently studied, has a railroad running through the middle of it. Between the railroad and the river live more than half of the people, and in that territory is most of the degradation and poverty, squalor and need, flagrant vice and crime. But all the white Protestant Churches are on the other side of the railroad. The community, from an evangelistic point of view, is well nigh totally neglected. A survey of the down-town section of a large city showed a population of some seventy thousand, over fifty thousand of them white, more people living in the area than ever before; and yet, within twenty-five years, in which the territory had gone through pronounced social changes, two-thirds of the white Protestant Churches had been abandoned or moved away, and those that remained were able to account for less than one in twenty-five of the local white population in the rolls of both Church and Sunday School.

Explanations of various kinds are freely offered for situations such as these, but when they are all considered the fact remains that, under the traditional type of evangelism in our Protestant Churches, the boy and girl born and reared in a Christian home will in all likelihood become a Christian, and people coming from conditions of the other sort in all likelihood will not. This is not to say the gospel is not equal to the needs of these people. It is only to say that our evangelism has not been of a kind adapted to reach them.

It may well be asked just what is this personal visitation program. In brief, it is an effort to train the membership of the Church, and set it to work in a personal effort to win their neighbors and friends to an acceptance of Jesus Christ as a personal Saviour, and to influence them to unite with the Church and help bring the Kingdom of God upon earth. In order to do this in a systematic and successful way a survey is made of the community to discover the responsibility of the Church in regard to the unsaved and unchurched who reside there. A definite period is set for the visitation, when the Church members, led by the Pastor, go out two by two and visit the discovered people and seek to win them. The plan is simple and as old as the times of the New Testament, when Jesus and his disciples practiced it, and won their first recruits.

In a number of instances an evangelist trained and particularly adapted to this type of evangelistic effort is furnished by the Department to inspire confidence in the Pastor and his members. The plan has met with the most phenomenal success where it has been adequately prepared for and conscientiously

worked. Laymen take to it in a remarkable way, when they once catch the vision, and see how naturally a religious approach can be made.

With reference to the personal visitation campaign a Pastor writes:

"1st. It enlists and trains Church members to do what is their continual privilege and duty to do: lead people into the Christian life.

"2nd. It gives opportunity for a better understanding of what the Christian life means and what is expected of new converts; it brings them into the Church with useful personal relations already established.

"3rd. It develops a method of all-year evangelism.

"4th. It furnishes a proper peak for all other Church activities, athletic, social, teaching, and one where natural groups can participate in evangelism.

"5th. It makes evangelism a natural human work. Out of this method I have seen the most consistent Christians whom I know come, and they, in turn, have become useful evangelists.

"6th. It is the best and most successful form of adult evangelism.

"7th. It creates and promotes in the Church an atmosphere of natural spirituality that expects to become useful, and my observation is that the percentage of useful, working converts is very high.

"8th. It has a very low rate of post-revival mortality."

HOSPITAL WORK

There are fifty-nine hospital chaplains who report to the Department on their religious work among the patients. A few of these are aided financially, while almost all of them receive literature and other helps from the Department. One outstanding piece of work is done by our chaplain at the Mayo Hospital, Rochester, Minnesota. In his report, Dr. Gillis gives these interesting facts about the institution:

Number of registrations of patients during a recent year, 66,959.

Average per month, 5,580.

Number of nationalities represented, 45.

Number of physicians and surgeons on the clinic staff, 310.

Non-medical employees, 830.

Professional employees, 288.

Nurses, 845.

Of those assigned to hospitals, 3,488 were here alone and 2,469 were of no religious faith.

Of the 66,959 registrations, more than 10,500 were Methodists. Dr. Gillis says:

"An average of about three friends or relatives come with or visit each of these patients, making more than 30,000 Meth-

odists coming to Rochester last year. Many of these friends of the sick I visit in the sick rooms, at our Church services, and in the class for visitors I teach in our Church School each Sunday.

"There are five great hospitals under the medical direction of the Clinic. My regular schedule takes me through all of these at least once each week, and in cases of need much oftener. The special calls some days bring me into all of these hospitals. During the past year some distinguished Methodists have been here as patients, from our own Church and the Church, South.

"During the year I have averaged more than 1,200 visits each month, and sought to minister to the spiritual welfare of each patient, praying with many of them where opportunity afforded and seeking to bring to them a sense of God's nearness and grace. I put myself at the service of every patient and do for them anything they request, if it is at all possible."

ARMY AND NAVY CHAPLAINS

The Methodist chaplains in the Army and Navy are kept in touch with their church through the Department of Evangelism. There are 200,000 boys and men (mostly boys) in our Army and Navy. They are away from parents and friends and all the helpful environment of Church life. They are at an impressionable age and are thrown in the midst of a wide variety of influence. They are naturally too much detached from social privileges of a wholesome and helpful nature. As long as we must maintain an Army and Navy, the Church cannot evade the responsibility of meeting the religious needs of the enlisted men. The best way of meeting this responsibility is through the agency of the Army and Navy chaplains. The duties of these representatives of the Church are many and varied. Every new man, on arriving, is interviewed, and his religious faith ascertained. Each Christian is encouraged to continue his religious habits and asked to join in the religious program of post or ship. Those who are not related to any church are urged to select carefully their close friends, and to attend as many of the religious services as possible. The chaplain, on the average, ministers to about 1,200 men each week. Besides conducting services regularly, he visits in the hospital and writes letters home for the men; he gives personal interviews, arranges for entertainments, distributes books, periodicals, and other reading matter; he solemnizes marriages and conducts funerals; he preaches in Churches, and lectures to many outside organizations regarding his work with the men.

The chaplains are separated from their brother Pastors in civil life, and sometimes the lonely chaplain feels that his Church, if it has not forsaken him, has, at least, temporarily

forgotten him. For the Church ever to forget or neglect the chaplains would be a crime. The chaplain endeavors at all times to make the officers and men feel that the Church really cares for them, and is interested in their welfare. The chaplain comes into closer personal contact with his men than does the minister in civilian life with his congregation and members. He has great influence with the men.

Of the 125 chaplains in the Army, 18 are Methodist, and of the eighty-two in the Navy, ten are Methodist. The Department helps the chaplains financially in the carrying out of their programs for the enlisted men. The Superintendent of the Department of Evangelism visits the chaplains from time to time, and seeks to assure them and the Methodist service boys that the Church of their choice does not forget them.

SUMMER EVANGELISM

Another service rendered by the Department is in its program of Summer evangelistic work. During the summer-time America is in the open. The countryside is filled with tourists; auto camps are crowded; beaches and other resorts are swarming with people. On Sundays the multitudes, in many of these places, sometimes exceed ten or twenty thousand. But little or nothing was done for them. In the State of New Hampshire, the summer playground of the East, with the aid of Dr. J. N. Seaver, Superintendent of the Northern District, we secured the publication of a map of the "King's Highway," with every church in the State, Catholic or Protestant, marked, indicating the denomination and the road that leads to it. A list of Churches, with the hours of service, has been prepared to go with it. These maps were distributed by thousands throughout New Hampshire. At least one was placed in every post-office, hotel and church, and at cross-roads up and down the State. The Interdenominational Commission made stickers to go on the windows of cars, stores, etc., calling to the attention of everybody the opportunity of going to the Church of their choice by way of the "King's Highway."

As a result of this piece of publicity, there was a much larger Church attendance in the State during the summer of 1927 than on previous years. It is our intention to extend the plan to other States East and West, so that no vacationist anywhere will have an excuse for non-Church attendance while away from home.

In the number of the national parks we have regular services, notably in the Glacier National Park, where our missionary at Browning, Montana, carries on extension work. In a letter to the office he writes: "Services are held in Glacier Park, Blackfoot Government Boarding School, and in a number of school houses and road camps on the reservation. There are five Sunday

Schools organized. The people of the country rally to this work very heartily. During the park season services are held for the tourists and employees of Glacier National Park. These services have been held in the Many Glacier Hotel and Glacier Park Hotel, and in Going-to-the-Sun Chalets. Thousands of tourists are reached every year in this manner."

At Onset, on Cape Cod, in Massachusetts, we have a special open air service each Sunday evening during the summer months. Thousands of people are assembled for religious worship who otherwise would not attend a Church service. We secure for these meetings the best preachers possible, and a strong, ringing evangelistic message is usually the deliverance from the platform of the open-air auditorium. We are seeking to extend this work, and during the past summer a number of Pastors from other popular resorts have been taken to Onset to study the plan and program, and to arrange for something akin to it at their places next season.

The Department of Evangelism has, for a number of years, operated two Gospel Auto-trucks for the purpose of doing evangelistic work during the summer months. In this effort the Rural Department and the Bureau of Foreign-language Work have co-operated. The persons in charge of the truck do house-to-house visitation, especially in the isolated rural communities where people do not have immediate access to Church services. In this house-to-house visitation the workers are supposed to leave tracts and free literature, discuss Church relations and family and personal religion with the members of the household. One of the best items is the distribution of Bibles, Testaments and portions of the Scripture, and tracts and other literature to the foreign-speaking families of the communities. The American Bible Society has co-operated in providing Bibles, Testaments, and portions of the same for this purpose. These are sold whenever possible, but the missionary element is never forgotten, and many a little Scripture text is left with a family, so that it can be read in the language of the family, this many times being a new experience for both the extension service worker and for the family. Many decadent communities have been revived and led to a general countryside religious awakening.

PASTOR EVANGELISTS

While the Department of Evangelism has sought to give constant and careful attention to work of the evangelists who do District or special work, its chief concern has been for the Pastors and the Churches. Our policy has not been so much to stress the evangelist and the annual evangelistic meeting, as to put emphasis on Pastor evangelism, and to develop in the Churches an all-year-round evangelistic program. The

Department therefore set itself to work to reach Pastors, and through demonstrations give them practice in meeting and interviewing people regarding their personal relationship to Jesus Christ. In these demonstrations eight or ten Pastors are brought together at a Central Church having a large, carefully prepared constituency. These Pastors remain from Monday morning till Friday evening. The mornings are given over to prayer and the discussion of methods and program-building, leading up to the afternoon and evening visitation among the unsaved of the community. Each Pastor usually goes out with a layman, and in this way the training is extended to the membership of the local Church.

A goodly number of evangelists, District Superintendents and Pastors have become so proficient in the personal-approach method that the Department makes use of them to meet the ever-increasing demands made upon it for this type of service. In all, there are now about 6,500 Pastors in our Church who have been in one or more of these demonstrations of practical evangelism.

In a number of our cities our Pastors hold street meetings. Notably is this true in Chicago, where a number of city Pastors and students of Garrett Biblical Institute engage in this work, under the leadership of Professor Frank O. Beck. Some of the meetings are quite largely attended, and some results have been achieved. We have listed the names of some 800 Methodist Episcopal Pastors who avail themselves of the opportunity to deliver a short, crisp, vital message at the noon hour in the shops and factories in our great industrial centers.

EVANGELISM—FINANCE

The Superintendent had not been long in the work of the Department of Evangelism before he heard from all sections of the Church that many Churches were unable to engage in evangelistic services, because all the time and strength of the pastor and workers were given over to pay the interest on debts, or to lift the mortgage that seemed to threaten their very lives. The Department devised a plan to meet this situation. It secured the services of Dr. David E. Kendall, an outstanding Pastor-evangelist, and set him at work with a number of these Churches. The plan was to hold evangelistic services for a week or two, and when the people were enheartened and hopeful, to lead them in a campaign to lift their debt. The success of the plan has been our embarrassment. At this writing we have more Churches asking for such help than we can possibly care for in a year's time. We have just recently added another man to help in this type of work. The spiritual reaction on the Churches has been as remarkable as has been the ease with which the debts have been raised.

INDIAN WORK

In 1736 John Wesley came to America to preach to the Indians. In 1816 John Stewart began preaching among the Wyandot Indians of Upper Sandusky, Ohio. The interest that grew out of his work was one of the influences that led three years later (1819) to the organization of the Missionary and Bible Society of the Methodist Episcopal Church. In 1833 Jason Lee, a member of the New England Conference, answered the call of the Indians of the Northwest for the "White Man's Book of Heaven." He was the first missionary to cross the Rockies, where he established an Indian mission in the Willamette Valley.

From such beginnings as these the Methodist Episcopal Church has continued her work among the Indians, until to-day she is at work in forty-eight separate communities, representing thirty different tribes in New York, North Carolina, Michigan, Minnesota, Wisconsin, Nebraska, Kansas, Oklahoma, New Mexico, Arizona, California, Nevada, Oregon, Washington and Montana.

Our Church is engaged in various types of work. Considerable emphasis is put on evangelism and educational work. The Indians need education, a social ministry in the communities in which they live, and a personal religion that will transform the lives of individuals. In its program the Church seeks to meet all these needs.

One of the important features of our work is that carried on in co-operation with other denominations at government boarding schools, where we are sharing in the support of six religious-work directors, who are reaching eight such schools with a program of religious work which means much for the new generation of Indians, many of whom never return to the reservation, but go out to find their places in the life and activities of our towns and cities. The lives of thousands of our brightest Indian youths are under the direct influence of the work of these religious-work directors.

Including pastors (eleven of whom are Indians), evangelists, school superintendents, teachers, field matrons, house matrons, and religious-work directors, we are employing about sixty persons in our Indian work. One of our pastors is the Rev. Louis Bruce, who won distinction as a baseball player and member of the pennant-winning Athletics of Philadelphia. Of him Connie Mack wrote: "He was a great favorite with all the players, and he was clean all the way through." One of our recent converts is the Indian who is said to have served as the model for the Indian head that appears on the buffalo nickel.

Within the past few years the Church has aided in building a Church and community house for the Cherokees at Pembroke,

North Carolina; a Church and Community House for the Mohawks at Hogansburg, New York; a Community House for the Iroquois at Versailles, New York; a Church for the Chippewas at Charlevoix, Michigan; a Children's Home for the Chippewas at Odanah, Wisconsin; a Church for the Chippewas at Pine Bend, Minnesota; a parsonage for the Klamaths and Modocs at Modoc Point, Oregon; a Church for the Klamaths, Modocs and Piutes at Beatty, Oregon; a Church for the Piutes at Schurz, Nevada; and in remodeling a school building for the Navajos at Farmington, New Mexico.

In other words, we have done more to improve our property used for Indian missions in the past few years than we had done in the preceding fifty years. The older buildings were largely one-room buildings, ill-adapted to the needs of the present. The entire work has received a new impetus from the carrying out of this much-needed building program, and membership gains have been most encouraging. The Indians themselves have provided nearly one-half of the entire cost of the buildings.

Despite the fact that several denominations are sharing in the Indian work, there are still fifty thousand Indians among whom no Church is at work. The responsibility for work among approximately ten thousand of these neglected Indians has been assigned to the Methodist Episcopal Church. One of the problems we face is that of measuring up to this need at a time when appropriations for work must be cut because of a decline in income. At several points the Indians themselves are definitely requesting that we begin work among them. The neglected fields assigned to the Methodist Episcopal Church are to be found in the States of Washington, Oregon, Idaho and Minnesota.

METHODISM'S FOREIGN-LANGUAGE WORK

♦The foreign-language work of the Methodist Episcopal Church in the United States is organized into Conferences, Mission Conferences and Missions. There are now ten foreign-language Conferences, namely, four German, four Swedish and two Norwegian and Danish. Several other of these foreign-language Conferences during the past few years have merged with our English-language work. Thousands of members who are now classed as English-speaking have come from these foreign-language Churches. Their contribution in terms of leadership, members and property has been very considerable.

In addition to the above organized Conferences there are two Mission Conferences, namely, the Pacific Swedish and the Porto Rico.

There are also seven missions, namely, Bilingual, Hawaii, Latin-American, Norwegian-Danish, Pacific Chinese, Pacific

Japanese and Southwest Spanish. The two Mission Conferences and the seven missions report 258 effective ministers and 268 charges or Churches, with 19,864 full members. They report 414 Sunday Schools, with 2,788 officers and teachers, and an enrollment of 38,992 Sunday School pupils. The pastoral reports show 2,923 baptisms and 3,643 members received on trial. These Churches and missions during the past Conference year paid for ministerial support \$94,558, and gave for all benevolences \$43,724.

The Pastors of our language Churches preach their sermons each Sunday in the following languages: Czech, Chinese, Danish, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, Syrian and Welsh.

How long will the foreign-language Church be essential? Conservative estimates place the period from twenty-five to thirty-five years, especially in the larger and less Americanized groups. But the language situation has already become acute in many foreign-language Churches, due to the presence of the adults whose knowledge of English is comparatively slight, and the children and young people who know English well, but are losing the mother tongue. The foreign-language Pastor recognizes his language handicaps, and dreads the ordeal of speaking in English in the presence of these young people. Some Pastors are working hard to master English, and a few have already opened English services.

Young men who are preparing for our foreign-language ministry are being urged to perfect themselves in the use of English, so that eventually they may be in fact bi-lingual ministers. This may mean that these bi-lingual ministers will become the Pastors of English-language Churches, ministering to people of their own language group in missions or departments connected with the English-language Church. Unless our younger foreign-language Pastors may look forward to some such service, their field of activity in the future will be exceedingly limited.

One of the serious administrative problems in the Bureau of Foreign Language Work at the present time is how to make provision for the support of a group of older men who, because of these changed conditions, will probably have to retire in the near future. Some of these men have few annuity years to their credit. In some instances they have served the Church as local preachers for long periods of years, and now in old age are without homes, furniture, bank account, salary, and even pension.

The Bureau, at its last meeting, appointed a committee to confer with the Board of Pensions and Relief to make some provision to meet this crisis.

Recent studies seem to show an increasing number of foreign-

language peoples are taking up their residences in the parishes of our English-speaking Churches. In some cases they may have attended the language Church in the colony from whence they have moved. If unshepherded, these newcomers become immediately the privilege and responsibility of the local Pastor and Church.

The immigration laws have changed the status of our increase in racial groups, but we have with us great numbers of the second, and, in some instances, the third generation of young people. Many of these form great masses of unchurched people in our great cities. The rapid changes in our industrial situation caused migration within cities, so that many changes should be made. For instance, the John Huss Bohemian Church, Chicago, is really a Polish mission for children, and it is a very good one. Other illustrations could be given. Population trends have increased this difficulty. The modern migration of Mexican peoples and of colored citizens has added to the complexity.

The solution has not been found. We believe, however, that we must have more adequate studies of every project, and also of new ones that are needed. We must continue to train leadership, both from racial groups and from people of American background who understand the culture of the group with whom they work, and, in addition, both types of leaders must have American training. We must continue our efforts to bring this work to full self-support. We must plan for more adequate buildings. We must plan our work so that the results of these foreign-language and polyglot Churches will eventually become a part of the warp and woof of our regular Methodist Episcopal Church, just as the people are becoming a part of the warp and woof of our national life. We must build the program of the Church so that it will be shot through with the spirit and life of Christ, until it shall capture in every center these young people for the Kingdom of our Lord.

THE PACIFIC JAPANESE MISSION

The Pacific Japanese Mission covers the western half of the United States with a Japanese population estimated at 150,000, including the American-born children. Of these, 30,000 are in Los Angeles, 10,000 in San Francisco and the bay cities, and from several hundred to several thousand each in all the larger western cities. In the valleys of California and Colorado are numbers of Japanese farmers.

There are approximately 5,000 Japanese Christians in the group. Buddhists are bending every effort to win and hold the great majority, their activities far exceeding anything to be seen in the Orient. Their chief rallying cry is the injustice, the materialism, and the wickedness of America, which, they

argue, shows the inferiority and failure of Christianity. Their whole movement is essentially anti-American, and tries to hold the Japanese for Japan.

We have twenty-one organized Japanese Methodist Churches in the chief centers, with 1,700 members. Self-support has averaged \$30,000 a year the past few years, and in World Service giving they rank tenth in the western section, with an average giving of \$2.56 per member last year. This matter of self-support should be pressed as rapidly as possible. This policy would probably bring a large number of these Churches to self-support during the next three or four years.

The most pressing need has to do with the saving of the second generation. There are 46,000 of these children and young people. While adults are gradually decreasing in number, the younger generation is increasing at the rate of 5,000 a year.

THE PACIFIC CHINESE MISSION

Our Chinese work is at present in a very precarious condition. Investigations show that a large majority of the American-born Chinese cannot make a public address in their mother tongue, that they cannot understand the preaching of Pastors brought here from China, and that few of them now frequent any religious services of any kind anywhere.

Other organizations do not meet their social or religious need, and they are now found in clubs, dance halls, and similar resorts. No denomination is making a bid for them in any definite way. These young people are to be found in Chinatown by thousands. This group of American-born Chinese constitutes our greatest field of obligation and opportunity. The Methodist Episcopal Church must accept this challenge, and make the conquest of this field, or retreat from it in confusion and defeat.

THE LATIN-AMERICAN MISSION

The Latin-American Mission reports fifty-seven evangelistic and thirty-four regular Christian educational workers on thirty-two circuits, with seventy preaching places and 108 different centers. During the year 1927 they ministered to 54,628 different people in a personal way. 6,240 gospel messages were delivered at as many services, with a total attendance of 246,635. 3,157 Bibles and 54,182 pieces of Christian literature were placed or sold. Work was secured for 729 men, help given in 2,294 cases of poverty; 3,910 received medical attention. The fifty-four Sunday Schools have a membership of 2,898, the forty-two Epworth and Junior Leagues number 1,176, and sixty students were sent forth to secure a Christian education, within 12 months.

Perhaps there is no more significant or interesting development in the unfolding program of the Mission than the intensive

emphasis and definite projection of plans which are being laid for the training of student Pastors and future leaders. There has been a careful reconstruction and organization of the studies of the Conference courses, insuring conscientious and fruitful work on the part of the students.

It is to be noted that the establishment of attractive Mexican friendly Churches and parsonages, as, for example, the Kynett Memorial Friendly Center at Artesia, and the Pasadena Mexican Friendly Center, is immediately reflected in more attractive homes and improvements among the surrounding Mexicans' domiciles. This is noted even when members of the Mission live in homes scattered far from these centers.

The Centenary and World Service obligations have been paid in full for eight years. The use of the Every-Member-Canvass and of the duplex envelope system is being steadily extended. Self-support is slightly on the increase.

SOUTHWEST' SPANISH MISSION

The Southwest Spanish Mission includes our work among Spanish-speaking Americans and Mexicans in New Mexico, and in parts of Arizona, Colorado and Kansas. There are eighteen Pastoral charges and a total Church membership of 1,239. The Sunday School enrollment is 1,440, and the Epworth League membership is 890. Churches paid on pastoral support for the year 1926, \$5,091. The work in this field has always been difficult, and our progress has been slow. There is a great need, however, for the ministry which the Church can offer. Our biggest problem at present is that of securing and supporting adequately trained leaders for the work.

THE BI-LINGUAL MISSION

The Bi-lingual Mission was organized in 1924. It is made up of the foreign-language Churches and missions not included in the membership of some other mission Conference or mission, and of certain English-language Churches whose chief activities are among foreign-language groups. The ministers of the Bi-lingual Mission retain their membership in the English-language Conferences where their charges are located, and the quarterly Conferences of the Bi-lingual Churches are held by the District Superintendents of the English-speaking Conferences in which they are located. For purposes of administration the Mission is assigned to the Detroit Area. The Churches of the Mission are distributed throughout eighteen Areas, forty English Conferences, and sixty-eight Districts.

The Bi-lingual Mission now includes 105 Churches, Missions and Departments. These Churches are served by 101 ministers and supplies. The racial distribution of the Churches in the

Mission is: Italian, fifty-two; Czech, twelve; Spanish-speaking, six; All Nations Churches, eight; Finnish and Portuguese, four each; Chinese, Polish and Slovak, three each; French, Korean, Lithuanian and Russian, two each; Armenian, German, Japanese, Hungarian, Syrian and Welsh, one each; a total of eighteen nationalities.

The membership of the Churches is reported as 7,240; number of baptisms for the year 1927—adults 311, children 563.

The Churches of the Mission paid toward pastoral support, during the year 1927, \$17,556, a gain over the previous year of \$4,070. They paid toward all benevolences \$19,446, a gain in benevolent giving of \$3,805. The amount paid toward current expenses was \$42,225. The total for ministerial support, all benevolences, and current expenses was \$92,685.

The Mission is conducting 103 Sunday Schools. These schools are superintended and taught by 1,004 officers and teachers, 391 of them from racial groups. The Sunday School enrollment is 14,401, a gain of 1,826. The average attendance is 8,475. The week-day school enrollment is 1,065. The daily vacation Church School enrollment is 3,030. The Epworth Leagues report a senior membership of 1,868 and a junior membership of 1,080. The Pastors report 43,861 home calls for the year.

The Mission has forty-one Church buildings used exclusively for language work. About thirty congregations are housed in English Churches. About twenty use rented halls or public school buildings. There are twenty furnished parsonages.

The Pastors of the Bi-lingual Mission preach each Sunday in the following languages: Armenian, Czech, Chinese, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Polish, Portuguese, Russian, Slovak, Spanish, Syrian and Welsh.

The Bi-lingual Mission has promoted mutual fellowship between the foreign-language and English Churches. Self-support has been encouraged and stimulated. Statistical information has been lifted from the columns of Conference minutes and given publicity in the Church. The Bi-lingual Churches and Pastors have enjoyed unified Episcopal supervision.

The quadrennium has not been without its administrative difficulties. Legislation calculated to meet these difficulties is being proposed to the General Conference.

WORK IN MORMON TERRITORY

Our work in Mormon territory goes steadily on. The sacrificial efforts of our missionaries in this territory are worthy of special mention. From a recent report of the Superintendent of the Mission we quote:

“Whatever our opportunities and achievements may have

been in the past, the future holds a brighter outlook for Protestantism in Utah than ever before. We have come over a hard way to our present standing. Protestantism is no longer stigmatized by those who were once our bitter opponents. The day of wrangling and bitterness is past. There is friendliness everywhere and a willingness on the part of both Mormon and Protestant to co-operate in carrying out the great issues which have as their objectives the betterment of the citizenship in Utah. There is a universal recognition of an undeniable fact—that Protestantism has a place in Utah, and that the Methodist Episcopal Church has a distinctive contribution to make to every aggressive movement that has as its goal the betterment of State-wide conditions.”

NEGRO WORK

THE MISSISSIPPI FLOOD

The Mississippi Flood brought distress and poverty to thousands of people, many of whom lost everything they possessed. The membership in four Negro Annual Conferences was seriously affected, ninety-five ministers and their families being forced to flee for their lives, while fifty-three Churches and parsonages were rendered unfit for use. Every rural Pastor in the Baton Rouge District, Louisiana Conference, was forced from his home. In response to the appeal sent out by the Board of Home Missions and Church Extension, a total of over \$70,000 was voluntarily remitted by friends from every section of the country. In addition to the nearly 100 preachers and their families who were granted financial assistance from the Flood Fund in order to tide them over so serious an emergency, a number of Churches that were ruined by the general devastation resulting from the overflow of the Mississippi River are now being rebuilt. The greatest sufferers were among our colored brethren. No investment which the Methodist Episcopal Church ever made in humanity has brought more satisfactory returns than her appropriations toward the support of our Christian and educational activities in behalf of the Negroes of the South and in other sections of the United States.

It may be of interest to note, in this connection, that the New Orleans Area, composed exclusively of Negro Conferences, stands at the head of the list in proportionate World Service contributions. Every Conference and thirty-two out of the forty-one Superintendents' Districts in the New Orleans Area registered an increase in World Service giving during 1927.

PASTOR TRAINING COURSES FOR NEGROES

Our summer schools for the training of rural Pastors have been an outstanding feature of our work for the past ten years.

During this period we have granted nearly 1,400 scholarships to Pastors serving rural appointments. In 1927 we conducted three schools. One was at Waveland, Mississippi, to serve ministers from Louisiana and Mississippi, another at Claflin College, Orangeburg, South Carolina, for the South Carolina Conference, and another at Philander Smith College, Little Rock, Arkansas, for the Little Rock Conference.

The Pastors' School at Little Rock was conducted at the same time the State Normal Summer School for public school teachers was on. We arranged for an exchange of teachers between the Normal School and the Pastors' School, and also arranged our classes so that Pastors could attend certain classes of the teachers' course of study, and, in like manner, the teachers could attend certain Pastors' classes.

The noon hour was given to an address to the entire school on some phase of community work in which both teacher and Pastor should be interested. The association of Pastors' training with public school teachers' training was new. It brought these two important leaders into close contact and had them face the community together. We believe this to be the beginning of one of the most forward-looking pieces of work we have been able to do in our training courses.

Because of a reduced missionary income, we faced the embarrassment of having more men from Louisiana and Mississippi anxious to attend our school than we were able to provide for. So keen is the interest in this type of work, and so appreciative are the men of the training they get in the rural Pastors' schools, that our brethren of Louisiana and Mississippi contributed \$600 to the support of their school this year. This, added to the appropriation of the Board, made possible the attendance of sixty-six ministers at the Waveland, Mississippi, Summer School.

In the three schools promoted by our Board during 1927, 179 Pastors were enrolled.

THE LARGER PARISH PLAN

The first adventure of our Negro Churches into the "larger parish" is in the "Pocahontas Larger Parish." The parish is the outgrowth of four years of study and work by the Pocahontas Community Church in the coal fields of West Virginia.

There are seven charges in the parish; four ministers and two social workers make the staff. The purpose of the parish is to carry to the mining centers in the parish a type of social and religious program which will lift the standard of living among the miners and their children.

The pastor has secured the consent of the Rockefeller Foundation to study the parish with the view of supporting its social and educational program.

THE NEGRO IN THE CITY

More than 30 per cent of our Negro population live in cities of 2,500 inhabitants or more. Among white people the percentage is slightly more than 50 per cent, but the Negro, like the white man, is looking to the city as the ultimate place for a career. He finds the monetary return for his labor in the city is larger, educational advantages are superior, and health is better protected, housing more attractive and comfortable, and social life more congenial.

Dr. George E. Haynes, of the Federal Church Council, strikingly says: "The Negro is part of this whirl toward the city. He cannot keep out of it if he would! He would not be out of it if he could."

In his urban trend of population it is very apparent that the Negro is a part of a general trend of American economic life which is pushing him in a steady stream toward urban life.

NEGROES HEADED TOWARD INDUSTRY

The last ten years reveal the fact that the Negro has gained a permanent hold in the industries of the Southern cities and in the great industrial and commercial cities of the North. He has convinced himself that he can make good and live in the North. He can stand the climate and meet the exacting conditions of community life. Less Negroes are going South in the winter than at any time in the past ten years. Indication of this disposition to remain in the North is the fact that he is developing business enterprises, such as banks, insurance companies, and a few industries, which give assurance of permanence. By far the greatest investment he has made in Northern communities is in Churches. In many cases groups of Southern people have bargained to invest more than \$100,000 in the buying of Churches from white congregations which have moved to suburban localities. Devoted as the Negro is to his Church, the buying of these properties is the finest argument we have for his permanence in Northern centers.

In 1910, for example, 90 per cent of the Negroes in Northern cities were engaged in domestic and personal service. To-day in cities like Cleveland, Toledo, Buffalo, Detroit, Chicago and smaller cities, there are as many, and in some cases more men and women in manufacturing, mechanical and trade and transportation pursuits than in the personal domestic service group. Statistics show that the Negro worker is rapidly increasing in the industrial occupation. Government reports show that between 1890 and 1910, Negroes increased in manufacturing and mechanical pursuits 165.3 per cent, and in trade and transportation 129.5 per cent. In other words, as far back as 1910, Negroes were going into industrial and commercial occupations

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as rapidly as they were entering domestic and personal service. The period from 1910 to 1930, when the facts are assembled, will show a remarkable change in Negro employment. All of this faces the Negro Church up to a new challenge, and Negro leadership must be taught to appreciate this fact and adjust its ministry to meet what may almost be a new social order.

NEGRO SCHOLARSHIPS

The Scholarship Committee of the Board of Home Missions and Church Extension has been generous in its consideration of colored students. We have instructors of religious education at Wiley College, Sam Huston College, Clark College, Rust College, and we are about to place one in Philander Smith College; all of whom are products of the Board's training program.

The time is here when districts must have the benefit of trained men and women in the field of Religious Education to lead in the development of a program which will be distinctly youth's. There is no question about our Pastors and District Superintendents being ready to support such a program. We must get promising young men and women ready for this service and work out a plan for their support.

NEGRO CHURCH EXTENSION

With a large number of unfinished buildings throughout the country, and with others that have gone on to completion and are carrying heavy debts, the large reduction in Church extension appropriations has been a source of constant uneasiness. We have an increasing number of suitable Churches for Negro congregations, but up to date they are the exceptions rather than the rule.

WESLEY FOUNDATION WORK

The Wesley Foundation work of the Methodist Episcopal Church is the program of the Church in ministering to Methodist students at State universities and at other tax-supported or non-Methodist schools.

The Centenary survey of the Board of Home Missions and Church Extension for this particular field was made by Dr. James C. Baker, of Urbana, Illinois, the ablest man in the country for such a task. That survey attracted the attention of many Annual Conferences to these new enterprises, and lifted the Wesley Foundation idea into a wholly new place in the consciousness of the people. Under the leadership of the four men mentioned, and with the increased Centenary resources of the two co-operating boards, the Wesley Foundation movement soon gained recognition as an essential factor in the program of the Church.

GROWTH

In 1918 there were twenty operating points for Wesley Foundation work. Most of them were unorganized, or very loosely organized. We are now operating in sixty centers, many of them having well-developed, comprehensive programs. In 1918 there were four full-time workers. By 1927 the number had increased to forty-two, fourteen women and twenty-eight men, whose work is supplemented by the efforts of at least sixty local Pastors. The maintenance budget provided by the two co-operating boards has grown from \$6,000 in 1918 to nearly \$100,000 in 1927. Ten other places are ready for full-time workers, and are suffering seriously for the lack of them, yet there are no local or missionary funds available for these new enterprises. Fortunately, a number of other communities have been able to go ahead with the work with very little assistance from the Joint Committee.

A DEFINITION

According to Dr. James C. Baker, of Urbana, Illinois, the foremost exponent of this program, the purpose of a Wesley Foundation is "to provide a Church for college and university students that will offer:

1. A shrine for worship.
 2. A school for religious education.
 3. A home away from home.
 4. A laboratory for training lay leaders in Church activities.
 5. A recruiting station for the ministry, for missionary work at home and abroad, and for other specialized Kingdom tasks."
- In other words, a "Wesley Foundation is a spiritual Alma Mater."

Another able worker, Rev. Robert G. Bowden, of Indianola Church, Columbus, Ohio, under the general caption for the Student Center, "A Home Away From Home," defines his program as a quadrilateral: "Worship, Religious Education, Social Activities, and Pastoral Guidance."

SCHOOLS OF RELIGION

An interesting and important outgrowth of the Wesley Foundation work has been demand for the development of schools of religion at State universities and other independent schools. A number of such schools are already in existence and the movement seems likely to be widely extended.

ONE TESTIMONY

On the closing Sunday morning of the university year at Norman, Oklahoma, the service in our Church was largely in the hands of the students who were about to be graduated. A young woman was the final speaker. Her appreciation of the

Church was an unconscious expression of the ideals of a Wesley Foundation.

She said: "The first Sunday morning after we arrived in Norman as ordinary Freshmen you brought us to Sunday School and to Church. You made us feel at home. You initiated us into all the organizations of the Church.

"During these years we have lived with you, learning, growing, and leading the lives your experience and wisdom have shown us. We have come to know, to love, and to follow Jesus, who alone makes university life complete.

"You have given us knowledge; you have given us the opportunity to express our ideas; you have given us wholesome fun and recreation; you have brought great men to help us and be our friends. We understand and appreciate the sacrifices you have made in order to aid us in this splendid way.

"You are our examples—may we ever hold high the torch of service you have lighted for us. You have been, are, and always will be the supreme influence in life at its best. You are the biggest thing in university life.

"You have shared our joys and our sorrows—we thank you. As we take our places in other Churches, we will cherish the beautiful memories of life with you, and shall ever try to live up to the ideals you have given us."

THE FLOOD IN NEW ENGLAND

The New England Flood, which wrought such serious devastation, particularly in Vermont, in the fall of 1927, created an emergency task for the Board. The flood came so suddenly and passed so quickly that many failed to realize its significance; yet experienced Red Cross workers, Secretary Herbert Hoover and others rated the flood as one of America's major calamities. A considerable number of our Churches were flooded and a score of our Church members were drowned. Others lost not only their property but their means of livelihood. An early appeal was sent out to the Church press, and this was followed by a special appeal to the Churches of Methodism to help to make good the losses to property, and to aid in the support of Churches in the stricken communities. At the time of the writing of this report the total amount of the collections from the Churches could not be known. However, emergency appropriations have been made, and, in co-operation with the committee in charge of the *Zion's Herald* Relief Fund, every effort has been made and will be made to relieve the distress, and to put the work in the affected communities back on a stable basis.

FINANCE

As the financial statement at the end of this report will show, our Centenary and World Service income has steadily decreased

during the quadrennium. The big slump came in 1924, the first year of the quadrennium, with the result we have had available for administration through our General Fund just about half the sum we had during the previous quadrennium.

Our Permanent Fund has increased \$1,944,425.43 during the past four years, bringing the total of the fund to \$5,468,155.59 as of October 31st, 1927. The additions to the fund came from the following sources:

Annuity Gifts.....	\$701,058.66
Bequests for the Permanent Fund.....	178,854.55
Gifts for Special Trusts.....	132,009.59
Returned and Transferred Donations.....	123,758.35
Appropriations for Revolving Fund.....	400,000.00
Net Undesignated Income from Loan Fund....	408,744.28
Total.....	\$1,944,425.43

Under our By-Laws the net undesignated income from the Loan Fund is added to the new Revolving Fund authorized by the last General Conference. As soon as this fund becomes substantially larger and begins to "revolve," it may be deemed advisable to make the net undesignated income from the Permanent Fund available for Administration Expense. This would eliminate that unpopular item, "Overhead," from our appropriations and make it possible for us to administer for our work 100 cents of every dollar we receive from the annual benevolent contributions of the Churches.

At the end of our last fiscal year we had annuity contracts outstanding totalling \$1,907,742.76. All annuity gifts, except where the donor has stipulated otherwise, remain in our Permanent Fund after the death of the annuitants, and the income only is available for use. This policy gives us an increasing income from this fund over the amount required to meet our annuity payments, and makes possible the suggestion made above for caring for our administration expense.

FACING THE FUTURE

The present excessive financial pressure upon the Board of Home Missions and Church Extension, prompted by the seriousness of certain local situations involving the possible loss of some of our Church and parsonage properties, plus a demand from other quarters for financial co-operation in behalf of an expansion program in the face of a shrinking income, constitutes our present major administrative problem as we look forward to the work of the coming quadrennium. A clear understanding on the part of all concerned of the several causes underlying these developments would measurably forestall certain forms of criticism and eliminate the likelihood of hurtful antagonisms. Our Staff discussions, based upon extensive field contacts and

observations, seem to center about the following main considerations:

1—The present situation is largely the result of our educational procedure, creating higher standards for Church equipment and program, which has prompted many Churches, no longer satisfied with their inadequate facilities, to undertake building and maintenance enterprises which have in many instances proven to be beyond their ability to finance during the period contemplated, owing to the mounting costs of building and maintenance, with no proportionate increase in income to the wage earners and salaried members of the local congregation which must face the material obligations involved. Many of these Churches never intended to burden the Board of Home Missions with additional appeals for financial aid, but now find themselves compelled to do so, even though unable, for the reasons above mentioned, to cover their own committals in behalf of the World Service Fund. In consequence, the Board is confronted with the exceedingly delicate problem of attempting to reckon with unusual financial demands out of a heart-breakingly depleted treasury. We ought to add that in most cases these building enterprises were perfectly legitimate and highly commendable. Under normal conditions, no serious financial embarrassments would probably have accrued.

2—The financial co-operation of the Board in demonstration projects of several types—Churches, community houses, leadership programs, etc.—is another instance of the embarrassment of success. Contrary to the general understanding that, when once educated to appreciate their real value, such projects could be financed by the local Church and the community served, the result, in many instances, has been the creation of a desire for similar types of equipment and service, backed by a demand that the Board of Home Missions and Church Extension help to multiply undertakings of this sort far beyond its financial ability to co-operate.

Due largely to the lack of funds, as well as to a change of departmental policy, the Board has been compelled to discontinue the multiplication of such demonstration projects. Perhaps it may be just as well to make the impact more general by endeavoring to lift the whole Church gradually, rather than to make it possible for a few Churches to so outdistance the rest that they cannot hope to catch up, or, in their haste to do so, find it imperative to depend upon the Board for a measure of material support which is manifestly impossible, notwithstanding the legitimacy of the claim that similar aid was granted to other Churches, neither more worthy nor more needy.

3—The Centenary and Interchurch Movements were only the first two chapters of a Book of Revelation of religious needs and opportunities for sacrificial service and financial investment

with which the Church of Christ must reckon in America, as well as overseas. Alert District Superintendents and Pastors are discovering desperately crucial religious and social needs far beyond anything ever revealed during Centenary days, to their embarrassment and ours. We are faced with tremendously attractive Kingdom service opportunities, absolutely impossible of acceptance by the Board of Home Missions and Church Extension until we have both the men and the money to challenge these possibilities. As previously intimated, the larger parish plan is destined to make a vital contribution toward some sort of a solution of this delicate and difficult problem, particularly if we shall succeed in enlisting the services of a consecrated lay ministry by the re-establishment of a functioning local preacher system and are able to capitalize our laymen's associations in the interest of a definite evangelistic program.

4—There is a pronounced and developing conviction abroad that the ten-year survey will shortly have served its purpose and may then become an increasing administrative liability, not only because of the slump in World Service giving, which means a shrinkage of \$136,000 in Home Board funds available for appropriation to the field for the current year, but on account of changing conditions which that ten-year preview, however scientific, could not anticipate. We are not suggesting another national survey by Home Board representatives or by outside survey experts, but raising the question as to whether a quadrennial survey, conducted simultaneously by our District and Area leadership who are familiar with and willing to face frankly all of the implications involved, may not serve to equalize matters and be conducive to a more satisfactory distribution of Conference and District appropriations, as well as a better understanding all around. A redistribution of available funds in the light of such a restudy of needs and opportunities by our local leadership might also result in a more equitable division of responsibility in these matters between the Conference Boards and the National Board, and simplify administrative procedure. Even then, the needs of strictly missionary Conferences would have to be kept in mind in the determination of the equities involved.

5—Another factor that seems pertinent to a satisfactory solution of our present dilemma in the administration of available financial resources grows out of the feeling of unfairness prevalent among those of our Conferences which are making heroic efforts to keep up the standard of their World Service contributions, yet are required to share recurring annual cuts proportionately with certain other Conferences which are equally able financially, but for reasons best known to themselves, register a constant annual decrease in World Service giving. This does

not, of course, apply to Conferences in strictly missionary territory which have, as a rule, made enviable records. Neither does it apply to Conferences which have been temporarily incapacitated, financially, on account of crop failures, floods and similar calamities. The suggestion has come from some sections of the field that the slump in the World Service contributions of individual Conferences be kept in mind in our future efforts to determine Home Board appropriation equities. The adoption of such a policy would, we believe, be unsound administrative procedure in a connectional Church like ours and the suggestion cannot therefore be countenanced. On the other hand, it is equally unMethodistic, as a policy of District administrative procedure, to assume the responsibility of making direct appropriations from World Service Funds in order to solve District financial problems, however acute they may appear to be. Great patience and the utmost mutual consideration in all of our administrative relationships is essential to the largest realization of our common Kingdom objectives.

The opportunity for constructive Christian service and worthwhile achievement was never greater nor more challenging than now. The present total income of the Board of Home Missions and Church Extension is wholly inadequate to meet legitimately classified and emergency needs throughout the connection, with little or no opportunity for normal expansion. We have reason to believe that, if we can find a way to bring our Church as a whole to a keen realization of the desperateness of certain financial problems confronting many of our present projects, and an awakening Church consciousness can be adequately challenged by the greatness of our Kingdom expansion opportunities; if we can succeed in overcoming the tendency, in many quarters, to divorce the financial and spiritual phases of the total Kingdom enterprise, and, during this remaining year of the current quadrennium, can undergird the whole program of procedure and activities with a new baptism of the Holy Spirit and a veritable contagion of evangelistic endeavor, we shall hasten the solution of our financial and the related problems that now distress us.

If, in this day of exceptional privilege and challenging service opportunities, a man can live so on the surface of things that the pang of the world pain never strikes deeply into his own bosom; that he never gets beneath the burdens and the inequalities of life, due to human selfishness, prejudice, and a false racial superiority complex; that he never feels the tragedy of a wasted, a mis-spent life, a lost soul—if he has no heart for these things, the Kingdom of God, as their supreme remedy, will arouse in him no consuming enthusiasm. But let his soul be saturated with a sense of human need; let him get his own heart underneath the hurts of life; let him feel himself a citizen of the race-wide democracy of suffering; let him know some-

thing of the reality of the heartbreak of Gethsemane and the tragedy of Calvary—then all that is manly in him, everything that has kinship with God, will rise to hail the coming of the Kingdom as that which insures the emancipation of men, and creates an actual brotherhood in the midst of them. If that Japanese leader at the Washington Conference for the Limitation of Armaments was correct in his insistence that all the world is looking to America for light and faith, then the Church of Christ in America must see to it that America shall not fail the world by insuring to that leadership the impact of vital piety.

Respectfully submitted,

E. D. KOHLSTEDT

Corresponding Secretary

FINANCIAL STATEMENT OF BOARD OF HOME MISSIONS AND CHURCH EXTENSION
FOR QUADRENNIUM 1924-1927
GENERAL FUND

RECEIPTS	1924	1925	1926	1927	Total	Previous Quadrennium
Centenary and World Service Income	\$2,639,045.98	\$2,635,224.42	\$2,505,069.23	\$2,368,246.57	\$10,147,586.20	\$21,268,949.12
Other Receipts	198,415.03	202,559.54	213,030.48	371,450.20	985,455.25	653,574.57
	\$2,837,461.01	\$2,837,783.96	\$2,718,099.71	\$2,739,696.77	\$11,133,041.45	\$21,922,523.69
DISBURSEMENTS						
Home Missions	\$1,952,794.79	\$1,780,545.39	\$1,690,706.57	\$1,722,098.38	\$7,146,145.13	\$8,977,411.27
Church Extension	1,499,282.92	1,078,341.47	654,865.13	591,036.46	3,823,535.98	9,610,816.11
Work at Wesley Foundations	43,033.52	40,495.34	44,328.06	44,984.49	172,841.41	175,522.47
Scholarships and Life Service	32,101.30	25,615.59	17,021.87	16,746.35	91,485.11	529,308.39
Summer Training Conferences	23,344.91	13,348.18	13,445.13	18,346.81	68,485.03	155,989.84
Cooperation with Theological Schools	58,253.98	.....	14,798.00	5,500.00	78,551.98	279,086.22
Bureau of Architecture	15,000.00	16,250.00	16,250.00	15,000.00	62,500.00	64,040.76
Interdenominational Work	8,716.64	8,608.33	4,475.00	7,150.00	28,949.97	27,547.77
Foreign Language Publications	13,581.68	6,725.31	8,935.63	7,639.90	36,882.52	51,697.08
Chaplain's Fund	2,985.83	2,142.69	2,235.00	2,125.00	9,488.52	30,205.61
Moving Expenses of Missionaries	1,732.57	3,709.39	3,736.42	2,065.12	11,263.50	11,544.16
Cultivation, Promotion, and Publicity	23,436.17	27,051.43	26,174.02	21,006.32	97,667.94	89,013.93
Administration Expense	172,096.41	153,273.26	159,168.74	154,447.76	638,986.17	843,966.74
Totals	\$3,846,390.72	\$3,156,106.38	\$2,656,139.57	\$2,608,146.59	\$12,266,783.26	\$20,846,150.35

PERMANENT FUND

Balance Sheet October 31, 1927

ASSETS

CASH ON HAND.....		\$25,231.49
LOANS TO CHURCHES:		
Regular.....	\$992,081.61	
Revolving Fund.....	402,230.00	
		1,394,311.61
BONDS:		
Railroad Bonds.....	\$552,250.00	
Guaranteed Real Estate Mortgage Bonds.....	315,000.00	
Public Utility and Other Bonds.....	288,500.00	
		1,155,750.00
MORTGAGES, NOTES, ETC.:		
Guaranteed Mortgages.....	\$201,000.00	
Other Mortgages, Notes, etc.....	876,547.49	
		1,077,547.49
STOCKS (DONATED).....		105,800.00
REAL ESTATE:		
Wesley Building, Philadelphia.....	\$1,140,000.00	
Other Real Estate.....	555,840.00	
		1,695,840.00
FURNITURE AND OFFICE EQUIPMENT.....		13,675.00
Total.....		\$5,468,155.59

DISTRIBUTED AS FOLLOWS

LOAN FUND:		
Subject to Annuities.....	\$1,301,735.83	
Not Subject to Annuities:		
Undesignated.....	\$1,966,289.95	
Designated.....	102,657.17	
Revolving Fund.....	942,859.12	
Surplus.....	53,572.17	
		3,065,378.41
		\$4,367,114.24
HOME MISSION FUND:		
Subject to Annuities.....	\$606,006.93	
Not Subject to Annuities:		
Undesignated.....	\$353,780.45	
Designated.....	141,253.97	
		495,034.42
		1,101,041.35
Total.....		\$5,468,155.59

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DISBURSEMENTS BY CONFERENCES FOR MAINTENANCE AND CHURCH
EXTENSION FOR FOUR YEARS ENDED OCTOBER 31, 1927

CONFERENCE	Maintenance	Church Extension	Total
Alabama.....F.	\$28,246.71	\$38,082.50	\$66,329.21
Atlanta.....C. F.	14,828.33	10,107.50	24,935.83
Baltimore.....S.	114,172.21	105,259.50	219,431.71
Bi-Lingual Mission.....S.	34,446.22	.....	34,446.22
Blue Ridge-Atlantic.....F.	37,146.54	15,560.00	52,706.54
California.....F.	127,892.02	105,935.92	233,827.94
California German.....F.	14,469.09	2,022.00	16,491.09
Central Alabama.....C. F.	16,908.75	15,812.50	32,721.25
Central German.....F.	22,910.00	19,837.00	42,747.00
Central Illinois.....F.	42,620.84	23,515.10	66,135.94
Central Missouri.....C. S.	15,848.33	12,117.93	27,966.26
Central New York.....F.	60,750.27	34,795.00	95,545.27
Central Pennsylvania.....S.	71,938.88	26,464.97	98,403.85
Central Sweden.....F.	23,230.00	1,818.43	25,098.43
Central Tennessee.....F.	19,045.00	9,332.75	28,377.75
Chicago Northwest.....F.	18,044.57	15,060.00	33,104.57
Colorado.....F.	125,451.04	47,070.30	172,521.34
Columbia River.....F.	67,242.92	31,464.35	98,707.27
Dakota.....F.	52,613.65	17,186.60	69,800.25
Delaware.....C. S.	29,687.47	81,728.25	111,415.72
Des Moines.....F.	43,767.55	21,586.50	65,354.05
Detroit.....F.	139,239.96	51,464.51	190,704.47
East German.....S.	9,771.25	6,500.00	16,271.25
East Tennessee.....C. F.	13,727.50	6,162.00	19,889.50
Eastern Swedish.....S.	23,832.07	3,685.00	27,517.07
Erie.....F.	41,032.00	19,612.00	60,644.00
Florida.....C. S.	20,220.00	7,535.00	27,755.00
Genesee.....F.	61,817.50	68,955.00	130,772.50
Georgia.....F.	28,806.00	6,881.19	35,687.19
Hawaii Mission.....S.	113,811.60	7,058.50	120,870.10
Holston.....F.	130,672.49	67,189.66	197,862.15
Illinois.....F.	55,167.97	33,130.00	88,297.97
Indiana.....F.	43,623.09	39,627.41	83,250.50
Inter-Mountain.....F.	46,756.22	18,551.50	65,307.72
Iowa.....F.	20,185.65	12,427.50	32,613.15
Kansas.....S.	46,838.09	40,204.77	87,042.86
Kentucky.....F.	56,435.89	14,280.00	70,715.89
Latin-American Mission.....F.	295,766.07	96,545.05	392,311.12
Lexington.....C. S.	56,628.92	67,633.75	124,262.67
Lincoln.....C. S.	23,474.90	5,205.00	28,679.90
Little Rock.....C. S.	18,611.00	17,413.00	36,024.00
Louisiana.....C. S.	36,360.83	24,505.71	60,866.54
Maine.....S.	41,704.32	23,389.16	65,093.48
Michigan.....F.	83,194.05	28,475.84	111,669.89
Minnesota.....F.	58,442.49	22,890.00	81,332.49
Mississippi.....C. S.	14,237.50	24,833.27	39,070.77
Missouri.....F.	17,291.59	7,901.88	25,193.47
Montana State.....F.	117,728.24	26,549.25	144,277.49
Nebraska.....F.	101,048.00	54,062.69	155,110.69
Newark.....S.	170,176.26	56,330.00	226,506.26
New England.....S.	216,469.20	33,208.79	249,677.99
New England Southern.....S.	62,826.79	7,415.00	70,241.79
New Hampshire.....S.	35,169.21	6,542.17	41,711.38
New Jersey.....S.	71,355.85	19,327.75	90,683.60
New Mexico.....F.	37,789.30	16,233.94	54,023.24
New York.....S.	223,219.93	85,572.00	308,791.93
New York East.....S.	384,628.44	89,350.00	473,978.44
North Carolina.....C. F.	10,490.00	12,653.00	23,143.00
North Dakota.....F.	73,471.47	12,456.26	85,927.73
North Indiana.....S.	23,253.66	22,714.12	45,967.78
North-East Ohio.....F.	148,650.60	53,945.00	202,595.60
Northern Minnesota.....F.	75,819.68	44,400.35	120,220.03
Northern New York.....S.	40,900.49	12,525.00	53,425.49
Northern Swedish.....F.	13,341.25	5,840.00	19,181.25
Northwest Indiana.....F.	75,108.39	197,101.10	272,209.49
Northwest Iowa.....F.	38,849.33	29,185.50	68,034.83
Northwest Kansas.....S.	25,147.27	12,617.56	37,764.83

CONFERENCE	Maintenance	Church Extension	Total
Norwegian and Danish F.	\$30,911.67	\$5,080.00	\$35,991.67
Norwegian-Danish Mission F.	21,793.33	154.00	21,947.33
Ohio F.	38,998.87	31,843.50	70,842.37
Oklahoma F.	99,242.10	62,089.48	161,331.58
Oregon F.	82,300.61	34,004.08	116,304.69
Pacific Chinese Mission F.	51,548.78	29,497.03	81,045.81
Pacific German F.	12,925.94	1,240.00	14,165.94
Pacific Japanese Mission F.	75,017.18	24,996.17	100,013.35
Pacific Swedish Mission Conf. F.	18,601.96	2,300.00	20,901.96
Philadelphia S.	124,559.91	59,782.20	184,342.11
Pittsburgh F.	191,060.12	139,965.00	331,025.12
Porto Rico Mission S.	246,802.04	23,118.05	269,920.09
Puget Sound F.	154,715.58	28,044.40	182,759.98
Rock River F.	260,103.33	84,646.25	344,749.58
Saint Johns River S.	33,842.98	26,026.83	59,869.81
Saint Louis F.	126,017.14	53,075.00	179,092.14
Savannah C. F.	13,825.00	6,250.00	20,075.00
South Carolina C. F.	13,486.25	11,353.50	24,839.75
South Florida Mission C. S.	12,809.00	13,132.50	25,941.50
Southern F.	61,545.00	13,685.00	75,230.00
Southern California F.	122,064.44	93,247.90	215,312.34
Southern Illinois F.	36,251.66	31,238.87	67,490.53
Southwest Kansas S.	31,990.42	9,998.77	41,989.19
Southwest Spanish Mission F.	87,639.40	26,669.00	114,308.40
Tennessee C. F.	8,845.00	5,805.00	14,650.00
Texas C. F.	23,525.00	20,582.40	44,107.40
Troy S.	57,038.83	56,731.50	113,770.33
Upper Iowa F.	33,385.43	11,915.00	45,300.43
Upper Mississippi C. S.	9,334.50	19,380.50	28,715.00
Utah Mission F.	61,771.83	26,117.50	87,889.33
Vermont S.	28,636.60	6,196.00	34,832.60
Washington S.	49,130.05	33,440.00	82,570.05
West Ohio F.	79,258.52	42,913.75	122,172.27
West Texas C. F.	20,810.00	22,430.00	43,240.00
West Virginia F.	57,716.67	42,784.50	100,501.17
West Wisconsin F.	49,776.44	10,653.50	60,429.94
Western Norwegian-Danish F.	28,275.00	6,886.00	35,161.00
Western Swedish F.	14,776.25	2,990.00	17,766.25
Wilmington S.	28,366.89	17,363.50	45,730.39
Wisconsin F.	52,142.59	22,813.95	74,956.54
Wyoming S.	77,359.08	20,653.96	98,013.04
Wyoming State F.	41,072.55	13,426.40	54,498.95
To Revolving Fund		473,981.50	473,981.50
Miscellaneous Items	52,468.49	190.21	52,658.70
Total	\$7,146,145.13	\$3,823,535.98	\$10,969,681.11

REPORT OF THE WOMAN'S HOME MISSIONARY SOCIETY

To the Bishops and Members of the General Conference, assembled in Kansas City, Missouri, May, 1928.

OFFICERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

PRESIDENT

Mrs. W. H. C. Goode, Whitby Place, Sidney, Ohio.

VICE-PRESIDENTS

Mrs. W. Raymond Brown, 123 Washington Park, Bath, N. Y.
Miss E. Jean Oram, 1831 East 93rd Street, Cleveland, Ohio.
Mrs. W. P. Thirkield, Signal Mountain Inn, Chattanooga, Tenn.
Mrs. George O. Robinson, 1303 Wentworth Ave., Pasadena, Cal.
Mrs. I. D. Jones, 1349 Burdette Ave., Walnut Hills, Cincinnati, Ohio.

CORRESPONDING SECRETARY

Mrs. May Leonard Woodruff, 122 Lake Ave., Ocean Grove, N. J.

RECORDING SECRETARY

Mrs. J. Luther Taylor, 706 West Euclid Ave., Pittsburg, Kansas.

TREASURER

Mrs. J. H. Freeman, Delaware, Ohio.

TRUSTEES

Mrs. V. F. DeVinny, 2155 Goodrich Ave., St. Paul, Minn.
Mrs. Daniel Stecker, 423 Eighth Street, Wilmette, Ill.
Mrs. M. C. Slutes, 1330 Michigan Ave., Hyde Park, Cincinnati, Ohio.
Mrs. Anna E. Kresge, 70 West Boston Blvd., Detroit, Mich.
Mrs. Silas Sprowls, 514 Lillian Way, Los Angeles, Cal.
Mrs. Bessie M. Hochswender, 352 S. Aiken Ave., Pittsburgh, Pa.
Mrs. D. B. Brummitt, 721 Emerson St., Evanston, Ill.
Mrs. S. J. Turner, 407 St. David's Road, Wayne, Pa.
Mrs. D. D. Forsyth, 404 Mt. Airy Ave., Philadelphia, Pa.
Mrs. M. L. Robinson, 316 West 79th St., New York City, N. Y.
Mrs. T. J. Gambill, Chehalis, Wash.
Mrs. H. D. Ketcham, 322 Fairmont Ave., Fairmont, W. Va.
Mrs. A. E. Griffith, 1335 Fortieth St., Des Moines, Iowa.
Mrs. W. L. Boswell, 2100 Walnut Street, Philadelphia, Pa.
Mrs. Charles W. Burns, Ingleside Terrace, San Francisco, Cal.
Mrs. William F. Anderson, Puritan Road, Buzzards Bay, Mass.

PERIODICALS

Woman's Home Missions, Junior Home Missions, Annual Meeting Daily.

Editor, Mrs. Levi Gilbert.

Assistant Editor, Miss Bertha Stephenson.

Publisher and Business Manager of General Publications, Mrs.
George W. Keen, 420 Plum Street, Cincinnati, Ohio.

ORGANIZATIONS

Ninety Conferences are organized as follows:

Auxiliaries	6,051
Wesleyan Service Guild Units.....	89
Young Woman's Auxiliaries.....	615
Queen Esther Circles.....	2,897
Home Guard Companies.....	1,707
Mothers' Jewels Bands.....	2,411
Total organizations.....	13,770

MEMBERSHIP

Auxiliaries	245,404
Honorary (Men).....	16,557
Conference	1,167
Wesleyan Service Guild.....	1,863
Young Woman's Auxiliaries, Queen Esther Circles.....	68,917
Home Guards, Mothers' Jewels.....	135,360
Total Membership.....	469,268

Total increase for Quadrennium..... 20,992

FINANCES

Total receipts for the quadrennium are as follows:

1923-1924	\$2,805,735.57
1924-1925	2,971,183.00
1925-1926	3,239,475.03
1926-1927	3,232,549.93

Grand total income.....	\$12,248,943.53
Total income 1919-1923.....	11,276,119.69

Total increase for Quadrennium..... \$972,823.84

NATIONAL HEADQUARTERS

420 Plum Street, Cincinnati, Ohio

Early in the quadrennium all publishing interests were moved to National Headquarters. With increased facilities and equipment, there has been not only a large increase in the amount of literature published, but also in the beauty and attractiveness in appearance, as well as in contents, of leaflets, booklets, programs, etc.

From Headquarters supplies are distributed to the following sales offices:

150 Fifth Avenue, New York City, N. Y.

581 Boylston Street, Boston, Mass.

Chicago Temple, Chicago, Ill.

3 City Hall Avenue, San Francisco, Cal.

Three Conference Woman's Home Missionary Societies also have sales offices:

Philadelphia Conference—1701 Arch Street, Philadelphia, Pa.

Pittsburgh Conference—3000 Fifth Avenue, Pittsburgh, Pa.

Southern California Conference—1047 S. Hill Street, Los Angeles, Cal.

DEPARTMENTS—BUREAUS—STANDING COMMITTEES

Fifty-three women are Secretaries of Departments and Bureaus and Chairmen of Standing Committees of the Board of Managers—all of whom serve without salary.

Under Departments of organization are the Wesleyan Service Guild, the Young People's and Junior Departments. Under Departments in charge of work in various fields of special service are: Deaconess Work, Field Work, Publications and Publicity, Supplies, Student Work and Life Service, Training Schools, Education and Personnel.

Under Bureaus in charge of work in Mission Fields are, Alaska, Children's Homes, Clinics, City Work, Epworth School for Girls and East St. Louis (Ill.) Slavonic Settlement, Esther Halls, Hospitals, Immigrant, Indian, Japanese and Korean, Negro, Rest Homes, Spanish (in Porto Rico and Santo Domingo, and in the Southwest), Utah and Wyoming, and White Work.

Standing Committees of the Board of Managers include Committees in charge of Annuities, Bequest and Devises, Christian Stewardship, Constitution and By-Laws, Deaconess Emergency and Relief Fund, Evangelism, Mite Boxes, Permanent Missionary Fund, Temperance, Prohibition and Christian Citizenship, and Thank Offering.

In addition to these Departments, Bureaus and Standing Committees, service is being rendered by Rev. A. Preston Boyd (New Hampshire Conference), as Protestant Chaplain at the Federal Hospital No. 66 (for lepers), Carville, La., whose salary is paid by the Young People's Department of the Woman's Home Missionary Society. Mrs. Boyd is also giving fine service.

The work among Soldiers and Sailors in the Navy Yard at Portsmouth, N. H., is continued by Miss Edith L. Smith, a Deaconess, whose services are greatly appreciated.

MISSIONARIES

Through the Department of Education and Personnel we have the following vocational analysis of types of service rendered by missionaries enrolled with the Society. Of the 426 workers listed in National Institutions, twenty-seven are men. The 399 women are classified as follows:

Superintendents	46
Assistant Superintendents.....	27
Nurses	35
Teachers	201
Matrons	50
Office	11
Social Service	20
Miscellaneous	9

In addition to these are a large number of persons who are serving in these capacities, but are not enrolled as missionaries.

Retired Missionaries 28

DEACONESSSES

Through the Secretary of Office and Personnel of the Deaconess Department, we have the following vocational analysis of types of service rendered by 477 Deaconesses and thirty Associate Workers:

207 are engaged in Parish Work, as Directors of Religious Education, Pastors' Assistants, or Church Secretaries.

110 are in Social Service or Settlements.

Twenty-three are acting as Superintendents of Institutions.

Thirteen are Nurses.

Twenty teach in Training Schools or Missionary Schools.

Seventeen are in Field Work—National, Conference, and District.

Eight have office or secretarial positions.

The remainder work as Traveler's Aid, Chaplains in Hospitals, Matrons, and other forms of service recognized by the Church.

Deaconesses are serving in twenty-eight Deaconess Homes or Institutions, and in fifty stations (not connected with Deaconess Homes or Institutions).

Deaconesses on Leave of Absence to attend school or because of illness—sixty-seven.

Retired Deaconesses—forty-three.

During the quadrennium the Deaconess Pension funds of the Methodist Deaconess Association, the German Central Deaconess Association, the Woman's Home Missionary Society and of the Board of Hospitals, Homes and Deaconess Work have been added to the Harris Trust Fund for pensions of Methodist Deaconesses. From this fund the Deaconesses of the Church receive their pensions upon application of the Deaconess Administration with which they have served, and granted after approval by the Board of Hospitals, Homes and Deaconess Work. This plan has proven to be very satisfactory to all concerned.

In all phases of its activities perhaps none has more local interest than that of the Deaconess Department of the Woman's

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Home Missionary Society. Except in a few instances, this Department is dependent upon local support from the community which the institution serves. Every Deaconess Home does, however, have support from the National Treasury, in that one-half of the dues of all members of the Woman's Home Missionary Auxiliaries in the town or city in which the Deaconess Home is located is given to its support.

In 1925 the Woman's Home Missionary Society mourned the loss of one of its devoted leaders, and in this loss the Deaconess Department was especially bereaved by the passing into the life beyond of the Secretary of this Department—Mrs. D. B. Street, of Washington, D. C. Her service for the Deaconess Department and her devotion to the Deaconesses will never be forgotten. Of blessed memory she is numbered among those,

"Whose angel faces smile,
Whom we have loved long since
And lost awhile."

The Secretary of Office and Personnel and the Bureau Secretaries cared for the Deaconess Work of the Society until October, 1927, without a Secretary of the Department. At the Annual Meeting of the Board of Managers held in Baltimore, Maryland, during October, 1927, Mrs. John W. Lowe, of Baltimore, Maryland, was elected Secretary of the Deaconess Department of the Woman's Home Missionary Society. Mrs. Lowe comes to this important service after several years as Secretary of the Eastern and New England Bureau for Deaconess Work, which has fitted her for the high position to which she has been elected.

CONFERENCE WORK

Workers serving in Conference Institutions are, according to types of service, as follows:

Superintendents	34
Assistant Superintendents.....	18
Matrons	23
Missionaries	14
Nurses	146
Teachers	6
Japanese Worker	1
Social Service	9
Office Secretaries	15
Employment Secretary	1
Technician	1
Directors—Boys' Work.....	2
Pharmacy Department Worker.....	1
Nursery Workers	3
Miscellaneous	13
Janitors and Household Help.....	118

Total.....405

BUILDINGS

A continuous Building Program is a necessity both for the erection of new buildings and the rebuilding and repairing of old buildings. During the past quadrennium the following buildings have been purchased or erected by the National Society:

- The Franklin L. Reed Jr., Home for Boys, Sager Brown Orphanage (Negro) Baldwin, La.
 The Day Nursery—Cincinnati Friendship Home, 641-643 West Fourth Street, Cincinnati, Ohio.
 Ives Memorial Home for Nurses.
 Dormitory for Spanish Boys (who serve as orderlies and helpers). Methodist Deaconess Sanatorium, Albuquerque, N. M.
 Robincroft Rest Home for Missionaries and Deaconesses, Pasadena, California.
 President's Home and Home for Agriculturist, Bennett Academy, Mathiston, Miss.
 Deaconess Home, Barre, Vt.
 Girls' Dormitory, Refectory, and Superintendent's Office, Navajo Indian Mission, Farmington, N. M.
 Administration and School Building, Erie Industrial School and Home and Aiken Hall, Olive Hill, Ky.
 Maternity Building, Sibley Hospital, Washington, D. C.
 Esther Hall, 221 West 9th Street, Cincinnati, Ohio.
 Main Building—Bancroft-Taylor Rest Home and Enlargement of Sunset Rest Cottage, Ocean Grove, New Jersey.
 Adamson Bungalow—Robincroft Rest Home, Pasadena, California.
 Blodgett Community House, Hazleton, Pa.
 Ethel Harpst Home, Cedartown, Ga.

Conference Woman's Home Missionary Societies have had an extensive Building and Repair Program within the boundaries of their own Conferences as follows:

ESTHER HALL

- 537 Melrose Street, Chicago, Ill.—Rock River Conference.
 1191 Merrick Ave., Detroit, Mich.—Detroit Conference.
 2021 Mt. Vernon St., Philadelphia, Pa.—Philadelphia Conference.
 514 East Thirteenth St., Des Moines, Iowa.—Des Moines Conference.

FRIENDSHIP HOMES (Negro)

- 300 Jefferson Ave., Buffalo, N. Y.—Genesee Conference.
 6100 Scotten Ave., Detroit, Mich.—Detroit Conference.
 Community Center, 278 Kaighn Ave., Camden, N. J.—New Jersey Conference.
 David and Margaret Home for Children, La Verne, Cal.
 Addition to the Methodist Episcopal Hospital, Los Angeles, Cal.—Southern California Conference.
 Thomson Memorial Building—Philadelphia Deaconess Home, Philadelphia, Pa.—Philadelphia Conference.
 Hospital at Children's Home, Binghamton, N. Y.—Wyoming Conference.
 Harrisburg Deaconess Settlement and Deaconess Home, Harrisburg, Pa.—Central Pennsylvania Conference.
 Settlement House, Scotts Run, W. Va.—West Virginia Conference.

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Jersey City Deaconess Home, Jersey City, N. J.—Newark Conference.

A total of thirty-three buildings erected or purchased and repaired during the quadrennium.

DENOMINATIONAL AFFILIATIONS

The Woman's Home Missionary Society has greatly appreciated the affiliation and closer co-operation with the various Boards of our own Denomination.

With the World Service Commission as associate members are the National Treasurer and the National Corresponding Secretary of the Society.

Through the Committee on Co-operation with the Board of Home Missions and Church Extension—composed of an equal number from the Board and the Society, questions of comity and co-operation are carefully considered.

The supervisory relation of the Board of Hospitals, Homes and Deaconess Work has been especially helpful. Except the Training Schools and Industrial Homes and Schools, all other institutions of the Society are under the three classes of work supervised by this Board. Especially in the Deaconess Department has the relationship been most co-operative, and comity in this Department has been most carefully observed. During the past quadrennium, the Woman's Home Missionary Society has had closer relations through this Board, and the General Conference Commission on Deaconess Work as Related to Woman's Work in the Church, with the other forms of Administration of Deaconess Work. We believe this better understanding and spirit of comity and co-operation has been mutually beneficial to the entire Deaconess Work of the Church. Much of this is due to the impartial service rendered by the Board of Hospitals, Homes and Deaconess Work in its advisory capacity to the three forms of Administration of Deaconess Work, viz.: The Methodist Deaconess Association, the German Central Deaconess Association, and the Deaconess Department of the Woman's Home Missionary Society.

Since the General Conference of 1924, the Bureau for Hospitals of the Woman's Home Missionary Society has been removed from the Deaconess Department and established as the Bureau for Hospitals under the National organization. In its supervisory relationship the interests of this Bureau have had helpful attention from the Board of Hospitals, Homes and Deaconess Work. This has been true not only of Hospitals under the National organization, but also of those under Conference Woman's Home Missionary Societies.

While the Woman's Home Missionary Society has, since its inception, been in close touch with the Board of Education and

the former Board of Negro Education—through the Industrial Homes and Schools located on the same campus in several instances with the colleges of those Boards. The affiliation with the Board of Education, since the General Conference of 1924, has in one instance at least become much more closely affiliated. Bennett College for Women, Greensboro, N. C., has become a joint institution with a 50-50 per cent interest in the property, administration and finances. The record of Bennett College for the first year under this administration has been so successful that the wisdom of the joint project seems to have been established.

A Committee on Co-operation with the Board of Education has also proven very helpful.

INTERDENOMINATIONAL AFFILIATIONS

As an individual cannot live unto himself, no more can a Missionary Organization live into itself. Hence we gladly recognize Interdenominational Co-operation with other Church organizations. With each passing year these affiliations grow in numbers as well as in closer ties of Christian service.

To our long association with the Council of Women for Home Missions and with the Home Missions Council, we add another affiliation with the Federal Council of the Churches of Christ in America. We continue our membership on the Committee on Co-operation in Latin-America, on the Commission on Interracial Co-operation (with headquarters in Atlanta, Ga.), on the Commission on the Church and Race Relations (of the Federal Council of the Churches of Christ in America), on the Board of Christian Work in Santo Domingo, and our membership on the Board of Directors of the American Mission to Lepers.

Because of membership in the Council of Women for Home Missions, we, with other Woman's Boards of Home and Foreign Missions, and organizations of women for other than missionary service, are affiliated with the Woman's National Committee for Law Enforcement.

During the years of its history the Woman's Home Missionary Society has had five National Presidents who served with fidelity and loyalty, each giving unique service during her administration.

From 1914-1926 the Society was honored in having for its President, Mrs. Wilbur P. Thirkield. It is quite impossible to give adequate representation of the leadership and service rendered during these years by this consecrated and cultured Christian woman. Her spiritual leadership transcended all other characteristics. The Board of Trustees and those who were members of the Annual Meetings of the Board of Managers will never forget the inspiration of the messages with which we

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were encouraged and inspired to attempt better service. For all Mrs. Thirkield meant to the Woman's Home Missionary Society we are devoutly thankful. That she is still with us as a National Vice-President, and ready to serve with us, is a source of gratitude and congratulation to the organization.

As the worthy successor of Mrs. Thirkield, Mrs. W. H. C. Goode, of Sidney, Ohio, was elected National President in 1926.

OUR JUBILEE AND SEMI-CENTENNIAL

As we approach the Anniversary of the Woman's Home Missionary Society (in 1930), we are planning to "hallow our fiftieth year—for it is the Jubilee." The Jubilee Motto is "*Looking Backward—Thinking Forward.*"

The first Jubilee Project was launched in 1925 as a Jubilee Building Program. These Buildings to be erected and paid for by 1930:

BUILDING PROGRAM

Completed, 1926-1927

Jesse Lee Children's Home, Seward, Alaska.
Harwood Home for Girls, Albuquerque, N. M.
Esther Hall, Cincinnati, Ohio.
Community House, Highland Boy, Bingham Canyon, Utah.

BUILDING GOALS, 1927-1928

Erection of Brewster Hospital, Jacksonville, Fla.
Marcy Center, Chicago, Ill.
Baby Fold, York, Neb.
Hull Street Medical Mission, Boston, Mass.

COMPLETION OF JUBILEE BUILDING PROGRAM, 1928-1930.

Portland Center, Portland, Oregon.
Epworth School for Girls, Webster Groves, Missouri.

SPECIAL PROJECTS, 1926-1927

Evangelism

Stewardship

SPECIAL PROJECT, 1927-1928

Jubilee Membership Campaign

SPECIAL PROJECTS, 1928-1929 AND 1929-1930

To be announced

The completion of the Fiftieth Anniversary of the Woman's Home Missionary Society means the entrance upon a new era of service and responsibility which we shall accept with joy, believing with Dr. D. D. Forsyth of sacred memory:

"America can be made Christian, but it will never become so by chance. The most consecrated efforts of us all will be required in the process, and in it Home Missions must play a leading part, for our greatest needs and our scantiest resources meet in our Home Mission Fields."

MRS. MAY LEONARD WOODRUFF,
National Corresponding Secretary.

THE BOARD OF EDUCATION

BOARD OF TRUSTEES

BISHOPS

WILLIAM F. ANDERSON.....	581 Boylston Street, Boston, Mass.
THEODORE S. HENDERSON.....	420 Plum Street, Cincinnati, Ohio
FREDERICK D. LEETE.....	307 Hume Mansur Building, Indianapolis, Ind.
THOMAS NICHOLSON.....	34 East Elizabeth Street, Detroit, Mich.
ADNA W. LEONARD.....	602 Genesee Building, Buffalo, N. Y.
ERNEST G. RICHARDSON.....	163 Ponce de Leon Ave., N.E., Atlanta, Ga.
ROBERT E. JONES.....	631 Baronne Street, New Orleans, La.

MINISTERS

A. F. Hughes.....	Evansville College, Evansville, Ind.
Foster C. Anderson.....	Delaware, Ohio
Fred Winslow Adams.....	361 Sumner Avenue, Springfield, Mass.
H. E. Hutchinson.....	Sioux City, Ia.
H. G. Goodsell.....	Suite 312, 1820 Broadway, Denver, Colo.
W. E. Hammaker.....	Youngstown, Ohio
C. E. Hamilton.....	Cazenovia Seminary, Cazenovia, N. Y.
L. M. McCoy.....	Rust College, Holly Springs, Miss.
W. J. King.....	Gammon Theological Seminary, Atlanta, Ga.
I. B. Schreckengast.....	Nebraska Wesleyan Uni., University Pl., Neb.
F. C. Eiselen.....	Garrett Biblical Institute, Evanston, Ill.
Merle N. English.....	320 N. Oak Park Avenue, Oak Park, Ill.
J. C. Baker.....	Urbana, Ill.
D. L. Marsh.....	Boston University, Boston, Mass.
Tully C. Knoles.....	College of the Pacific, Stockton, Cal.
W. E. J. Gratz.....	740 Rush Street, Chicago, Ill.
John H. Race.....	150 Fifth Avenue, New York City
R. H. Schuett.....	St. Louis, Mo.
Ezra S. Tipple.....	Drew Theological Seminary, Madison, N. J.
J. C. Nicholson.....	Frostburg, Md.

LAYMEN

Leonard D. Baldwin.....	27 Pine Street, New York, N. Y.
J. I. Conklin.....	Miami, Fla.
L. N. Gatch.....	Union Central Building, Cincinnati, Ohio
Alfred H. Avery.....	105 Beltran Street, Malden, Mass.
Dix H. Rowland.....	302 Equitable Building, Tacoma, Wash.
William E. Carpenter.....	Brazil, Ind.
Hugh S. Magill.....	5 S. Wabash Avenue, Chicago, Ill.
H. Almon Chaffee.....	Box 2101, Bridgeport, Conn.
W. S. Ebersole.....	Mount Vernon, Ia.
Henry S. Siegrist.....	7200 Washington Street, Kansas City, Mo.
Katherine Sisson Phillips (Mrs. Ellis L.).....	Plandome, L. I., N. Y.
Joseph R. Harker.....	Jacksonville, Ill.
William Boyd.....	Curtis Publishing Co., Philadelphia, Pa.
T. F. Holgate.....	Library Place, Evanston, Ill.
A. C. Monagle.....	409 Grand Avenue, Brooklyn, N. Y.
Ada S. Stair (Mrs. Peter F.).....	Monroe, Mich.
Judson G. Rosebush.....	Box 87, Appleton, Wis.
E. P. Bliss.....	170 Summer Street, Malden, Mass.

OFFICERS

William F. Anderson.....	President
Thomas Nicholson.....	First Vice-President
Joseph R. Harker.....	Second Vice-President
Merle N. English.....	Recording Secretary
Lewis N. Gatch.....	Assistant Recording Secretary
Leonard D. Baldwin.....	Assistant Recording Secretary
Albert W. Harris.....	Treasurer
Lewis N. Gatch.....	Assistant Treasurer
Leonard D. Baldwin.....	Assistant Treasurer
William S. Bovard.....	Corresponding Secretary

HEADS OF DEPARTMENTS AND ASSISTANTS

EDUCATIONAL INSTITUTIONS

William S. Bovard, *Secretary*

Abram W. Harris, J. P. MacMillan, Warren F. Sheldon, John W. Hancher, Dwight R. Furness.

EDUCATIONAL INSTITUTIONS FOR NEGROES

P. J. Maveety, *Secretary*

I. Garland Penn

Merrill J. Holmes

CHURCH SCHOOLS

———, *Secretary*

Charles F. Boss, Jr., Mildred O. Moody, C. L. Hay, Warren P. Powell, Nathaniel F. Forsyth, C. A. Wagner, Hazel V. Orton.

EPWORTH LEAGUE

Blaine E. Kirkpatrick, *Secretary*

Nelson P. Horn, Nellie M. Day, Chester L. Bower, Emma A. Robinson, F. H. Butler.

EDUCATIONAL SERVICE FOR THE FOREIGN FIELD

Wade Crawford Barclay

MISSIONARY EDUCATION

Corliss P. Hargraves

MEN'S WORK AND FIELD CULTIVATION

Bert E. Smith

REPORT OF THE BOARD OF EDUCATION

To the General Conference of the Methodist Episcopal Church:

Four years ago the report of the Board of Education closed with the prophetic insight that there was developing "a keener sense of unity among the Methodist educational interests. They recognize more fully their mutual obligations and try to render mutual service. Throughout the system 'one increasing purpose runs,'" declares the report.

Before the General Conference had closed this sense of mutuality was given legislative form in a more inclusive way than any Board anticipated. Four boards, dealing with educational institutions, institutions for Negroes, Sunday Schools and the Epworth League were merged into one board to be known as the Board of Education. It is this newly constituted Board which now reports for the manifold educational interests of Methodism.

One year of the quadrennium passed before the charter of the Board of Education could be amended to become the charter for the new Board. By the legislation constituting the merger, the charter had to be in proper form before the newly appointed Board of Trustees, forty-five in number, could take over the work hitherto directed by the separate boards. Meantime, the legislation had provided for singleness of administration in one corresponding secretary for all the boards. Even before the legal completion of the merger, the work was unified. It should be recorded here that each board called upon to transfer its responsibilities to the new board did so with promptness and hearty co-operation.

Responsibility was lodged with the World Service Commission to determine the headquarters for the new board. Chicago was selected. The business formerly conducted at New York and Cincinnati was transferred to Chicago. Space was secured in the Book Concern Building at 740 Rush Street, for the assembled interests.

In order to meet any contingency that might arise respecting title to property, the corporation of each merging board was preserved as a holding corporation.

Mr. Albert W. Harris, of the Harris Trust and Savings Bank, was elected treasurer of the Board and treasurer of each corporation.

The securities formerly held by the several boards were brought to Chicago and the Harris Trust and Savings Bank was made custodian, under the treasurer, of all funds and securities. A unified accounting system was set up, with the assistance of

Arthur Anderson & Company, Certified Public Accountants. During the quadrennium the comptroller has been able to present to the meetings of the Board and of the Executive Committee, the financial situation of all the interests without the semblance of obscurity or confusion. This clearness in the system of accounting is doubly reassuring under the stress of a falling income. A summary of the receipts and expenditures for the quadrennium will be included in this report.

It was expected by the Church at large that the merging of the several boards would result in at least some reduction in the expense of administration. This saving was hardly to be expected in the salaries and expenses of the employed officers, in as much as the demand for an increased force in the field was far beyond the resources available. Some adjustments in organization were made by which the work was cared for with a reduced staff.

Owing to increased cost of space, no saving was effected in rent by the removal to Chicago. Undoubtedly the necessary inter-conferences among the department workers resulted in reduced travel expenses. The most notable saving was in the expenses of board meetings. Under the separate board system 115 members came together in annual sessions. The annual cost was about \$11,572. Now forty-five members represent the combined interests, and the annual expense of the board and executive committee meetings amounts to about \$4,423. The total saving in this item alone has not been less than \$30,000 for the quadrennium.

More significant than the problems of reorganization and the unifying of the business administration, was the merging of the mental attitudes with which the assembled workers, and the newly appointed members of the Board faced their tasks. Here were men and women whose administrative interests had been confined for a number of years to some one of the many interests now brought together. It was no easy task to expand one's interest to the point of thinking and acting impartially with respect to the distinct interests appealing for financial support. In a sense some of the merged interests had been thought of as competitors before the favor of the Church. Now they must co-operate as comrades. They are as the fingers on a single hand. Fingers either co-operate, or invite amputation.

I am glad to record in this report that from the first session of the new Board the spirit of breadth, impartiality and comradeship characterized the employed officers and members of the Board. Not everything desirable has yet been achieved in correlation and efficiency of administration, but no insuperable obstacles are in the way of achieving a unified educational enterprise involving the agencies dealing with children, youth and adults.

It should be understood that the real basis for such an educational merger is not administrative expediency, but the inexorable laws of human life. Christian education must take account of the unfolding process of life. It cannot go faster than childhood unfolds to maturity. It must observe the unity of the individual and provide for a life that is indivisible. Physical, mental and spiritual factors must be considered in the education of each individual. Neither can education escape the law of continuity which establishes an inter-dependency among the several age-groups. The education of the child, the youth and the adult is one unbroken process. It is this fact of oneness in the whole range of education that warrants the closest cooperation on the part of all the agencies contributing to the education of individuals at any stage of their development. It ought not to be difficult to see how vitally pre-college education is related to the intellectual and spiritual adventure of the four years in college. It is well to hold before the boys and girls and youth of the local churches the fact that the habits of study, and the ideals of character and conduct they form while in regular contact with the home church will have immense significance for their success in college. It has too often happened in the past that the educational activities, conducted under the auspices of the local church, were connected in the thought of teacher or pupil with the later educational experiences on the campus. It is no less important that the college educators increase their interest in all pre-college educational enterprises. Many of the embarrassing and baffling problems which come with college life might well be anticipated and greatly relieved by an extension of sympathetic service by college presidents and professors to the youth of the local churches.

There is another law of human life which admonishes the completest correlation of all educational enterprises. It is the law of social solidarity. The only really independent human unit is the human world. Races, nationalities, classes, are interdependent. The growth of the good life, through education in any lesser group is endangered by the unredeemed areas of life, from which the enlightened minorities cannot and should not isolate themselves.

It matters not with what educational agency one may be identified, the home, the church, or the college, he must endeavor to see the task in terms of a unified world and work unremittingly for a synthesis of all the factors involved in putting Christian truth into life.

The records following in this report will show that no interest brought into the fellowship of this merger has suffered thereby, while new stimulus has been given the interest of the church in its truly life-deep and world-wide cause of Christian education.

Patrick J. Maveety retires from official relation to the Board of Education after twenty years of continuous and conspicuous leadership at the head of our educational system for Negroes.

Abram W. Harris has completed twelve years of distinguished service in connection with the educational institutions of our church. He was Corresponding Secretary of the Board from 1916 to 1924. During the present quadrennium he has been related to the Department of Educational Institutions.

John W. Hancher, so well known as the head of Institutional Financing, and related officially to the Board of Education since 1912, is now conducting an independent movement for the aid of philanthropic and other institutions which may be seeking large financial resources.

The Board of Education and the entire Church appreciate the services of these distinguished leaders.

INCOME AND EXPENSES AND APPROPRIATIONS
THREE AND ONE-HALF YEARS ENDED DECEMBER 31, 1927

Income from Consolidation of Accounts, July, 1925 to December 31, 1927	Total	Department Educational Institutions	Department Educational Institutions for Negroes	Department Church Schools	Department Epworth League
World Service Receipts.....	\$2,912,961.58				
Deduct—General Administration Expenses.....	103,984.42				
General Conference Commission on Courses of Study.....	69,992.63				
	<u>\$173,977.05</u>				
Balance for Distribution among Departments.....	\$2,738,984.53	\$1,358,248.76	\$683,623.15	\$539,703.18	\$157,409.44
World Service Preferentials.....	75,494.07			29,670.95	45,823.12
Interest on Investments.....	176,583.79	160,892.43	5,375.41	10,315.95	
Loss on Publications, etc.....	716.05				
Miscellaneous.....	5,102.41	1,002.75	304.77	1,607.73	716.05
Total for 2½ Years.....	<u>\$2,995,448.75</u>	<u>\$1,520,143.94</u>	<u>\$689,303.33</u>	<u>\$581,297.81</u>	<u>\$204,703.67</u>
Income for year ended June 30, 1925, as taken from reports of the constituent boards before consolidation of accounts.....	1,438,592.62	736,543.24	338,608.95	265,419.58	98,020.85
Total Income for 3½ Years.....	<u>\$4,434,041.37</u>	<u>\$2,256,687.18</u>	<u>\$1,027,912.28</u>	<u>\$846,717.39</u>	<u>\$302,724.52</u>
Expenses and Appropriations of Departments from July 1, 1925 to December 31, 1927.....	\$2,969,851.86	\$1,478,955.39	\$727,077.15	\$546,157.56	\$217,661.76
Expenses and Appropriations of the constituent boards for the year ended June 30, 1925 as taken from their reports.....	1,624,657.45	776,296.25	423,341.48	307,527.68	117,492.04
Total Expenses and Appropriations for 3½ Years.....	<u>\$4,594,509.31</u>	<u>\$2,255,251.64</u>	<u>\$1,150,418.63</u>	<u>\$853,685.24</u>	<u>\$335,153.80</u>
Surplus or Deficit on Operations for the period.....	\$160,467.94	\$1,435.54	\$122,506.35	\$6,967.85	\$32,429.28
Reduction in Deficit of Department of Educational Institutions for Negroes through bequests and annuities and by Unexpired Insurance Previously Unrecorded.....	68,836.22		68,836.22		
Surplus or Deficit at July 1, 1924.....	\$91,631.72	\$1,435.54	\$53,670.13	\$6,967.85	\$32,429.28
Surplus or Deficit at December 31, 1927.....	\$59,499.27	\$8,382.10	\$48,515.88	\$6,387.71	\$25,753.20

NOTE—Bold figures indicate deficit.

BALANCE SHEET

Assets:

Cash on Hand.....	\$5,115.00
Accounts Receivable.....	100,799.44
Investments.....	3,100,520.72
Students' Notes—Less Reserve.....	2,280,258.86
Inventory of Merchandise and Supplies.....	5,487.33
Prepaid Expenses.....	47,434.25

Real Estate:

Negro Schools—Estimated value (not included in balance sheet).....	<u>\$3,000,000.00</u>
City Lots and Miscellaneous.....	125.00
Total Assets.....	<u>\$5,539,740.60</u>

Liabilities:

Accounts Payable.....	\$45,282.43
Notes Payable.....	101,959.94
Accounts with Schools.....	4,273.25
Fund Accounts:	
Centenary Educational Fund.....	133,782.37
Centenary Jubilee Fund.....	986,006.27
General Service Trust Fund.....	90,469.76
Children's Day Fund.....	2,312,096.10
S. S. Children's Fund of 1866.....	1,023,615.92
Permanent Fund for Church Schools.....	73,418.49
Annuity Fund.....	141,797.51
Retiring Allowance Fund.....	95,281.19
Other Endowment and Trust Funds.....	588,756.64
Reserve for Unfilled Subscriptions.....	2,500.00
Total Liabilities.....	<u>\$5,599,239.87</u>

Net Worth—Deficit:

Dept. of Educational Institutions.....	\$8,382.10	
Dept. Ed. Inst. for Negroes.....	48,515.88	
Dept. of Church Schools.....	6,387.71	
Dept. of the Epworth League.....	25,753.20	\$59,499.27
Total.....		<u>\$5,539,740.60</u>

NOTE—Bold figures indicate deficit.

DEPARTMENT OF EDUCATIONAL INSTITUTIONS

Who are our great men and where are their records to be found? There is an incredibly simple and popular notion that a monthly perusal of the success magazines would be adequate answer. The names and narratives, however, would run pretty largely to manufacturers of brass pipe and porcelain tubs, the raisers of better breeds of fowl or cattle, or the men who by their ingenious inventions have added much to our daily comfort. All of them doubtless have been benefactors of humanity in somewhat limited spheres, but the truly great men are to be found on the faculty lists of educational institutions. The teachers who preside over the class rooms are developing the spiritual and intellectual leadership to which the Church and society must commit its future. To select the greatest among them would be to fill the pages of the report. All of them, down

to the humblest, are worthy of gratitude for the contribution they are making to the world and their records are written in the lives of us all. The fine tribute of Erasmus is worthy of re-reading that we may pay our respects to those who have helped to make us what we are:

"I admit that your vocation is laborious but I utterly deny that it is tragic or deplorable, as you call it. To be a school-master is next to being a king. Do you count it a mean employment to imbue the minds of your fellow-citizens in their earnest years with the best literature and with the love of Christ, and to return them to their country honest and virtuous men? In the opinion of fools it is a humble task, but in fact it is the noblest of occupations. Even among the heathen it was always a noble thing to deserve well of the State, and no one serves it better than the moulders of raw boys."

UNIVERSITIES

This category now includes, by the Enactments of the University Senate, Boston University, Northwestern University, Syracuse University, the University of Southern California, and the University of Denver. At Boston University there has been a marked growth in the size of the student body, some increase is noted in the properties and over \$2,000,000 has been added to the endowment funds. The premier institution of the group, Northwestern University, has spectacular achievements to record: the erection of the notable group of buildings on the McKinlock campus in the city of Chicago to house the professional schools at a cost of over \$5,000,000; the building of a group of sorority houses and dormitories for women on the Evanston campus at a cost of well over \$1,000,000; the completion of the Dyche Stadium at an expenditure of more than \$1,000,000; an increase of approximately \$3,300,000 in productive endowment and of over \$8,600,000 in unproductive endowment. The University of Southern California has made remarkable educational progress during the quadrennium and with the college, professional and down-town schools now serves a larger student body than any university in the Church. Additions to the plant will total over \$1,000,000. Syracuse University shows a commendable record of steady progress throughout its colleges and professional schools. The University of Denver has been developing the college and professional schools and growing steadily in favor and influence.

The service of these institutions through their undergraduate, graduate, and professional schools is of immeasurable value, particularly as they afford opportunity for the realization of the Christian ideal in business, technical, and professional groups of their graduates. The contributions of the faculties to literature, sciences, and the arts through the learned societies, maga-

zines, and books is worthy of detailed record, but space makes possible only mention of it.

THEOLOGICAL SCHOOLS

One of the major concerns of the quadrennium has been that of adequate financial support for the schools of theology. The contiguous annual conferences have felt little sense of responsibility for the operating expenses of our schools of theology and until the beginning of the Centenary help came only from interested individuals. During the previous quadrennium the Board of Foreign Missions and the Board of Home Missions and Church Extension contributed generously to the support of a majority of the schools on the basis of the need of trained leadership in their particular fields. Since 1924 the responsibility has rested solely on the Board of Education. In 1923-24 appropriations to theological and graduate schools totalled \$16,862. In 1924-25, with the new responsibility, the total reached \$90,000. A steady decrease in income during the quadrennium has compelled a reduction in appropriations for this group so that for 1927-28 the amount is fixed at \$79,150. The need of the schools of theology is obvious but perhaps it is not realized that greatly increased funds are necessary if these schools are to give the ministers adequate training for the present day. It is earnestly and confidently hoped that General Conference will solve the problem of financing this vitally important group of schools.

COLLEGES

There has been a change of attitude toward Church colleges in recent years that bodes well for their future. Having suffered the taunt of smallness they are now proudly boasting of it, appreciating to the full the opportunity it gives for better instruction of the individual and the more intimate cooperation of the faculty in the building up of the intellectual life of the students. It is increasingly evident, however, that favor can be held only as the schools are educationally worthy of it. This means a marked increase in permanent funds as well as the annual contributions for maintenance. The difficulties of maintaining this high standing are evidenced by the fact that while our appropriations in 1923-24 totaled \$381,573, they have been reduced to \$240,750 in 1927-28. A decrease in the level of income from \$750,000 during the previous quadrennium to less than \$500,000 for the current year is partly responsible for this and further explanation is seen in the appropriations to theological schools and the indirect contribution to the wiping out of the indebtedness of the Board of Foreign Missions. Your attention is directed to the list of colleges approved by the University Senate and the discouraging number of institutions that do not meet all of the requirements of that body. The problems

in every college in this group could be solved by money. Attention is here called to them in order that you may have an appreciation of the serious financial aspects of Church support of Church schools.

The limitations of space make impracticable the recording of notable advances in many of the colleges: Buildings of every type and description have been added; permanent funds have been increased; standards of scholarship are higher; the technique of administration is improving. The sacrifice and faith of the Church are splendidly rewarded and greater things await greater resources.

The intensive study of all the institutions in gathering necessary data for the University Senate has led to unanimous action on the part of the Senate and the Educational Association, which includes all the schools of the department, requesting that a survey be made that will help to the establishment of Church-wide educational policies and make clear the responsibilities of the Church for all its schools. This has been put down as the first major task of the new quadrennium.

SECONDARY SCHOOLS

Despite the growth of the public school practically all of our academies have strengthened their faculties, added to their student bodies, increased their permanent funds, and grown in public favor. Their contributions to the leadership of the Church in previous years make them worthy of every consideration and the fine traditions of the past are being upheld in the present. The growth of the cities and the problems of city schools, together with the opportunity for educational experimentation, give promise of ever increasing usefulness on the part of these long-established preparatory schools.

SOUTHERN SCHOOLS

In 1908 the Southern Schools were made the special care of the former Board of Education and this responsibility now attaches to the Department of Educational Institutions. No more romantic story has been written than can be heard from the principals of any of these schools about the boys and girls who come out of the Southern mountains for a chance at a Christian education. The resources of the Board have been so limited throughout the quadrennium as to make impossible the erection of new buildings at any of these schools, but there has been a very marked increase in the equipment of the laboratories, in additions to the libraries, and the teaching effectiveness of the faculty. The educational programs are adapted to the special needs of the communities being served and results, as seen in Christian leadership, are splendid repayment for the investment the Church is making in time and money.

GENERAL NOTES

The investment we make in the form of an annual appropriation to the Council of Church Boards of Education brings returns a hundred fold. This body was organized in 1912 and is a product of the vision and foresight of Bishop Thomas Nicholson, a former Corresponding Secretary. The number of constituent Boards has increased from seven to nineteen. Through the services of the Executive Secretary, Dr. Robert L. Kelly, his competent associates, and the magazine, *Christian Education*, a great contribution is being made to the solution of many particular problems of the denominational institution.

It is pleasant to record the generous actions of the General Education Board in having made payments to our institutions from June 1, 1924, to December 31, 1927, totalling \$2,271,808. Further appropriations outstanding as of December 31, 1927, totalled over \$3,000,000. To claim these amounts the colleges and universities must raise more than \$6,800,000.

During the quadrennium visits have been made by members of the staff to nearly every one of the institutions. The receptions have been cordial and friendly, and much help has been given and received. In our capacity as counsellor in matters of business and finance we have tried to give a common distribution to the experiences and successes of all who wrestle with this difficult aspect of administration. In the highly technical field of educational administration we have attempted to serve as a clearing house for the experimental work now in process and the best practices thus far evolved.

STUDENT LOAN FUND

The growth of interest in the observance of Children's Day is one of the remarkable and very hopeful aspects of the report. For the year ending June 30, 1924, the Children's Day collection totalled \$138,604; for the year ending June 30, 1927, the collection was \$195,395. Orders for Children's Day in 1923 totalled 5407; they rose to 7809 in 1927. That means an increase of 2402 in the number of churches that observed Children's Day as well as an increase of \$56,791 in the collections. To think of this in terms of collections alone would be missing the chief purpose of the day. The Children's Day program and all the literature centering about its observance emphasizes the importance of education for leadership and of the vital necessity of giving a Christian content to the whole process. We are at the same time, therefore, setting the ideal of higher education and creating a fund that will help make it possible.

The *Christian Student* attracts increasingly favorable notice from appreciative readers. Contributions of a dollar or more, entitling the giver to a year's subscription, numbered 15,200 in

1923. The observance of Children's Day in 1927 brought this group of subscribers up to 28,200, an increase of 13,000 contributors. In addition to this group the magazine is sent to all pastors, District Superintendents, and Bishops in the United States.

In the year 1923-24 the allotment for Student Loans was \$269,250; for 1927-28 it has been fixed at \$291,775. During the years of the Fund aid has been extended to 37,819 students in the stupendous total of \$4,765,561.

Through several years of the quadrennium there was careful consideration given by the Trustees to the rules and conditions under which loans might be granted and the practices of the office in securing collections. These studies have resulted in carefully prepared regulations that have won the endorsement of the administrators of our schools and other organizations and societies that have canvassed this vitally important problem.

THE UNIVERSITY SENATE

Professor R. N. Brook.....	Gammon Theological Seminary
President Arlo Ayres Brown.....	University of Chattanooga
President Elmer Guy Cutshall.....	Illiff School of Theology
President W. J. Davidson.....	Illinois Wesleyan University
President Carl G. Doney.....	Willamette University
Professor W. A. Elliott.....	Allegheny College
President W. B. Fleming.....	Baker University
Chancellor C. W. Flint.....	Syracuse University
Headmaster Francis H. Green.....	Pennington Seminary
President John L. Hillman.....	Simpson College
President J. W. Hoffman.....	Ohio Wesleyan University
Vice President Leroy A. Howland.....	Wesleyan University
President Daniel L. Marsh.....	Boston University
President Rufus B. von KleinSmid.....	University of Southern California
President L. H. Murlin.....	DePauw University
President J. H. Morgan.....	Dickinson College
President J. B. Randolph.....	Claflin University
President John L. Seaton.....	Albion College
President Geo. C. Taylor.....	Philander Smith College
President Charles W. Tenney.....	Gooding College
President Henry M. Wriston.....	Lawrence College

OFFICERS

John L. Seaton, President
 William S. Bovard, Executive Secretary
 Joseph P. MacMillan, Recording Secretary

AD INTERIM COMMITTEE

John L. Seaton	W. J. Davidson
William S. Bovard	Arlo A. Brown
J. P. MacMillan	Thomas F. Holgate
W. A. Elliott	

The University Senate was established by a legislative act of the General Conference of the Methodist Episcopal Church in May, 1892. It is charged by the General Conference with the "duty of protecting the educational standards of the Church" and has "authority to establish standards for the various educational institutions and foundations under the patronage of the Methodist Episcopal Church." It is instructed to "report at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under its supervision, and on the basis of this report the Board of Education shall prepare its official lists of institutions and shall be governed in its administration."

By virtue of this authority and in the carrying out of its responsibility, the University Senate adopted the necessary standards and has classified the educational institutions as is shown on the following pages. Since the ratings of other regional and national associations are of marked importance, there are also added the classifications of these bodies.

Plans are being evolved by which the University Senate will appraise the scope of work, curriculum, faculty organization, and equipment of the schools sponsored by the Department of Educational Institutions for Negroes, with a view to determining the program in each case which can be sanctioned. Morgan College and Meharry Medical College are approved as meeting in full the standards of the University Senate.

DEPARTMENT OF EDUCATIONAL INSTITUTIONS

UNIVERSITIES

A university is understood to comprise a college of liberal arts and sciences, a graduate school of arts and sciences, and one or more professional schools.

BOSTON UNIVERSITY^{1, 2a}

College of Liberal Arts^{2b}
 College of Business Administration⁹
 College of Practical Arts and Letters
 School of Theology
 School of Law¹⁰
 School of Medicine¹¹
 School of Education
 School of Religious Education and Social Service
 Graduate School

NORTHWESTERN UNIVERSITY^{1, 2c}

The College of Liberal Arts^{2b, 3}
 The Graduate School
 The Medical School¹¹
 The Law School¹⁰
 The School of Engineering
 The Dental School¹²
 The School of Music
 The School of Commerce⁹
 The Medill School of Journalism
 The School of Speech
 The School of Education

SYRACUSE UNIVERSITY^{1, 2}

College of Liberal Arts^{2b, 3}
 College of Medicine¹¹
 College of Fine Arts
 College of Law¹⁰
 College of Applied Science
 Teachers College
 New York State College of Forestry
 Graduate School
 College of Agriculture
 College of Business Administration⁹
 College of Home Economics
 Library School
 School of Public Speech and Dramatic Art
 School of Nursing
 School of Citizenship and Public Affairs

Approved by:

1 University Senate.

2 Association of American Universities (college).

2a Association of American Universities (university).

2b Association of American Universities.

2c Association of American Universities (member).

3 North Central Association of Colleges and Secondary Schools.

9 Association of Collegiate Schools of Business.

10 Association of American Law Schools.

11 Council on Medical Education of American Medical Association.

12 Dental Educational Council of America—Class A.

UNIVERSITY OF DENVER¹

Graduate School
College of Liberal Arts³
School of Dentistry^{12a}
School of Law
School of Commerce, Accounts, and Finance⁹
School of Chemical Engineering
School of Electrical Engineering
School of Pharmacy

UNIVERSITY OF SOUTHERN CALIFORNIA^{1, 2}

College of Liberal Arts^{2b}
College of Music
School of Religion
School of Speech
School of Law¹⁰
College of Dentistry¹²
College of Pharmacy¹³
The Graduate School
College of Commerce and Business Administration⁹
School of Education
University College
School of Social Welfare
School of Architecture

SCHOOLS OF THEOLOGY

Boston University School of Theology¹
Drew Theological Seminary¹
Garrett Biblical Institute¹
Iliff School of Theology¹
Kimball School of Theology*
Nast Theological Seminary||
Norwegian-Danish Theological Seminary||
Wesley Academy and Theological Seminary||

COLLEGES

Albion College^{1, 2, 3}
Allegheny College^{1, 2, 4}
American University College of Liberal Arts^{1b}
Baker University^{1, 2, 3}
Baldwin-Wallace College^{1, 3}
Central Wesleyan College*
College of Puget Sound^{1, 5}
College of the Pacific^{1a, 2}
Cornell College^{1, 2, 3}

* Not meeting some of the requirements of the University Senate.

|| Unclassified by the University Senate.

Approved by:

1 University Senate.

1a University Senate on basis of approval by Association of American Universities, though lacking endowment requirements.

1b University Senate subject to annual review.

2 Association of American Universities (college).

2b Association of American Universities.

3 North Central Association of Colleges and Secondary Schools.

4 Association of Colleges and Secondary Schools of the Middle States and Maryland.

5 Northwest Association of Secondary and Higher Schools.

9 Association of Collegiate Schools of Business.

10 Association of American Law Schools.

12 Dental Educational Council of America—Class A.

12a Dental Educational Council of America—Class B.

13 American Association of Colleges of Pharmacy.

Dakota Wesleyan University^{1, 3}
 DePauw University^{1, 2, 3}
 Dickinson College^{1, 2, 4}
 Evansville College*
 Gooding College*
 Goucher College^{1, 2, 4, 6}
 Hamline University^{1, 2, 3}
 Illinois Wesleyan University^{1, 2, 3}
 Illinois Woman's College^{1, 2, 3}
 Inter-mountain Union College*
 Iowa Wesleyan College^{1, 3}
 Kansas Wesleyan University*
 Lawrence College^{1, 2, 3}
 McKendree College*
 Missouri Wesleyan College*
 Morningside College^{1, 2, 3}
 Mount Union College^{1, 3}
 Nebraska Wesleyan University^{1, 3}
 Ohio Northern University*
 Ohio Wesleyan University^{1, 2, 3}
 Oklahoma City University*
 Simpson College^{1, 2, 3}
 Southwestern College^{1, 3}
 Union College*
 University of Chattanooga^{1, 2, 6}
 Upper Iowa University*
 Wesleyan University^{1, 2}
 West Virginia Wesleyan College^{1, 3}
 Willamette University^{1, 2, 5}

AFFILIATED COLLEGE

Wesley College¹ (Affiliated with University of North Dakota)

JUNIOR COLLEGES

Blinn Memorial College*
 Ozark Wesleyan College*
 Tennessee Wesleyan College^{1, 6}

SECONDARY SCHOOLS

Baxter Seminary^{1, 6}
 Blinn Memorial College (academy)*
 Cazenovia Seminary^{1, 4}
 Centenary Collegiate Institute^{1, 4}
 Chicago Training School (academy)^{1, 3}
 Drew Seminary for Young Women¹
 East Greenwich Academy^{1, 7}

* Not meeting some of the requirements of the University Senate.

Approved by:

1 University Senate.

1a University Senate on basis of approval by Association of American Universities, though lacking endowment requirements.

1b University Senate subject to annual review.

2 Association of American Universities (college).

3 North Central Association of Colleges and Secondary Schools.

4 Association of Colleges and Secondary Schools of the Middle States and Maryland.

6 Association of Colleges and Secondary Schools of the Southern States.

7 New England College Entrance Certificate Board.

East Maine Conference Seminary^{1, 7}
Epworth Seminary*
Genesee Wesleyan Seminary¹
Iowa Military Academy || †
Jennings Seminary^{1, 3}
John H. Snead Seminary^{1, 6}
Kent's Hill Seminary^{1, 7}
McLemoresville Collegiate Institute*
Montpelier Seminary^{1, 7}
Mount Zion Seminary*
Murphy Collegiate Institute^{1, 6}
Pennington Seminary¹
Tennessee Wesleyan College (academy)^{1, 6}
Texas Wesleyan College ||
Tilton School^{1, 7}
Troy Conference Academy^{1, 7}
Washington Collegiate Institute¹
Wesley Collegiate Institute¹
Wilbraham Academy^{1, 7}
Williamsport-Dickinson Seminary¹
Wyoming Seminary¹

COMMERCIAL SCHOOL

Port Arthur College^{1, 8}

TRAINING SCHOOLS

Chicago Training School¹
Cincinnati Missionary Training School¹
Dorcas Institute¹
Dwight W. Blakeslee Memorial Training School¹
Iowa National Bible Training School**
Kansas City National Training School¹
Lucy Webb Hayes National Training School¹
Northwest Training School**
San Francisco National Training School**

* Not meeting some of the requirements of the University Senate.

** Classification not completed by University Senate.

|| Unclassified by the University Senate.

† Closed 1927-28.

Approved by:

1 University Senate.

3 North Central Association of Colleges and Secondary Schools.

6 Association of Colleges and Secondary Schools of the Southern States.

7 New England College Entrance Certificate Board.

8 National Association of Accredited Commercial Schools.

DEPARTMENT OF EDUCATIONAL INSTITUTIONS FOR NEGROES

PROFESSIONAL SCHOOLS.

Flint-Goodridge Hospital¹⁵ and Nurse Training School, New Orleans, Louisiana
 Gammon Theological Seminary, Atlanta, Georgia
 Meharry Medical College, Nashville, Tennessee^{1, 11}

COLLEGE OF LIBERAL ARTS

Bennett College for Women, Greensboro, North Carolina
 Claflin College, Orangeburg, South Carolina
 Clark University, Atlanta, Georgia
 Morgan College, Baltimore, Maryland^{1, 4}
 New Orleans College, New Orleans, Louisiana¹⁴
 Philander Smith College, Little Rock, Arkansas
 Rust College, Holly Springs, Mississippi
 Samuel Huston College, Austin, Texas
 Wiley College, Marshall, Texas

JUNIOR COLLEGES

Bethune-Cookman College, Daytona Beach, Florida
 Haven Teachers College, Meridian, Mississippi
 Morristown Normal & Industrial College, Morristown, Tennessee
 Walden College, Nashville, Tennessee

SECONDARY SCHOOLS

Princess Anne Academy, Princess Anne, Maryland,
 and the High School departments of:
 Bennett College for Women, Greensboro, North Carolina
 Bethune-Cookman College, Daytona Beach, Florida
 Claflin College, Orangeburg, South Carolina
 Clark University, Atlanta, Georgia
 Haven Teachers College, Meridian, Mississippi
 Morristown Normal & Industrial College, Morristown, Tennessee
 New Orleans College, New Orleans, Louisiana
 Philander Smith College, Little Rock, Arkansas
 Rust College, Holly Springs, Mississippi
 Samuel Huston College, Austin, Texas
 Walden College, Nashville, Tennessee

Approved by:

1 University Senate.

4 Association of Colleges and Secondary Schools of the Middle States
 and Maryland.

11 Council on Medical Education of American Medical Association—
 Class A.

14 Association of Colleges for Colored Youth.

15 American College of Surgeons.

WESLEY FOUNDATIONS

In 1910 the then Board of Home Missions, upon the application of James C. Baker, made its first appropriation to aid Trinity Church, Urbana, Illinois, in its work among university students.

In 1912 the Board of Education, led by Secretary Thomas Nicholson, made its first appropriations for this purpose, to Urbana, Illinois, Ann Arbor, Michigan and Madison, Wisconsin. Soon, in Iowa and Nebraska, items for similar programs began to appear in Annual Conference benevolences.

In 1913, upon the recommendations of a commission representing the four Conferences in Illinois, the work in Urbana was incorporated under the name "The Wesley Foundation at the University of Illinois." Wisconsin promptly adopted the name and the incorporated form of organization.

In 1916 General Conference, on a motion presented by Abram W. Harris, directed the Boards of Education and of Home Missions and Church Extension to create a Joint Committee for the supervision of this activity. Secretary Nicholson, who became Bishop Nicholson that year, by processes of foreordination, soon became chairman of this Joint Committee. In 1916 Abram W. Harris became Corresponding Secretary of the Board of Education, and David D. Forsyth, of the Board of Home Missions and Church Extension.

The Centenary survey of the Home Board for this particular field, made by James C. Baker, stimulated attention to its possibilities in many Annual Conferences. Under the leadership of the men mentioned and several others, including Arthur W. Stalker and Edward W. Blakeman, and with the increased Centenary resources of the two cooperating Boards, the Wesley Foundation movement gained recognition as an essential factor in the program of the church.

GROWTH

In 1918 there were twenty operating points, most of them very loosely organized. We are now operating at sixty centers, many of them having well developed and comprehensive programs. In 1918 there were four or five fulltime workers. In 1927 the number had increased to forty-two, fourteen women and twenty-eight men. At the present moment there are four vacancies in this list pending the solution of the perennial financial problem. Ten other places are ready for fulltime workers and suffering seriously for the lack of them. There appear to be no local or missionary funds available for immediate help, although the maintenance budget provided by the two cooperating Boards has risen, with some fluctuations, from \$6,000 in 1918 to nearly \$100,000 in 1927.

FINANCIAL

The policy of the Joint Committee from the beginning has been to make conditional appropriations with a view to stimulating self-support. The three places first aided by this Board, Urbana, Ann Arbor and Madison, are leading in this particular as in many others. California, Iowa, Kansas, Maine, Nebraska, New Jersey, Ohio, Pennsylvania, Washington and Wyoming are making progress. Practically every place on the list is trying to do something, the total raised by the field for self-support during 1927 reaching nearly \$150,000. Philadelphia, thanks to the devoted leadership of William Boyd, President of the Board of Trustees, presents this year the most notable instance of program development and financial progress.

As a general rule, around the circuit the resources lag far behind the needs. The financial phase of the problem is very difficult. A man commissioned to render pastoral service in a parish of several hundred or a few thousand students, who is forced during several months of the year to spend from two to five days a week on the road in quest of money, soon finds himself attempting the impossible both at home and abroad. If he could find a score of trustee presidents like Mr. Boyd or John H. Race of the Princeton board, this financial paragraph would become an anthem of glad tidings.

RESULTS

Gratifying results in the securing of ministerial and missionary recruits are in evidence every year, though the major fruitage is to be found in the conservation and training of thousands of educated laymen. The 1927 Yearbook of the Wesley Foundation of Wisconsin contains a list of more than fifty men and women, active in the Foundation during the years 1908-1915, who have now come to positions of some distinction and influence in many callings and in many lands. The list ranges from "Y" secretaries in Constantinople and in China to a famous football coach at Ohio University, and includes missionaries, professors, physicians, attorneys, judges, business men, a Japanese writer, and a Chinese manufacturer. Similar facts, unrecorded on any printed page and unknown even to the pastors concerned, stand to the credit of many other places.

SCHOOLS OF RELIGION

A positive and growing trend toward cooperative schools of religion for curricular credit at state colleges and universities is the outstanding feature of the field for the year 1927. The cordial attitude of the university administrators toward this development confronts us with an embarrassing number of challenging invitations. It is evident that in this particular a new

page has been turned in the history of higher education in America and the churches may write on that page whatsoever they will.

SPECIAL PROBLEMS

One historic glory of the church college is the desire and purpose and effort of its administration to provide a competent faculty of earnest Christian teachers. A little learning is good. More learning is better, and a considerable degree of it is essential in a faculty. Yet a Christian personality, vital and virile enough to be contagious, is the best religious facility the Church can offer students, or anyone else.

A Wesley Foundation can have no technical or official influence upon the choice of faculty members in its neighborhood. Nevertheless it is of vital concern to the church that the supply of Christian teachers and professors shall be adequate for the needs of all institutions, private and public. The rapid growth of the public educational system calls for new teachers and professors by the thousand and by the hundred every year. One of the greatest possibilities of the Wesley Foundation movement is in its possible influence upon the quality of the supply of teachers and professors.

A recent official statement of the Federal Bureau of Education affirms that seventy-eight per cent of the students preparing to teach are in institutions under public control. That is to say, four out of five of the coming teachers, including professors, are seeking their equipment where facilities for religious education are very inadequate. A scientist of international repute, hearing these figures, said: "You might add to that statement that seventy-eight per cent of the students preparing to teach are working under a philosophical theory which in effect makes education a religion and substitutes the school for the church." Not long ago a prominent and popular professor in a state institution, a member of the church, declined to teach a class in the church school because, he said: "I am ashamed to have the students discover how little I know about religion."

A theological student recently called to inquire concerning opportunities in the Wesley Foundation field. Speaking of the university from which he graduated, he said: "A number of faculty men there have formed an atheist club. That is the toughest thing the students have to face. I should like a chance to help them face it."

I submit these observations concerning the quality of the supply of teachers and professors as indicating one reason for as wise and vigorous and comprehensive a Wesley Foundation program as we can possibly devise and provide.

Another significant point should be called to your attention. It was reported in September, 1927, that two-thirds of the fresh-

men just entering Princeton University were sons of parents who were not college graduates. If that is true of an old line university, older than the government of the United States, what do you suppose, at the relatively new and rapidly growing state universities, is the percentage of students whose parents are not college graduates? Evidently two-thirds and more of each freshman class is plunged into the life of the university without any direct family traditions or experiences to guide them.

Many of the pastors of those students, back home, were neither college nor seminary graduates. Is it any wonder there are religious problems and perplexities of a very serious character in such communities of students? These are the conditions we must face and help to remedy.

THE HEART OF THE STORY

The Church keeping company with her own young people who are students of college and university grade, and keeping step with them in as friendly and helpful a manner as possible; that is the gist of the Wesley Foundation idea. In brief, the students at non-Methodist institutions resemble those at Methodist institutions except that, as a rule, men intending to enter our ministry choose to attend our own colleges. Aside from this detail, proximity appears to be the dominant factor in student attendance, plus the variations in technical courses provided at different places.

What the Church desires in the way of moral and religious atmosphere, ideals, influences, and activities for students in our own institutions, she desires for those in non-Methodist institutions. Nothing less than these ideals can be seriously considered as determining the elements in a desirable program and the support which is its due.

It is easier to preach these principles than it is to attain them anywhere. It would be fair to say, in colloquial rather than scientific terms, that a given group of facts which might produce complaints in a Church college might, if found at a Wesley Foundation, be the occasion of much rejoicing. For instance: Many people expect Church college conditions to be well nigh perfect. If a student or a professor is not on the mark religiously someone may lodge a complaint. Whereas at a state institution whenever a student or a professor appears at church everybody concerned thanks God and takes courage.

I would enter a plea, on the one hand, against demanding too much from our own institutions, and, on the other, against being content with too little from other colleges and universities. It is of vital importance to the future that the Church shall care for the students and that the students, regardless of the names on their sheepskins, shall learn to care for the Church,

which may thus become the co-ordinating, leavening, solidifying element which shall blend in one fellowship all our aspiring, unsullied youth.

DEPARTMENT OF EDUCATIONAL INSTITUTIONS FOR NEGROES

By action of the General Conference of 1924, the Board of Education for Negroes became a part of the Board of Education. Within the first year following the General Conference the legal steps necessary to a completion of the merger with the Board of Education were carried out, and the headquarters of the Church's activities for Negro education were moved from Cincinnati, Ohio, to Chicago, Illinois.

The department continues in charge of the schools and colleges for the training of Negro youth as heretofore maintained by the Church under the care of the Board of Education for Negroes, and its predecessor, the Freedmen's Aid Society.

For the purpose of protecting property rights, and to aid in the settlement of wills, legacies, etc., the legal corporation known as the Board of Education for Negroes is continued temporarily with such reorganization of its membership as that the whole number are included in the membership of the Board of Education. The charter of the Board of Education for Negroes is thus continued, but may be surrendered at any time, and the property rights and other interests become inherent in the Board of Education.

DECLINE IN INCOME

The most serious problem of the quadrennium resulted from a decline in income following the close of the Centenary period. The increased receipts from the Centenary made possible the purchase of new property and a very considerable addition to the buildings and equipment of the schools. A large part of the Centenary increase was absorbed by the sharp advances in salaries and costs of maintenance. These have more than doubled. If the standard of giving established by the Centenary had continued, or if salaries and current expenditures had dropped back to pre-Centenary prices, there would have been very little embarrassment on account of the declining income. But when the income decreased and all costs, including salaries, continued on a post-war basis, the institutions were confronted with the very serious problem of how to keep the schools going with increasing costs and lessening income.

To meet this situation tuition fees, board and incidentals of every description have been increased. On account of the low scale of wages and other income received by the Negro people,

the costs of education to students, parents and guardians could not be raised in any proportion to the increase in the cost of maintenance of the schools. This cost of maintenance has more than doubled, but it would have been impossible to have more than doubled tuition, board and other fees to the students. As a consequence the schools have been run at the lowest limit of expenditure possible to a continuance of their work, with very little increase in their equipment, a complete cessation of building enterprises, and only such repairs and improvements on the buildings as were necessary to protect them from decay. This condition cannot last much longer. It is hoped that the endowment and expansion campaigns under the direction of Secretary Penn will bring the Negro people themselves to such support of their own institutions as will supplement the appropriations from the Church at large.

GAMMON THEOLOGICAL SEMINARY AND STEWART MISSIONARY
FOUNDATION FOR AFRICA, ATLANTA, GA.

At this school of the prophets, Thirkield Hall, the new and very complete administration building begun in the last quadrennium was finished and dedicated soon after the General Conference, at a cost of \$120,000. The Seminary now has a modern chapel, administration offices and class rooms in one beautiful and well-equipped building. The older main building, which was used for almost all purposes of the institution, including dormitories, is now being made over so as to provide for dormitories only.

President Philip M. Watters, D.D., after ten years of faithful and efficient service, resigned, and in about a year thereafter passed on to his eternal home. He was a most successful administrator and left the institution with the good will and affection of the Negro people. His place was filled by the election of Professor George H. Trever, D.D., who for twenty-three years gave efficient service to the school in the chair of Hebrew and New Testament Exegesis.

The Rev. J. W. E. Bowen, Ph.D., S.T.D., LL.D., Vice-President and Professor of Church History and Religious Education, resigned his chair after thirty years of faithful and efficient service. During part of this time he was president of the institution. He has been made Extension Secretary for the school.

The Rev. R. N. Brooks, D.D., President of Samuel Huston College, Austin, Texas, was elected to the chair made vacant by the resignation of Dr. Bowen and has entered upon his duties.

A new lectureship has been established by the gift of Bishop and Mrs. W. P. Thirkield in memory of the seventeen years which the Bishop and his good wife gave to the institution in its early years.

MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN.

This great school for the training of Negro physicians, dentists, pharmacists and nurses, maintains the high standards required by the American Medical Association, and continues as a Class A medical college. Its diplomas are scattered over the entire country. Dr. George W. Hubbard, one of the founders of the school, and for over forty years its president, passed to his reward at a fine old age, honored and respected by white and colored alike for the work which he had done for medical education among the Negro people. The house in which he lived becomes the nurses' home, and his entire estate was left to the college, subject to a life annuity to a relative. The school is now on the high crest of a wave of usefulness and prosperity that shall make it the most outstanding Negro medical college.

FLINT-GOODRIDGE HOSPITAL & NURSE TRAINING SCHOOL, NEW ORLEANS, LA.

This institution has been recognized as a standard nurse training school, which gives its graduate nurses recognition and service anywhere in the country. Dr. T. Restin Heath, who for nine years has been its very successful superintendent, was called to the superintendency of Bethany Hospital at Kansas City, Kansas, and as this call took him and his family back to their home Conference and home country, he accepted the position at Bethany. Dr. H. W. Knight, who for many years has given efficient service as a hospital superintendent in Africa and in India, under the Board of Foreign Missions, has been elected to take the place made vacant by the resignation of Dr. Heath.

The location of this hospital on Canal Street has been considered undesirable on account of noise and business encroachments. The question of a new site has been under consideration for some years. An entire block in a very advantageous location has been purchased, and as soon as the present location can be sold the institution will be rebuilt at the new site. An offer of \$250,000 for the Canal Street site was declined, as it was offered previous to the purchase of the new site. It was not deemed advisable to sell until a new location had been secured.

BENNETT COLLEGE FOR WOMEN, GREENSBORO, N. C.

For some years the question of a first class woman's college as a part of the system of schools for our Negro membership has been discussed. The Woman's Home Missionary Society had the establishment of such a school under consideration. The student body of Bennett College, located at Greensboro, N. C., had nearly four girls to one boy. The location and the buildings seemed admirable for the establishment of a woman's college. After consultation with the Woman's Home Missionary Society

it was decided that the experiment of a woman's college under the care and management of the Board of Education and the Woman's Home Missionary Society should be started at Greensboro. For the present the former name was continued, with the addition of but two words, so that the new institution was designated Bennett College for Women. It was thought that if the institution should start off with a hundred young women it would indicate future success. Instead of a hundred, the enrollment for the first year went over two hundred. Much of the success of the institution is due to the fact that the boards succeeded in securing for the first president Dr. David D. Jones, with his estimable wife, both of whom are graduates of high grade colleges and are admirably adapted to the management and care of an institution of this kind. The location of the school in Greensboro, N. C., puts it in a neighborhood and a State which leads in sympathy and service for Negro education, and in the very city where Bishop Robert E. Jones and his brother David were born and raised. The present school year shows a substantial increase in attendance.

CLAFLIN COLLEGE, ORANGEBURG, S. C.

Claflin College is one of the few institutions in this department having an endowment of \$100,000 or over. Much of this endowment is to be attributed to the faithful and efficient work of President Emeritus L. M. Dunton, who, while retired from the active administration of the school, continues his interest and gives his services to a campaign, which during the quadrennium has added materially to the endowment of the school. A State industrial college for Negro youth, established and carried on by the State of South Carolina, is located on property adjoining Claflin College, and as the work of the two schools duplicates in some forms, the problem of cooperation with the State school is one to be seriously considered. The State institution specializes in industrial types of training and does little or nothing for what might be termed "higher education." It may be the part of wisdom to let the State take care of primary, secondary and industrial education and training, and that the Church schools shall supplement this work with the college and all for which the college stands.

CLARK UNIVERSITY, ATLANTA, GA.

The presidency of Clark University was made vacant by the resignation of Rev. J. W. Simmons, M.A., Ph.D., and President M. S. Davage was transferred from Rust College to Clark University. President Davage has had large experience as an administrator in the schools of this department. He is making a fine record at Clark. A very considerable increase in college students has been made under his presidency.

This institution was fortunate in owning a large tract of valuable land adjoining its campus. After reserving over a hundred acres for the campus, a very large part of the acreage has been sold, and from the proceeds an addition of about \$200,000 made to the endowment. With a small amount from the sale of land, much needed improvements have also been made, and a modern athletic field and a library building constructed.

BETHUNE-COOKMAN COLLEGE, DAYTONA BEACH, FLA.

One of the schools of the department, Cookman Institute, was located in Jacksonville, Fla. In the same city the Woman's Home Misisonary Society had a missionary school for Negroes, Boylan Home. Mrs. Mary McLeod Bethune, through her own personal efforts, with the assistance of a large number of northern friends who spent their winters in Florida, founded and developed a very successful school for Negro girls, at Daytona Beach, Fla. Arrangements were made with the trustees of this school by which the institution was taken over as one of the schools of this department, Cookman Institute at Jacksonville, was transferred to Daytona Beach, its property sold, and the proceeds, with a similar amount from Centenary receipts, were expended in the building of a boys' dormitory and two professors' homes at Daytona Beach, and the two institutions were merged and named Bethune-Cookman College. Mrs. Bethune continues as president of the new institution. Her administrative genius and popularity, with the help of her northern friends, constitute a very substantial part of the forces of Negro education in Florida. The two Conferences in Florida have accepted the merged institution and are rallying to its support. An endowment campaign promises to make a substantial beginning toward permanent income. The new location is nearer to the center of the Negro population of the state, and leaves Jacksonville and vicinity as an undivided field for Boylan Home.

**MORGAN COLLEGE, BALTIMORE, MD., AND PRINCESS ANNE
ACADEMY, PRINCESS ANNE, MD.**

Morgan College, located in the city of Baltimore, has been moved to its new and attractive site. It is a standard A grade college and is the only institution of our Church to care for the educational needs of the Washington and Delaware Conferences. A campaign for endowment and buildings was successfully carried forward early in the quadrennium, and it is confidently hoped that when the proceeds of this campaign shall have been paid in, the institution will have a fine outfit of buildings and the beginnings of a much needed permanent endowment.

Princess Anne Academy, a secondary school located at Princess Anne, Md., is carried on under the care of the trustees of

Morgan College and also under the direction of the Board of Education of the State of Maryland. Its work in secondary and industrial training represents both the Church, and the State of Maryland.

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE, MORRISTOWN,
TENN.

Soon after the General Conference, while this institution was enjoying its new set of buildings, consisting of a boys' dormitory, a girls' dormitory and a refectory, fire broke out in Crary Hall, the girls' dormitory, and on account of lack of fire-fighting facilities in Morristown, the entire building was destroyed. This happened within two years of its construction. The young women were cared for temporarily in the New Jersey Home, one of the model homes of the Woman's Home Missionary Society. As the building was a complete loss, the full amount of insurance was paid by the companies, and President Hill immediately went to work to clear away the debris and reconstruct the building. This was done during the following summer, so that it was ready for occupancy with the loss of its use for only a part of the school year. By careful management and a liberal salvage of the materials of the burned building, President Hill was enabled to reconstruct Crary Hall from the amount received for insurance, and with the assistance of a few liberal friends of the school. More than this, he secured funds enough to build a much-needed new gymnasium at a cost of \$25,000.

RUST COLLEGE, HOLLY SPRINGS, MISS.

The transfer of the president of Rust College to the presidency of Clark University was followed by the election of Professor L. M. McCoy to the presidency of Rust. Professor McCoy had served very acceptably for several years as dean of Morgan College, Baltimore, and came to the position in Rust College with the maturity of experience. He has raised the standards of the college, and carried on extension work for Negro school teachers.

HAVEN TEACHERS' COLLEGE, MERIDIAN, MISS.

The increase in high schools throughout the state of Mississippi, and particularly the building of a new and fully equipped high school at Meridian, cut into the attendance at Haven, so that the institution has been majoring in teacher training and junior college work, rather than in secondary education. It is a question whether the Board is warranted in maintaining two institutions of higher education in the State of Mississippi under present circumstances when the State has made such large advances in Negro education.

WALDEN COLLEGE, NASHVILLE, TENN.

Competition in the field of Walden College is unusually strong. One of the outstanding Negro colleges in the United States, with two other Negro colleges of high grade, are located in Nashville, Tenn. It is a difficult field in which to secure college students. President Thomas R. Davis of Walden has been transferred to the presidency of Samuel Huston College, to take the place of President Robert N. Brooks, who has been made professor of church history and religious education in Gammon Theological Seminary. Since then the school has been carried on by Professor H. H. Sutton as Dean in Charge.

NEW ORLEANS-GILBERT COLLEGE, NEW ORLEANS, LA.

President C. M. Melden, who for thirteen years successfully administered the affairs of New Orleans College, and who previous to that gave seven years of effective service as president of Clark University, felt that the time had come when he ought to retire from active service, and his resignation was regretfully accepted. The department was fortunate in securing for his successor the Rev. O. E. Kriege, D.D., who for seventeen years had been the successful president of Central Wesleyan College at Warrenton, Mo., and for many years before that, a teacher in the institution. He is admirably fitted to carry on the work of President Melden at New Orleans. This institution is located in narrow quarters on a very expensive site, and the hope is that in the near future a new and larger location may be secured and the present property sold for enough to rebuild the school at this new location.

PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

During the Centenary period a new site, consisting of forty acres of admirably situated land, was purchased and paid for and it was hoped that if the income of the Centenary period should continue, or nearly so, that the Board could sell the present cramped quarters and rebuild upon the new site. For lack of funds nothing has been done in this direction. However, the present site is increasing in value and it is hoped that at some future time the Board will be warranted in selling the present location and beginning the erection of a set of new buildings where the school will have room to develop and grow.

SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

The Rev. R. N. Brooks, D.D., President of this institution, was elected to the chair of church history and religious education in Gammon Theological Seminary, and his place has been filled by the transfer of President T. R. Davis from Walden College at Nashville, Tenn. The school has been elevated to the grade of a standard college in Texas.

WILEY COLLEGE, MARSHALL, TEXAS

This school, under the long and successful presidency of the Rev. Matthew W. Dogan, D.D., maintains a high standard of efficiency and attendance. It has upon its enrollment the largest number of college students of any institution in this department. It now confines its work entirely to college men and women. It has no preparatory or under-graduate departments. It is recognized as a standard A, grade college by the best standardizing agencies. A fine and up-to-date girls' dormitory has been built and occupied, and the boys who were scattered in make-shift lodgings about the campus are now returned to Coe Hall, their own dormitory. The institution can now grow, for its boys and girls are in their own dormitories, well equipped and comfortable. Wiley is a popular educational name throughout Texas and the southwest.

CENTRAL ALABAMA INSTITUTE, BIRMINGHAM, ALA. GEORGE R. SMITH COLLEGE, SEDALIA, MO.

The main buildings of both of these schools were destroyed by fire and have not been rebuilt. The properties are looked after by local care takers, pending decision as to future developments.

LINCOLN DAY

Lincoln Day being the Sunday nearest to the anniversary of the birth of Abraham Lincoln, has been observed regularly in the interest of the work of this department. A suitable program has been prepared each year and furnished to such churches as expressed a desire for its use by writing to the Board giving number required. Our people need information concerning this important work of Negro education. The annual program provided for Lincoln Day observance, with the quarterly Christian Educator, are prepared for the express purpose of giving the churches this much needed information.

THE SOUTH MAKING GREAT STRIDES IN NEGRO EDUCATION

When these and other Church schools for Negroes in the South were started more than half a century ago, the South was little inclined to provide education for Negroes, and too poor to pay for it if it had the disposition. Since then, as one of the principal products of these schools, there is a general movement in all the Southern States to provide at least primary, high school and industrial training for the children of its Negro citizens. In the beginning the Church schools provided for every form of instruction from the primary to the college and professional school. To-day in most parts of the South at least a good common school education is within the reach of every child of every color. For some time to come college and professional

training for Negroes must be provided from Church and other philanthropic sources. The Negro from this time on is able and must do more for his own college and professional schools. He will do so as the subject is fairly presented to him and as he understands that a large part of the economic advance which he has acquired is due to the training he received in Church schools, and in recognition of this fact, he, from his own financial gains, must see the necessity of setting aside a liberal portion to carry on the institutions through whose training his success has been made possible.

MINISTERIAL EDUCATION

It goes without saying that the education and training of ministers for the Negro race is one of the prime objects of Church philanthropy. With the advance of the Negro people in culture, the Negro ministry must keep abreast. Young men and young women educated in the high schools and colleges can no longer respect and take instruction and leadership from uneducated and ignorant ministers. The ministry must keep ahead of the laity, if it would retain its leadership. The Negro colleges, with Gammon Theological Seminary, provide opportunity for a trained ministerial leadership which shall help the religiously inclined Negro race to the moral and spiritual ideals of the Christian religion. Untrained and poorly prepared ministers are becoming out-of-date with the new generation of Negro people. All of these institutions stress religious education and are the main sources of supply for the Christian ministry, not only in our Church, but in all the Negro churches as well.

ENDOWMENT AND EXPANSION CAMPAIGNS

One of the far-reaching and important phases of work in the Department of Educational Institutions for Negroes of the Board of Education, has been the effort to get the Negroes to give in a large way, for their own education. Self-support is at the basis of all real progress and the effort is not only to secure funds so much needed, but to educate the race in independence, self-support, and dependability.

Before the Centenary they had reached a maximum of \$75,000 per year for the schools in addition to the regular benevolences. This worthy effort was then merged into the Centenary and the Centenary Commission recognized it by a guarantee of \$75,000 per year, for five years.

The Board is now reviving the effort of self-support, discontinued six years ago. In doing so it was necessary to use a year to formulate plans and secure approval of Annual Conferences and alumni associations. The wisdom of the movement is to be seen in the fact that the first year of income resulted in the giving of \$54,000. In the same year, in the New

Orleans, Atlanta and Chattanooga Areas where most of the Negro institutions are located, the World Service contribution was \$95,000, an advance of \$17,000 over the preceding year. The total giving in one year of \$149,000 demonstrates the ability of the colored people to give for both causes without endangering either. It is expected that Negro self-support will reach \$75,000 the fourth year of the quadrennium and keep increasing from year to year until it reaches an average of one dollar per member, per year, for the 350,000 Negro members of the Methodist Episcopal Church.

The permanent movements now inaugurated through which this giving is to be secured annually, are a Self-Denial Week covering the week of Thanksgiving, and the organization of Lincoln Leagues. The Self-Denial Week is to be a national movement when the Negro people everywhere, in thanksgiving to God, will deny themselves of some necessity or luxury, that will enable them to give a minimum of one dollar for current support and endowment of their schools. What more fitting tribute could be made on National Thanksgiving Day, than for the Negro to assemble in the Church and rejoice at what education of the race has done as a contribution to our National prosperity

Lincoln Leagues are being formed to carry on the second emancipation, through contributions for education which the immortal Lincoln made possible. Some direct results of additional giving by the Negro for the schools has been the accrediting of many as class A colleges and secondary schools, due largely to the funds, which made possible the purchase of equipment necessary to meet the requirements. The increasingly large attendance in college departments of the schools is one of the by-products of the campaigns for increased funds, for while contributions are being solicited the people are also becoming informed upon the progress, the present standing and future of each institution.

DEPARTMENT OF CHURCH SCHOOLS

At the beginning of the quadrennium the former Board of Sunday Schools found itself by action of the last General Conference an integral part of the new Board of Education, under the title, Department of Church Schools. All of the functions of the former Board of Sunday Schools have been carried forward, the scope of aims and program has been enlarged and increased opportunity afforded for closer integration of the whole program of the Church.

Increasingly the boards and departments that are engaged in phases of religious education have been working toward a uni-

fied consideration of the problem of developing Christian personality. Especially has the new arrangement been effective in bringing about a closer co-operation between the leaders of the departments of the Epworth League and Church Schools, with economies resulting from the gradual elimination of duplication in text book production, etc.

AIMS

The Department of Church Schools has aimed toward the development for the Church of a program that is religiously sound. New phraseology and modern techniques have not become substitutes for the spiritual dynamic proceeding from God in and through our Savior Jesus Christ.

The department furthermore has attempted to analyze the situation existing in our Churches in terms of an educational program. The experiences and needs of life fundamental to the growth of Christian character have been sought; objectives centering in Christian life determined; programs of worship, service, recreation and instruction prepared; leaflets and manuals for local Church guidance prepared and promoted; leaders trained; and a broad program of promotion and supervision effected. The department has functioned in all phases of religious education both on the Home and Foreign Fields. Such information regarding the activities of the Department of Church Schools as seems desirable for the purpose of this handbook is given in the sections that follow.

ORGANIZATION

Early in the quadrennium the activities of the department were grouped into four divisions: Local Church School Administration, Leadership Training, Field Administration and Foreign Service. The Secretary of the Department has been responsible for the division of Field Administration and each of the other three divisions have been directed by a Superintendent.

RELIGIOUS EDUCATION AND THE LOCAL CHURCH

The local Church is the basic unit in our Church life. General agencies exist for the purpose of making the largest values of our best Churches available for all of our Churches, and for organizing the full strength of the local Churches in significant Kingdom enterprises. The fundamental religious needs discovered in the every-day situations of life are our paramount considerations. Around these must the program of religious education be constructed.

This centers the program, or curriculum, the teaching methods, the training of leaders, program administration and supervision and ideals in housing and equipment, in the local

Church. Training agencies outside of the local Church may be set-up, but the test of their value will be made in the local Church.

The department has attempted to discover the needs of the local Churches and to provide for them. It conceives the final test of the value of its service to be in the development of a constituency that increasingly is learning to live the Christian life. Growth in the ability to live by the principles of Jesus; increasing participation in significant Church activities; growing interest in vital spiritual experiences; expanding understanding of social needs; practice of vital worship; enthusiasm and passion for serving world needs; here the effectiveness of the religious education program will be measured.

The activities have been unified on the basis of the age groups (children, young people and adults) and from the standpoint of Sunday and week-day activities. The desirability of a completely integrated program of religious education has been recognized and sought. While recognizing the fact that other agencies of our Church have a responsibility for phases of religious education we have welcomed co-operation with the Department of the Epworth League, Missionary Education Department, International Council, Board of Home Missions, and other agencies as steps in the direction of a unified approach to the local Churches.

CORRELATION

Three years ago Dr. Bovard called together the staffs of the departments of Church Schools and the Epworth League and organized an inter-staff council. This combined group proceeded with the adoption of a set of principles, organized committees on the Local Church, Leadership Training and Field Administration and began plans for co-operative work. Correlation has proceeded here and in the Curriculum Committee. Progress has been constructive, values of all agencies have been conserved and a sound procedure established for rapid progress during the coming quadrennium.

LOCAL CHURCH EXPERIMENTAL CENTERS

In accord with one of the needs stressed previously in this report we have a number of local Churches working with us as experiment centers. In these centers we hope to secure the fundamental facts upon which a sound program of religious education can be built. It is our purpose to continue this work as controlled experimentation without publicity or promotion until such time as the facts justify promotion. Types of churches and conditions under which local leaders work necessitates the securing of a wide variety of types by geographic location, rural and city, industrial and residential, large and small, etc. The

experiments in these churches are proceeding along two lines of major activity.

- a. Individual workers reporting on report blanks the life-situations or units of experience in which religious problems reveal themselves, the nature of these problems, the procedure or method of solution, and the results secured. Problems are discovered in home, Church, school and community situations.
- b. Testing out plans and programs in which we have attempted to apply sound educational principles.

The nature of this controlled experimental work has necessitated the personal visitation of members of the staff to the local Churches and colleges involved, where from one to five days is spent in intensive workers' conferences. In these conferences analyses of the local situation are made, objectives and detailed plans of procedure are recommended and continuous approach to the Church by correspondence and by additional visits made.

RELIGIOUS EDUCATION OF CHILDREN

For nearly the first two years of this quadrennium the elementary work was without a director. In the fall of 1925, Miss Mildred O. Moody was named to lead that work. She was the only worker in the division until September, 1927, when an assistant, Miss Hazel V. Orton, was added to the staff.

Some significant advances have been made in the program of elementary education during this period. Probably one of the most important of these are the steps which have been taken toward providing a unified program of religious education for each age group in the elementary division. The basis for such a program must be found in life situations or the experience of boys and girls. Therefore, much time and energy has been spent in experimental work in definite centers observing the life situations of children, studying the problems revealed, discovering their religious needs, formulating from these objectives for the program and listing the procedures which may be followed in an attempt to solve the problems.

A second significant development has been in the field of correlation of agencies. Experimentation is being carried on in local Churches with the consent of the several overhead agencies working with boys and girls. In this experimentation the Church itself is organized for work with its different age groups, but one organization is set up for each age group, that organization guided by a local Church council. Thirty-two different departments in twelve Churches are actually at work. The first report of tabulated results seems to demonstrate the worth of

research in the problem centers, unified program building, organization of procedure and technical supervision.

A third significant development is the response of the Church to the principles of departmentalization and grouping so that the needs of the various age groups may be met. We have no way of knowing the exact number of Churches which have within the last four years made possible departmental programs. We do know, however, that a large majority of the new educational plants being built are almost without exception building for departmentalized work in the elementary division. It is encouraging to note, too, that the Church is making it much more possible to carry out the program of religious education for children by providing adequate equipment. They are sensing the need of attractiveness and beauty and the development along this line is obvious. A few of the outstanding Churches have, within the last few years, built children's chapels to provide a place where the worship needs of children may be met.

A fourth development of real help to the field has been our preparation of program materials which carries to the field a life-centered point of view. Much of the preparation of this material has been done by our own department, though we are co-operating with the International Council in the building of the International curriculum. Perhaps the finest set of program materials which we have provided for the field this year has been our program of pre-Easter work with Junior boys and girls. This consists of a manual of principles and methods of evangelism for juniors, a manual of twelve worship programs climaxing at Easter and built around the theme of "what it means to be a Christian," eight Church membership lessons for the teachers' use, six story and discussion leaflets for the pupils, a recognition service to be used in the department, and a reception service to be used in the Church. The Church has received them with enthusiasm and real profit.

A fifth significant advance has been in the training of our workers both for the teaching program in the local Church and for a supervisory program on the field. Our training activities are carried out through local Church visitation, standard training schools, seminars for specialized groups and through elementary supervisors on the field. On an average, thirty-four local churches are visited in a year by the central office children's worker. Thousands of elementary workers are reached yearly through courses given in standard training schools. Six seminars for elementary standard training school instructors have been held during the quadrennium. In one of those seminars there were fifteen students. Those fifteen students in a year's time were used to teach fifty-nine classes in forty-nine different standard training schools, reaching 837 local workers, 443 of whom completed their work for credit.

We hope that through the next quadrennium the leaders in this field may give their time and attention to further experimentation in curriculum, to the formulation of a unified program, to the correlation of agencies, to the establishment of Conference Board committees on elementary education, to district-wide promotion of our work, to a program of parent education, to educating the constituency of the Church, to the important place of elementary education in building the Kingdom.

The upturned faces of children challenge us. Their destinies are in our hands, the hands of the Church. We must not fail them.

RELIGIOUS EDUCATION OF YOUNG PEOPLE

The Young People's Work in the Department of Church Schools has the responsibility for the general oversight of the Sunday school interests of three age groups in our Church Schools. These three departments and their enrollment are as follows:

<i>Department</i>	<i>School</i>	<i>Age</i>	<i>Enrollment</i>
Intermediate	Junior High School	12-14	531,237
Senior	Senior High School	15-17	486,967
Young People	College or Employed	18-24	708,306
			1,726,510

For the most of the past quadrennium there has been no full time worker in the Department of Church Schools in charge of this section of our Church School work. In September, 1927, Reverend Warren T. Powell was appointed Director of Young People's Work for the Department of Church Schools.

SIGNIFICANT DEVELOPMENTS

1. Co-operation with the Epworth League

There has been worked out jointly by the Director of Young People's Work of the Department of Church Schools and the Department of the Epworth League a plan both for a correlated and unified organization for the young people's work in the local church. This plan has been approved by the Curriculum Committee of the Board of Education and it appears in the pamphlet entitled "How a Leader Uses Organization," which has been issued under the imprint of both the Epworth League and Church School. This indicates a new period of development in a co-operative program for our young people.

2. Co-operation with the International Council

Through the International Committee on Religious Education for Youth our Young People's section has participated in the co-operative production of a series of program pamphlets under the title of the "Christian Quest, Youth and the Jesus

Way of Living." This series of pamphlets will be used by thirty-nine co-operating denominations. It provides for the leaders of youth very effective materials for a program for young people's work in the local Church. These program pamphlets are divided into three groups: (1) Basic Pamphlets for Leaders:— "Qualities of an Effective Leader," "How a Leader Proceeds with a Group," "How to Study Individual Growth," "How a Leader Uses Organization," "Program Suggestions for Group Leaders"; (2) Resource Materials for Leaders:— "Worship and Leaders of Youth," "Youth and Recreation," "Story-Telling Projects for Leaders of Youth," "Book Friends of Youth," "Dramatics and Leaders of Youth," "What to Do with the Christian Quest Materials," "Youth and Co-operation," "Camping and Leaders of Youth," "Debating and Leaders of Youth"; (3) Materials for Youth Themselves:— "Intermediate Boys' Book," "Intermediate Girls' Book," "Senior Boys' Book," "Senior Girls' Book," "Book of Youth."

3. Co-operation in the "Crusade with Christ for Young People."

In February, representatives of Church School organizations and young people's societies of many denominations unanimously agreed to co-operate in a movement for young people of thirty-nine Protestant denominations. This movement will give emphasis not to organization but to three great causes:

1. World Evangelism.
2. World Peace.
3. Christian Citizenship including Law Enforcement.

The Young People's section of the Department of Church Schools is co-operating in this enterprise which we hope will result in a genuine Christian youth movement for these challenging causes.

PROGRAM OF RELIGIOUS EDUCATION FOR ADULTS

It is quite evident that no effective religious education of the child will take place without a thoroughly trained adult leadership in home, Church and school. The examples set before children and the whole social structure which they inherit makes imperative a Church program of education for the adult. "The present ineffective efforts of the Church, in the light of its overwhelming challenges and opportunities, are largely due to the fact that the Church is throttled by adults who have never been educated."

We believe the following needs underlying a program of religious education for adults ought to be faced by our Methodist Episcopal Church:

1. The sense of the reality of God.
2. An adequate Christian conception of God.

3. An adequate concept of the meaning of Jesus Christ.
4. A view of the Church as a means to an end, and of the educational method as a sound method.
5. A view of the Bible as the record of life experiences and a means to an end.
6. Intellectual honesty in dealing with matters pertaining to the Bible, doctrines, the Church, temptation, sin and so on.
7. Christian motives for choice of life vocation.
8. Christian motives for business and professional activities.
9. Christian attitudes of good-will, sympathy and helpfulness toward people of other circumstances, races and nations.
10. Attitudes of loyalty and co-operation in Church program.
11. Right viewpoint of place and importance of children in home, Church, and nation.
12. Knowledge of the characteristics, needs and interests of children and young people, and of the method of using home experience in developing Christian personality in the children.
13. A study of many life situations and method of directing, with a view to making the home a laboratory in Christian living.
14. A knowledge of the materials useful in giving children a religious education in the home. (Pictures, stories, music, play.)
15. An understanding of, and ability to teach progressively to children, sex information.
16. Ability to co-operate in Church activities.
17. Ability to accept responsibilities in local Church and carry them out.
18. Attitude toward responsibility in general.
19. Appreciation for nature that moves the spirit in worship.
20. Appreciation for the progressive revelation of the relationship between God and men recorded in the Bible.
21. Appreciation for an intelligent understanding of worship; hymns and tunes.
22. Activities of an interesting and satisfying nature, utilizing the abilities of adults in worthy enterprises.
 - (a) Securing adequate provision for the religious education of the child.
 - (b) Discovering social and physical needs in the community and making provision to meet them.
 - (c) Assisting in local church enterprises—choir, Church school, Church committees, ushers.
 - (d) Organizing and conducting training programs.
 - (e) Study courses for information.
 - (f) Supporting work in home and foreign fields.

A complete integrated program of religious education must contemplate an approach to the whole range of life on the one hand; and on the other, must look toward an integration of Sunday, Week-day Religious Education and Vacation Church Schools. This significant statement by Dr. Wade Crawford Barclay recently appeared in the *International Journal of Religious Education*, "It would be difficult to over-estimate the tremendous significance for religion of this new department. Religious education expands to include the whole of life. Adult religious education takes its place side by side with the religious education of children and the religious education of youth in the field of responsibility of the Christian Church. Every child and every young person in America and in the world for Christ through educational evangelism now becomes: every person in America, and in the world—child, youth, and adult—for Christ through educational evangelism."

The conviction is growing that the Church should begin the development of religious education program for adults based on the normal situations, problems and needs arising in adult life. Can the Board do a more strategic thing now than to look toward securing a person of sufficient experience and with technical training in religious education to create a program to meet this need?

WEEK-DAY AND VACATION CHURCH SCHOOLS

These two newer developments in the field of religious education secured the attention of a full time worker for the first time, May first, 1927.

Conservative estimates place the number of Vacation Church Schools conducted by Methodist Churches, or schools in which Methodist Churches co-operated in 1927, at 3,000. These schools had an attendance of well over 300,000 pupils. Statistics are not available to indicate how the movement is growing, but all the facts that are available indicate a very rapid growth.

The Religious Education Association estimated some time ago that there were 1,000 communities in widely separated sections of the United States which were conducting Week-day Schools. In all probability they have increased beyond this number. Some communities have conducted such schools from twelve to fifteen years with increasing conviction that their worth was large. New lesson materials and improved teaching methods make it possible for Week-day Schools to forge ahead and secure the co-operation of pupils, parents and community with relative ease. Carefully planned and well-manned Week-day systems tend to become permanent.

These two new streams offer increased power in the process of building Christian-lived individuals, if only the streams can be harnessed.

One great danger offered by the Week-day and Vacation School movements is that they may become tangents or side issues of little consequence. With proper direction the process of developing Christian personalities can be one process, with the home, the Sunday School, the Week-day and Vacation Schools each making its related contribution. Herein lies the hope of traditional religious educational procedures. For the religious nurture which life needs cannot be provided, no matter how well-wrought out the process may be, within the time limitations under which the traditional religious education program has labored.

The director of these phases of our work believes that the outstanding needs of these types of schools are needs that are common with those of the work of the Sunday School; that only as the Sunday, Week-day and Vacation School programs proceed hand in hand, can lasting progress be made. One cannot outstrip the other without hazarding its own life and endangering the life of the other.

Consequently the outstanding needs of the movements are:

(1) To discover experimentally the life needs with which religious education will have to deal. Probably these needs vary considerably for city boys and girls, and country boys and girls, for privileged and underprivileged boys and girls in the open country, for boys and girls with foreign parents, for boys and girls who live in industrial communities, etc.

(2) Once having discovered experimentally what these life problems are, the problem will be to discover experimentally the activities and the materials and other teaching methods which can nurture life religiously better than any other activities, materials and teaching methods. The future belongs to the experimenter, to the director of research.

(3) Promotion should proceed no faster than the direction in which we should proceed is clear. Progress just now is very rapid and one is faced with a colossal task in interpreting to the multitude of communities which have caught a vision of the usefulness of more time; the still larger vision of a life-centered program of religious education all of which is geared in with every other part, nurturing life at each stage of its development from the pre-school age through adulthood. Along with this relationship needs to go throughout the Church, defined objectives, improved equipment trained teachers, trained parents, a passion for the Kingdom, a good curriculum, adequate supervision, and such interpretation of the program to each community as will make for public understanding. Working thus in team fashion with the other divisions of the Department of Church Schools, there is conviction that the Kingdom of God may be furthered by social control through the inner control of the ideals of men.

MISSIONARY EDUCATION

The viewpoint, spirit and administrative procedure being followed by the missionary education department (under the leadership of Dr. Hargraves) and our Division is making possible a real integration of aims and activities. Joint staff meetings are held where the common objectives of a program of religious education are discussed and determined upon. The methods of procedure in developing an integrated program, revealing points at which special missionary emphases are necessary, are brought out. Plans for a common approach in the preparation of leaflet and manual material have been made and the several age-group specialists of the two divisions co-operate in the preparation, printing and distribution of these materials.

In a recent statement by Dr. Corliss P. Hargraves, Secretary of the Department of Missionary Education of the World Service Agencies, a missionary minded person is defined as one who "sees his Christianity in terms of its community, inter-racial and world relationships, responsibilities and opportunities; and commits himself to the enterprise of living up to those responsibilities and opportunities. He is one who is so possessed of the mind of Christ as to become himself, out of the desires of his own heart, a Kingdom-extender."

Dr. Hargraves then goes on to say, "The great passion of Jesus was to extend the sway of the good will of God for his children to all the areas of the life of all men and women everywhere. To this passion He held Himself true, even at the cost of his life on the cross. Can one be a Christian in any vital and real sense, yet fail to align himself openly and aggressively with this basic passion of Him whom he owns as Lord? Are the processes of your Church and mine actually resulting in producing a generation of Christians who have been trained to enter into the missionary passion of Christ, whom they own as Lord? Can Christ to-day depend upon the fact that men and women are members of His Church, to assure Him that in any crisis when race hatreds flame out, or in any time of international difficulty and strain, those Church members will take His attitude, hold to His teachings and insist that above all other considerations the mind of Christ, illustrative of the will of the Father for His Children, must prevail?"

Certainly Methodism today has no more important responsibility than the building, through her religious educational process, of a missionary-minded generation of Christians within her membership.

The Department of Missionary Education, which at present is organized under the World Service Agencies (the united Boards of the Church acting together) likewise functions as the Department of Missionary Education within and for the

Department of Church Schools, thus eliminating duplication and making possible the closest co-ordination in the building of one unified program of Missionary Education for the Church. This means that the processes of Missionary Education function through and become an integral part of, as far as the Department of Church Schools is concerned, the regular channels of Religious Education. In co-operation with the various divisions, the Department of Missionary Education helps to create graded materials for Mission Study, graded departmental worship programs and various leaders' manuals for the aid of teachers and department superintendents in the different age groups.

Some of the most illuminating pamphlets recently created by the Department are: "Missionary Education for Kindergarten and Primary Children," "Missionary Education for Intermediates and Seniors," "Training in Giving," "Training Children to Pray," "Graded Materials for Missionary Education," "The Missionary Education Worksheet," "What One Sunday School Did," "Catalog of Missionary Education Materials," "The Church Training Night Manual," etc.

The missionary interest is receiving unprecedented emphasis in the new graded lessons now in process of revision; in practically every issue, also, of the *Church School Journal* and the *Adult Bible Class Monthly*, the *Elementary Magazine*, *World Neighbors*, and our other Church School publications appear missionary-centered worship programs, story materials, or other missionary information designed to aid the teachers and officers in our schools to give more effective emphasis to this very important phase of our total religious educational process.

Unfortunately space does not permit entering into detail as to the manifold ways in which Missionary Education is increasingly functioning through all the channels of the Department of Church Schools. But probably not in this generation has Missionary Education, as distinguished from simply promotion and propaganda, received the amount of sound educational attention which it is receiving today in all departments of our work.

EVANGELISM

The essential principles and motives of evangelism are the foundations of our entire program. Only as the programs are directed toward the goal of a growing personal relationship to the heavenly Father in and through Christ do we consider them sound. Each year new materials are provided for the Lenten and pre-Lenten season to aid the Churches in encouraging Christian choices and in training boys and girls for Church membership.

BUILDING AND EQUIPMENT FOR RELIGIOUS EDUCATION

The Bureau of Architecture was organized in May, 1917, by Dr. W. L. McDowell, representing the Board of Home Missions and Church Extension, and Dr. Edgar Blake, representing the Board of Sunday Schools.

The wisdom of the venture has been evidenced in the thousands of calls for aid which continually lay heavier demands upon the staff and also, we trust, in concrete results, enabling many Churches to render a more satisfactory ministry in Divine Worship, Religious Instruction and Christian Fellowship.

In 1924 a Director was appointed to permit the architects to give their full time to architectural work. In addition to the Director, the staff includes Mr. Walter H. Thomas, consulting architect; Mr. T. M. Sundt, Mr. B. C. Wenner and Mr. E. F. Jansson of the Chicago Office, all registered architects.

Scope of Work.—Since its organization over 6,000 new projects have entered our files. This does not include numerous requests for aid and advice which could be answered by letter or personal conference. From two to four years' contact with a Church is usually required from the time the case enters the files until our co-operation ceases. At the present time the Chicago Office is completing sketches for a project which opened correspondence in January, 1920. These projects are located in every State in the Union, and many are from other lands.

Budget.—During the year ending November 1, 1927, it cost \$45,636.72 to operate the Bureau. This covered the salaries (ten to fourteen people), traveling expenses, office supplies and equipment, drafting materials, paper, blue-printing of plans, printing, books bought to sell, exhibit material, expressage, etc.

The appropriation from the Board of Home Missions was \$15,000, and from the Board of Education \$7,500; the balance was collected for services rendered, traveling expenses paid by the Churches, sales of publications, consultation fees, etc. The office rent is provided by the Boards.

The Board of Home Missions and the Board of Education work jointly through the Bureau. There are distinct advantages in this due to the vital interests of each Board relating to Church buildings and equipment. The program of the Department of Church Schools depends largely on adequate equipment for worship, group study, and recreation. Fully 75 per cent. of the time of the Bureau has been occupied in securing improved facilities for religious education. The staffs of the Bureau and the departments work harmoniously to the achievement of this end.

On report of the Committee on Church Architecture the Board of Education approved the following statement:

"As a Board of Education we call the attention of our churches

contemplating construction to the desirability of church buildings that will meet the requirements of the modern program and ideals of religious education.

"Such a program includes adequate provision for a ministry of worship, instruction, service, and recreation. These requirements should take into account the architectural values that induce worship and create an atmosphere in which religious experience most easily develops. Church and church school architecture means something more than bare rooms, light, ventilation, and acoustics, though these demand the most careful attention. Class and assembly rooms, with recreational and social facilities, adequate for the teaching program, should meet standard requirements. The tendency just starting, to erect small chapels for inspiring reverence and promoting worship among children and youth is to be encouraged. In all this work beauty is a high essential, and not necessarily more costly than ugliness.

"In the building of either chapels or churches, the whole putting together of stone and timber, the determining of windows and the lifting of arches, together with the ecclesiastical chancel should synchronize to lift the soul Godward in reverence and awe and to stimulate worship. In symbol, the house of worship, like a great creed or mighty hymn, should help to bring the worshipper into the presence of the divine and to enthrone Christ in the heart.

"Church architecture should also symbolize our historic past, be adequate to the needs of the present, and indicate our triumphant faith in the future, the immortality of the soul and the consummation of the Kingdom of God.

"Architects should be sought who have both vision and understanding, who are versed in church history, appreciate the spirit and motive of Christianity, and have both an instinctive love of the beautiful and a comprehension of the total program of the modern church.

"We commend the Director of the Bureau of Architecture of the Methodist Episcopal Church and his staff for their invaluable services to many churches, both large and small. We strongly recommend that our churches avail themselves of the services of the Bureau of Architecture and of our Department of Church Schools from the very inception of their building enterprises."

(Report of Proceedings of the Board of Education, February, 1927.)

MANUALS, LEAFLETS AND PAMPHLETS

1. Nursery Class in the Church School.
2. Primary Organization and Administration.
3. Manual of Worship for Junior Superintendents.
4. The Vacation Church School in City, Town and Country Churches.
5. Church School Building and Equipment—(Co-operation with Bureau of Architecture).
6. Evangelism with Intermediate Boys and Girls.
7. "Why Doesn't Jimmie Come to Sunday School?"
8. Missionary Education for Kindergarten and Primary Children—(Co-operation with the Department of Missionary Education).
9. Training in Giving—(Co-operation with the Department of Missionary Education).

10. Training Children to Pray—(Co-operation with the Department of Missionary Education).
11. Church Membership Lessons—Juniors.
12. Evangelism with Junior Boys and Girls.
13. Six Story and Discussion Leaflets for Juniors.
14. Reception Service for Juniors.
15. Recognition Program for Juniors.
16. Intermediate Recognition Day Service.
17. Christmas Worship Program.
18. Service of Installation and Recognition.
19. The Standard Training Curriculum.
20. The Standard Training School Manual.
21. The Standard Training Class in the Local Church.
22. The Standards for Effective Teaching.

(In Preparation)

GENERAL

1. Organization, Administration and Supervision of Religious Education in the Local Church.
2. The Seven-Day-a-Week Church.
3. Departmentalizing the Church School—(Co-operation of Bureau of Architecture).
4. Purposes and Program for Workers' Conferences.
5. Revision of "The Church School Building and Equipment"—(Co-operation of Bureau of Architecture).
6. A Program Guide for Church School Superintendents.
7. Secretarial Work in a Modern Church School.
8. The Unified Program of Religious Education.
9. The Program of Religious Education for the Small Church—(Possible Co-operation with the Bureau of Architecture).
10. The Director of Religious Education in a Methodist Church.
11. First Steps in Organizing Rural Religious Education.
12. The Week-day Church School.

ELEMENTARY

1. Worship for Primary and Junior Boys and Girls in Rural Situations.
2. Program of Work for the Cradle Roll Superintendent.
3. Program of Work for the Kindergarten Department.
4. Program for Parent-Teacher and Mothers' Associations.
5. How to Start a Primary Department.
6. Organization and Administration of Junior Work.

YOUNG PEOPLE'S

1. Worship in the Young People's Department of the Church.

2. Organization and Administration of the Intermediate Department.
3. Young People's Program in Rural Church and Community.
4. The Program of Religious Education for Intermediate Boys and Girls.
5. Program for the Senior Department.
6. The Religious Education of Young People.
7. Discussion Leaflets—Intermediate.

ADULTS

1. A Program of Work for Adults.
2. Organization and Program for the Home Department.
3. Teaching Adults to Live the Christian Life.

TRAINING LEADERS FOR THE PROGRAM

I. THE TASK OF LEADERSHIP TRAINING

In endeavoring to meet the needs of present-day life, the Christian Church can succeed only as the principles for which it stands find expression in daily living.

In its task the Church's great need is trained leaders—leaders who understand and live the Christian life; leaders who understand sympathetically the characteristics and needs of growing childhood and youth; leaders who know the principles and means by which to guide this youth into the practice of Christian living; leaders who grasp in widening vision the Church's complete and world-wide message and program and who have ability to enlist the Church's youth in the service of that task. Obviously it is not possible at the present time to meet fully those needs in each individual Church nor for each individual leader. For the present, the Church must seek to summarize its needs in certain convenient groupings, and then aim to develop its program of leadership training to meet as nearly as possible those needs.

The courses in the Standard Leadership Curriculum have been designed for persons who have presumably completed the equivalent of a standard high school course, or who are at least able to carry work on a college or normal school level. For other groups we are co-operating with the International Council in developing two supplementary groups of courses, namely.

1. A "Youth" Leadership Curriculum, for students of high school age.
2. An "Advanced" Leadership Curriculum, for persons able to carry advanced study and investigation on a level equivalent to that carried by graduates from a standard college.

II. AGENCIES IN LEADERSHIP TRAINING

- (a) *The Standard Training Class in the Local Church.*—

Usually maintained by a single Church for its own officers and teachers. For many years it will continue to be the most important and, with many Churches, the *only* available form of training. Its standards of efficiency must therefore receive thoughtful consideration.

(b) *The Correspondence Courses*.—At present there are available to any persons who desire to be enrolled in them, courses covering the six General Required units of the Standard Curriculum. Sets of study outlines are supplied by the Board of Education, and the papers received are graded and returned to the students by the examiners of the Board.

(c) *The Standard Training School*.—This form of training is newer than the others offered. The first such school was organized at Philipsburg, Pa., in November, 1922. Usually a group of Churches in a city or District unite to hold a school in which a minimum of four courses are scheduled. Five years of development of Standard Training Schools in the Methodist Episcopal Church have witnessed very remarkable progress. In 1922 three schools were held. In 1923 the number had grown to forty. By 1927 the number of schools had reached 175, and the number of students enrolled had reached a total slightly in excess of 16,000.

(d) *The Summer School of Religious Education*.—These schools are similar in organization to the Standard Training Schools, but meet during the day and in the summer, instead of during the fall, winter or spring, and at night. They are usually held on college campuses or at summer camps, and combine recreational features with the study program, thus making of the whole program an attractive vacation as well as an opportunity for constructive study. Sixteen of these were conducted during the summer of 1927.

(e) *Interdenominational Standard Leadership Schools*.—It sometimes seems advisable to the representatives of churches in communities to combine their resources with churches of other denominations. Credits earned in these interdenominational schools are interchangeable with those earned in Methodist schools. Last year (1927) the department directly assisted in conducting approximately thirty-five of these interdenominational schools.

(f) *Seminar and the Accrediting of Instructors*.—Realizing that the level of Leadership Training will not rise higher than the instructors of groups in training, the department "accredits" instructors for Standard Training Classes and Schools. In the process of accrediting the "Seminar" Classes and the building of syllabi for courses to be taught are very important procedures.

III. THE DEVELOPMENT OF LEADERSHIP TRAINING

Within the past ten or fifteen years Leadership Training has

been finding an increasingly large place in the program of the Church. In the early days of Leadership Training a mortality rate of 90 per cent of the original class was not at all exceptional. Steady improvement has taken place since that time, not only in the number *enrolling* for training but, more important, in the percentage of those completing their courses and receiving credit recognition.

This improvement is shown in the figures given below:

YEAR	Enrolled in Training Classes	Students Earning Credit	Percentage of Students Completing Credits
1916-1919.....	61,803	3,593	5.8 per cent
1920-1923.....	121,017	32,123	26.5 per cent
1924-1927.....	119,011	69,956	58.8 per cent

The needs of the Church sound a challenge to the Board of Education to provide adequate training to a host of 400,000 teachers and officers in the Church Schools of the Methodist Episcopal Church. The responsiveness of the Church to leadership lays upon us a demand we dare not ignore.

CHURCH SCHOOL PUBLICATIONS

The Church School publications, edited by Dr. Henry H. Meyer and his staff, are unsurpassed in quality and range. These publications have kept step with the forward trends in religious education and have been adjusted from time to time to meet new needs as they arise.

Close co-ordination between the staff of the Department of Church Schools and staff of the editorial office has been maintained through interstaff meetings and through the Curriculum Committee. Special pages in the *Church School Journal*, *Elementary Magazine* and adult periodicals have been added means through which the Department is able to reach the field with its program.

CO-OPERATION WITH INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

This need not be elaborated. We have rendered extended service in the development of the International Council program. Members of the staff are on the Professional Advisory sections and one or more represented on all of the special committees, the Committee on Education and the Executive Committee.

CONFERENCE BOARDS AND CONFERENCE DIRECTORS

The Division of Field Administration, formerly known as the Extension Department, was first organized as a distinctively

missionary project. The men first appointed to this task were assigned to frontier sections, and their activities largely centered around the task of ministering to neglected communities and of founding and fostering new Sunday Schools. In the twenty years since the Board of Sunday Schools was organized, nearly 4,000 such schools have been founded, some of which were intended to serve only temporary emergencies, but 70 per cent of which have proved permanent. Out of these permanent schools have developed over 800 permanent church organizations and nearly 500 church buildings. These results alone would amply justify the entire cost of administering this field work.

The development of the program of our Church Schools has necessitated closer attention to promoting the organization of Conference Boards of Church Schools and of giving closer field supervision to the program. Through Conference Directors of Religious Education, first-hand guidance of the program is possible. This work calls for a more highly trained type of leadership than was involved in the old extension program. That the Department of Church Schools has been successful in enlisting in this work some of the most capable leaders in the country is a recognized fact, and the results of their labor in local school reorganization, in the holding of workers' conferences, institutes, schools of methods, and in the organization and direction of Week-day and Daily Vacation Church Schools are every year giving added justification to this new policy of intensive field supervision.

The work of these directors gears in with the work of the Department of Church Schools. These men become our most important means of developing our total educational program in the local field. We now have seventeen such Directors working in as many Conferences and could place several times as many if there were means for their support. The present extent of this work in the light of a decreasing budget is made possible only by the increasing co-operation of the Conferences themselves in sharing the cost of this supervision. Approximately \$30,000 was paid by the Conferences last year toward the support of their own work. The improvement in Church programs of Christian nurture in Conferences where directors are at work constitutes a challenge to other Conferences to provide for similar development.

FREE LESSON MATERIALS TO NEEDY FIELDS

Needy Sunday Schools are aided through the furnishing of free lesson materials, hymn books, Bibles, etc. This work has made possible the organization and growth of many of our newer schools and has saved from extinction many schools of longer standing. All emergency calls that come in are cared for.

The Book Concern co-operates by furnishing, on request, the first quarter's lesson supplies free.

THE STORY OF STATISTICS

During the past twenty years total Church School enrollment has increased from 3,512,116 to 4,659,980; average attendance from 1,601,188 to 2,257,721; officers and teachers from 358,729 to 415,527; annual offerings for missions and other disciplinary benevolences from \$524,852 in 1907 to \$1,448,727 in 1927, aggregating for the twenty-year period the stupendous total of \$21,003,122; expenses for lesson materials, etc., have increased from \$1,390,281 to \$3,011,771, while nearly 297,000 of our workers have been enrolled in standard training courses in the last twelve years alone, and nearly 105,000 have completed one or more units of credit. Meanwhile, in these twenty years, 3,159,562 of our pupils have acknowledged Christ and come into the membership of the Church, an average of more than 3,300 for every Sunday of the entire period!

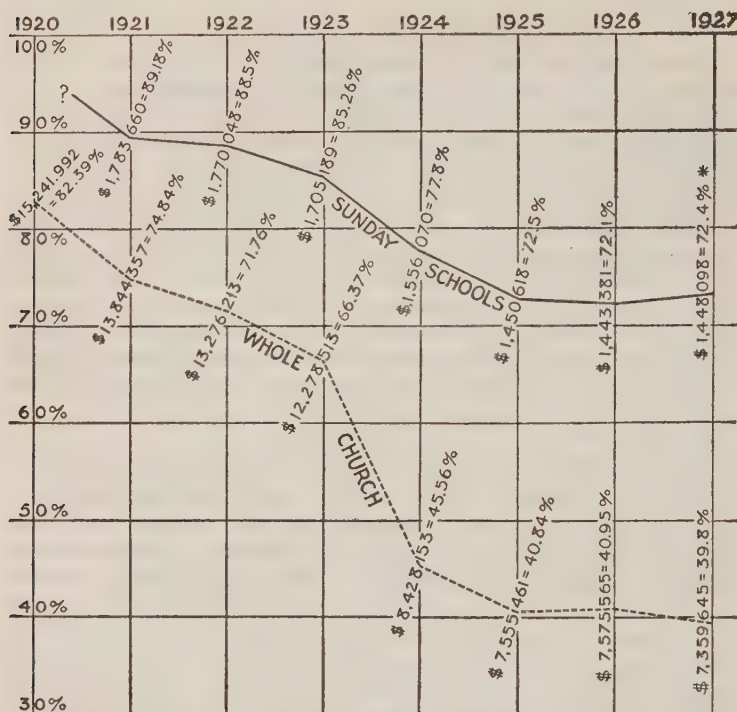
THE SUNDAY SCHOOL AS A WORLD SERVICE AGENCY

We are justifiably proud of the record of our Methodist Sunday Schools in their contribution to missions and other disciplinary benevolences. These offerings increased from \$524,852 in 1907 to \$1,448,727 in 1927, aggregating, as before stated, the astounding total of \$21,003,122 for the twenty-year period. Especially interesting is the way in which the Church Schools in their contribution to missions and other compared to the total Centenary and World Service receipts. The following comparison shows the very commendable part our Sunday Schools have played in supporting our great denominational enterprises:

<i>Years</i>	<i>Total Distributable Centenary and World Service Receipts</i>	<i>Total S. S. Offerings for Centenary and World Service</i>	<i>Percent of Total</i>
1920	\$15,241,992	\$2,000,000	13.1%
1921	13,844,357	1,783,666	12.8%
1922	13,276,213	1,770,048	13.3%
1923	12,278,513	1,705,139	13.9%
1924	8,686,318	1,566,070	18. %
1925	8,168,563	1,450,618	17.7%
1926	8,143,595	1,443,381	17.7%
1927	7,359,645	1,448,098	19.6%

When we add to the above sums the amounts contributed by our schools through Children's Day offerings to the Student Loan Fund and special offerings to Near East Relief, Red Cross, earthquake, flood and other relief funds from time to time, it is probable that the total giving of our Methodist Epis-

copal Sunday Schools for the last quadrennium alone has reached a sum approximating at least \$8,000,000.



WORLD SERVICE GIVING OF THE SUNDAY SCHOOLS AND OF THE WHOLE CHURCH AS COMPARED WITH THE ANNUAL RESPONSIBILITY OF EACH, ESTIMATED AT \$2,000,000 PER YEAR FOR THE SUNDAY SCHOOLS AND AT \$18,500,000 PER YEAR FOR THE WHOLE CHURCH.

It is interesting to note that while in the years from 1920 to 1927, total Centenary and World Service receipts fell to as low as 39.8 per cent of an acknowledged responsibility of \$18,500,000; Sunday School offerings for 1927 represented 72.3 per cent of an acknowledged responsibility of \$2,000,000. It will be noted that in 1927, with World Service offerings still decreasing, Sunday School offerings showed the first increase for the entire period. The fall Conferences a year ago showed a gain, but that was more than offset by losses in the spring Conferences. The fact that this year shows a substantial net gain in World Service offerings from the Sunday School points to a steady and cumulative tendency to recovery. It is interesting to note that our Sunday Schools are now contributing *almost*

* 1926 figures are used for eight Conferences not yet reporting.

one-fifth of the total World Service receipts. Who can compute the financial returns to the Church when these boys and girls are provided with an adequate program of religious education in which stewardship and missionary service are integral phases of the process of Christian development.

RALLY DAY OFFERINGS

With World Service receipts constantly decreasing, the only thing which has enabled the Department to "carry on" with anything like its normal efficiency has been the supplementary income derived from the Rally Day offerings. The net receipts from the Rally Day offerings for the calendar year 1926 were \$17,249.98 and for 1927 were \$14,516.80. This special fund is necessary to the vigorous prosecution of the total work intrusted to us and it should be aggressively promoted until it reaches a minimum figure of at least \$100,000 per year. The demands of our varied and enlarging program are so great that, without some such subsidiary income, we have no means of anywhere nearly keeping pace with the growing opportunities and demands of our work.

FOREIGN SERVICE

The foreign service of the Board of Education and its departments of Church Schools and Epworth League is carried on as a co-operative enterprise with the Board of Foreign Missions. The perfecting of the organization for this purpose has been an outstanding achievement of the quadrennium. The co-operative agency is the Joint Committee on Religious Education in Foreign Fields, consisting of six members and three executive officers of each board. The secretary of the Joint Committee is Wade Crawford Barclay.

The extensive and intensive phases of religious education developed and carried forward in mission lands around the world with the support of the Board of Foreign Missions, are far greater both in number and in extent than are commonly realized. Some of these are set forth in the report of that board. Here we speak only of those aspects of the world program to which the Board of Education is most closely related through the Joint Committee on Religious Education in Foreign Fields.

The limited appropriations which the Board has been able to make have been expended in behalf of four principal lines of work: (1) Salaries of missionaries serving as secretaries of religious education in various fields, and of nationals associated with the secretaries; (2) general promotion and other program expense of these missionaries and nationals; (3) the promotion of teacher and leadership training; (4) literature in the vernaculars of the various countries for use in the Sunday Schools.

and Epworth Leagues. Each of these types of service may be briefly set forth.

The missionary secretaries of religious education are engaged in many different phases of religious education. Their first interests are the Sunday Schools and the Epworth Leagues or other distinctively young people's organizations. These missionaries are the living link between the Sunday Schools and Epworth Leagues of the homeland and those of our principal mission fields. They mediate to the young Churches of these countries the most fruitful experience of our best Sunday Schools and Epworth Leagues. They organize new Sunday Schools in communities where no Christian work exists and develop them to a point where they can be attached to the nearest circuit or station. They assist native Pastors in similar extension effort. They visit, at frequent intervals, the local Churches and Sunday Schools, counselling with the Pastors, many of whom are men untrained in Sunday School methods, and with the officers and teachers, helping them to improve their Sunday Schools. They render similar service to the Epworth Leagues and to indigenous forms of organization for young people where these exist. They hold institutes, both for Sunday School workers and for young people. They counsel with teachers of the Bible and of religion in the mission day and boarding schools on available courses and on methods of teaching, seeking to make Christian teaching more vital and effective. As time permits, they give special courses on religious education in theological schools and lay training schools. The appropriation for salaries and house rent of the secretaries (on a missionary basis) and of their national associates is a major item of expenditure.

The programs of the field organizations for religious education receive support as a second important phase of the work. Just as a Department of Church Schools and a Department of Epworth League are required for the general promotion and intensive cultivation of these distinctive lines of local Church work in the home land, so also in foreign fields. Remarkable progress has been made during the quadrennium in the development of these Councils of Religious Education in various fields. The secretary of religious education for a particular field serves as executive secretary of the council. Provision is made for maintaining a headquarters office, in cases where this is necessary, for printing of promotion materials, postage and necessary travel. Councils of Religious Education have been organized and are doing effective work in China, India, Korea, Chile, Eastern South America and Mexico. In some other fields councils are in process of organization. In the Philippine Islands the organization is interdenominational—the Philippine Islands Sunday School Union.

The promotion of teacher and leadership training constitutes so large and important a factor in the total program as to deserve separate emphasis. In several fields full-time national workers are giving themselves to this service. Local classes are organized, institutes are conducted, correspondence study courses administered, standard training schools held; in fact, every known agency used to prepare leaders and teachers for more effective service. The fundamental importance of this work in lands where standards of education are low, popular education almost unknown, and educational facilities totally inadequate cannot possibly be overemphasized. Considering the difficulties encountered, remarkable progress is being made in leadership training in a number of foreign fields, notably Mexico, South America and the Philippines.

A fourth phase of our service consists of aid in developing teaching materials in the native languages. These appropriations for literature render assistance at one of the most acute points of need in foreign fields. Everywhere missionary work is cramped and hindered for lack of teaching materials in the vernacular. In some fields any considerable permanent progress is impossible in the work of the Churches and Sunday Schools until this need is met. The problem is complicated and made much more difficult by the recognition, now become general, that only indigenous curricula are adequate to meet the need.

In these and in various other ways, for description of which space is lacking, the Board of Education is making its distinctive contribution to the great missionary enterprise of world-wide Methodism.

BROTHERHOOD AND FIELD CULTIVATION

This department has directed the World Service field cultivation for the Board of Education for the quadrennium. The special workers from the Board staff and college presidents have given a share of their time in promoting the World Service cause. These workers have served in every Area in the Church.

The movement to organize men has gone forward by leaps and bounds during the past four years. The increased emphasis began at the Springfield Conference with a Men's Council attended by 2,300 men. Since that time twenty-six Area Men's Councils have been held, bringing together 27,817 men for a two-day session; 20,587 of these men were laymen and 7,230 preachers. Every Area in the Church except two have held Councils. These have become far reaching in their inspiration and organization value.

The awakening interest on the part of laymen was evidenced recently when twenty-one of America's great Methodist laymen came together for two days in Chicago at their own expense to

consider plans to develop this difficult but important work. This Conference recommended the merging of the Brotherhood Men's Council and Annual Conference Laymen's Association into a single movement, the placing of its direction in the hands of a Commission on Men's Work, and the guiding of the movement toward adequate self-support.

The Board of Education adopted the last two suggestions and created a Commission on Men's Work, consisting of thirty Methodist leaders, the majority of whom are laymen. The Commission has organized and evolved plans for an aggressive campaign to enlist men for the total program of the Church.

This department also has charge of the home religion work for the Church and is giving increased emphasis to this vital task.

DEPARTMENT OF THE EPWORTH LEAGUE

The outstanding development in the work of the Epworth League during the years 1924 to 1928 has been the attempt to interpret the program in terms of the life needs and experiences of young people, and to make it a greater resource in every-day Christian living.

The progress in this direction in these four years has been possible only because of the foundations previously laid. Thirty-five years of pioneering had been done in young people's work.

Many types of enterprises had been wrought out in the experience of hundreds of groups, and sufficient time had elapsed to put them to the test of actual practice. As a consequence there has been a progressive process of change. Some methods have been discontinued, others perfected, and new enterprise initiated that would better serve the need of a dynamic and growing movement.

The Epworth League has been sufficiently elastic and flexible to permit continuous modification in the light of the tests of experience. A study of its organization and program by quadrenniums up to and including this tenth report will reveal how many and how important these changes have been.

The period from 1920-24 was unusually significant. The Epworth League became for the first time one of the regular benevolent boards of the Church. It shared in the large advances of the Centenary Movement, and was provided with more resources than it had ever before had for its work. The results justified the larger investment. The perfecting of the organization of District, Conference and Area Epworth Leagues, the rapid growth and increasing effectiveness of the Institute movement, a distinct step in the direction of a sane and constructive policy of life work cultivation, the development of missionary education, the extension of both home and foreign work among

young people, were a few of the outstanding achievements of that quadrennium.

The action of the General Conference at Springfield, Massachusetts, in 1924, changed the Epworth League from a separate board to a Department of the Board of Education. This merger recognized the essential unity of the Church's program for the Christian education of childhood and of youth. It also recognized the Epworth League as an integral and important part of that program.

Almost a year was required in making the adjustment to harmonize with the new legislation. It was a year of marking time. Furthermore, it was a year of uncertainty among the young people. They were not clear as to just what the General Conference action might mean to their organization, and to their opportunity and plan in the Church.

The slump for that first year in membership figures in mission study classes, and other activities reflects something of this reaction.

More important still in its effect upon the program was the unfortunate drop in income following the close of the Centenary period. The amount available for the general work of the Epworth League was cut nearly fifty per cent that first year. This sudden decrease in receipts not only plunged the Department into a deficit of \$25,000, but necessitated the curtailment of the program of service to the chapters, the dismissing of most of the field secretaries, the elimination of a large part of the foreign program, and other serious retrenchments.

During the second year, the financial burden was partially lifted by the timely grant of the Epworth League preferential, whereby the young people themselves, through the Twenty-four-Hour-Day Plan, were given a chance to give more directly to their own work.

During the same year, the fears of Epworth Leaguers that the new Board of Education might work to the disadvantage of the Epworth League were set at rest. It became apparent that only the most sympathetic attitude would be shown, and that every encouragement would be given to the free promotion and extension of the League's program for young people.

The rapid expansion of the work in the previous quadrennium, together with the forced reduction in the number of our field workers for the present, were factors that largely influenced the policy of the Department. A program of intensive rather than extensive development was determined upon. The effort was made to secure the best volunteer counsel that was available both among young people and the adult leaders of the Church, to develop a constructive program based upon the actual problems and needs of youth.

A VOLUNTARY FELLOWSHIP IN CHRISTIAN LIVING

The real work of the Epworth League goes forward in the local chapter and in the life experiences of actual young people. The final test of its value is to be found in the extent to which these experiences are helped to become progressively Christian.

The local chapter is a voluntary fellowship of young people who are facing similar problems, and who can share experiences with one another in finding the Christian way of life. The various aspects of the program have meaning in so far as they become real resources in helping young people to manage their lives successfully, and in preparing them to meet all the demands that life may make upon them.

The latest available figures (1926) show that there are 19,501 of these local groups in the Epworth League, with a membership of more than 697,000. This represents a gain of nearly a thousand new chapters, and nearly 10,000 new members over the report for 1925, and practically makes good the loss sustained the preceding year. It is in the life of these groups together week by week that the real process of character-building is taking place, and the future responsible members of the Church are being developed.

The facing of problems that are similar enough to make a genuine fellowship possible, and an actual helping of one another in solving them, has stimulated the organization of chapters of various age groups.

Boys and girls of high school age have a very different set of problems and situations to meet from young people beyond high school, who are in college, or are entering business or the professions. This has led to the rapid development of special chapters for these two age groups.

Junior high school boys and girls have still a different set of needs. Increasing numbers of churches are finding that three or four chapters are required to give all of their young people a chance at self-direction and the helpful sharing of their life with each other.

Of the total number of chapters, 5,526 are Junior, 1,216 are Intermediate, and 12,759 are either Senior or Young People's, or both combined.

Of all the help that young people may derive from their fellowship in the chapter, *the devotional meeting* holds a central place. Here they may face their common problems, and think them through together. They may give expression to their own experiences and profit by the experiences of others. By a frank discussion among themselves of what some phase of the Christian life may mean, they find their way to their own conclusions. Their experience of worship becomes a genuine

search for the Divine resources that are available in their effort to meet baffling problems and to live at their best.

The holding of a million or more of such devotional meetings each year, under the leadership of young people themselves, approximating to a greater or less extent this ideal and purpose, is in itself an incalculable influence toward actual Christian living.

Other aspects of *First Department* work, such as Bible study and the habits of personal devotion through the Morning Watch and otherwise, represent the outreach of individual young people, who are seeking light and help in the perplexing business of every-day living. More than 6,000 new enrollments of Comrades of the Morning Watch have been sent to the Central Office each year. The larger part of the Bible study of these groups has been done through the Sunday School, though several hundred special Bible Study Classes have been reported to the Central Office during the quadrennium.

Chief among the needs of young people is fellowship with one another, and especially the growing of wholesome relationships between young men and women. A program of *recreation and culture* is not merely a means of attracting young people to the Church. It is an opportunity to practice Christian living at a most vital point. Parties, hikes, dramatics, music, reading, fellowship hours and a variety of creative enterprises, not only provide a constructive use of leisure time, but make for those fine relationships that are a prelude to a Christian home and family life. No contribution to the future of civilization is more greatly needed.

The Epworth League has been a pioneer in Christian recreation. During the last year the Department of the Epworth League has issued a mimeographed monthly Recreation and Culture Bulletin, which has rendered signal service. It provides a new party and a new fellowship hour each month, together with many concrete suggestions for games, stunts and creative cultural enterprises.

It has been estimated that nearly a million and a half young people are touched by the League's recreational program each year.

Earnest young people who try to face thoughtfully the problems of their own lives and conduct soon discover that they are a part of a larger group, in Church or school or community, and that they are often influenced by the standards of the group. If they are really to be Christians themselves, they are under obligation to help make the standards of the group, or the community, more Christian. This involves wider and wider areas—the city, the state, the political party, the relation of races, the industrial system, the nation, and even the other nations and peoples of the world. *The Second and Third Departments* rep-

resent the effort of young people to grapple with these larger problems.

Study classes in missions, stewardship, citizenship, temperance, community service, war and peace and other social problems form a part of the program of most chapters. Enterprises of many sorts, all the way from maintaining a church nursery during the hour of public worship to conducting an employment agency, form an inspiring record of earnest attempts to carry out the spirit of Christ in the every-day activities.

WIDER EXCHANGES OF EXPERIENCES

The process of every-day living involves many problems which baffle a local group and which create the need for a wider exchange of experiences. This need has inevitably resulted in the various forms of Epworth League organization and activity beyond the local chapter. These wider units include city unions, sub-districts, Districts, Conferences and Areas, with a *Central Office* conducted by the Department of the Epworth League to bind these units together into one great fellowship and to provide an effective means of exchanging ideas and experiences.

The promotional leaflets and manuals which are issued from time to time do not form in any sense a stereotyped program "handed down," but a genuine attempt to gather up the best experiences in different sections of the country and to put them at the disposal of autonomous local groups as resources in building their own programs. More than 50,000 packages of this material were mailed out in a single year, in addition to the regular Epworth League Quarterlies, and almost all in response to direct requests from the field.

An equally indispensable means for this wider exchange of experience has been the Epworth League's official organ, *The Epworth Herald*. Never has it been more useful or more popular in this role than in the present year. One evidence of this fact is seen unmistakably in the phenomenal increase in the subscription list in recent months, when at least 20,000 new subscribers were added.

Important as are the services of the Central Office and *The Epworth Herald* in making these wider exchanges possible, more significant still is the work carried on by young people themselves in their first-hand contacts with each other through their own organizations.

Among these the *District Epworth League* is really the working unit. Here one group profits by the experience of another, a larger fellowship is made possible and the life of each individual chapter is enriched. There are 375 such organized districts. Rallies, conventions, training conferences, district outings, booth festivals and many other such enterprises give opportunity for these helpful exchanges of experience.

Among all the features which have brought personal enrichment and real help to young people through the League, perhaps the outstanding one is the *Epworth League Institute*. It is not so much a place of formal instruction as it is an experience for both faculty and students of living together for a week in comradeship. That experience includes earnest search together through study groups for help and light and guidance on a variety of problems. It includes further the fine fellowship together in the out-of-doors. It includes experiences of inspiration and worship and a laying hold of the infinite resources that are available for human need. All in all it becomes immeasurably helpful to young people in grappling with some of the biggest problems of their lives, questions of life careers, of life friendships and the fundamental attitudes which they are to take on the questions of the day.

Here, too, there is provided a training and equipment to meet the demands of the local church upon their services and to fit them to play a responsible part in the Church's program. With thousands of young people the institute has provided the incentive for a college education and for a life of usefulness. The unprecedented increases in the enrollment of Methodist students in both our own colleges, and in the State universities as well, may have a direct relationship to the fact that probably more than 100,000 different Methodist young people have been through an institute experience in the present quadrennium. One Methodist college president declares that he does not need a field representative to secure new students, for the three Epworth League institutes in his territory perform that function. He says that at least seventy-five percent of his new students can be traced directly to the influence of these institutes.

It is because the institute has so effectively met the needs of young people that the movement has had such a phenomenal growth. Its development has been thoroughly democratic. New institutes have sprung into being, not by the promotion of the Central Office, but on the initiative of local groups who saw the need, and determined to meet it.

The rapid expansion of the institutes may be seen by a glance at the number held on the following typical years since the beginning in 1906.

1908	6
1912	8
1916	30
1920	75
1924	128
1927	154

The quadrennium thus far shows a gain of twenty-six and it is probable that the institutes last summer had a total registra-

tion of at least 43,000 and an attendance near the 50,000 mark.

The investment of not more than \$10,000 per year in the cultivation of institutes and life work through the Department of the Epworth League has resulted in the investment of more than a half million dollars per year in these institutes by the young people themselves for their training for future leadership in the Church. What that will mean in the preparation of qualified workers in the Kingdom, it is impossible to overestimate.

The *Mid-Year Institutes* are coming to be an equally significant feature. They are being held in rapidly increasing numbers. Districts, sub-districts, and often single chapters are putting on during the winter this combination of study, fellowship, and devotion. The total number runs into the hundreds. One Area holds three summer institutes and twenty-five mid-year institutes. The latter help to bring the experience of the summer institute home to the local group, and provide an opportunity for the chapters to discuss their local programs and problems.

The next step in the development of the institute movement should be an emphasis upon improvement of the program, to make it a more vital resource to young people in meeting their personal problems and needs, and more effective as a means of help for the year-round activities of the local groups.

In working out this objective, however, encouragement will be given, not to increasing standardization, formal study, credits, or other rigid requirements, but rather to informal and elastic schedules that will permit adaptation to the discovered needs of the group. Perhaps the most valuable thing the institute can do for young people is to make possible an inspiring and enriching experience of living together, both faculty and students, for a whole week. If that experience can be had under such conditions that capable faculty leaders become really comrades in that experience, these hosts of young people will be better able to carry that same kind of living back into their home communities.

UNDERGIRDING THE CHURCH'S PROGRAM

The claim that "the program of the Epworth League undergirds the whole program of the whole Church for the whole world" is becoming increasingly justified. A sincere effort is being made in that direction.

The group and district fellowships not only enlarge the opportunity for the exchange of experiences, but widen the horizon of the young people of the local Church. They introduce young Methodists to the next larger units of our *connectional Method-*

ism, and help fit them to take a responsible part in the activities of the denomination.

Since the Church does its work through great benevolent boards, young Methodists should have some vital contact with these bodies. Through the booth festival, local Leaguers not only send canned fruits and supplies to the nearest hospital, but attain an active interest in the great philanthropic work of our Church in hospitals and homes.

The Third Department co-operated in the Temperance Oratorical Contest in 1926-27, and thus became acquainted with the great cause represented by the Board of Temperance, Prohibition and Public Morals.

The thousands of mission study classes, as well as the actual giving projects of individuals and of districts, introduce them to the cause of Home and Foreign Missions. In the latter case, a new and important co-operative enterprise has been launched. The *foreign service* of the Epworth League is no longer conducted independently, but is now a part of a co-operative program being carried on jointly by the Board of Education and the Board of Foreign Missions. The specific opportunity for young people of America to share the Gospel with young people of other lands is not diminished, but rather greatly enlarged by this new relationship.

In all the range of problems that young people face, none is of more vital interest, either to them or to the Church, than what choice they will make of a *life work*. Since the Epworth League is committed to the task of helping young people face their problems, it is inevitable that this one problem should have a prominent place in the program.

Interest in the past has centered largely upon the recruiting of candidates for various types of work in the employ of the Church. Hundreds of men and women now at work in the mission field or in the ministry or some other form of special service in America trace their decision to an Epworth League Institute or to the influence of the local chapter of the Epworth League, where they first began to exercise responsibility in leadership.

During the present quadrennium, two or three significant changes of emphasis point toward a constructive policy of life work cultivation.

1. An emphasis upon the importance of basing the decision for life work more fully upon personal consultation and deliberate and reasoned choice, rather than merely upon a public appeal, more or less surcharged with emotion. Effort is being made by Deans and Life Work Secretaries to employ methods most fair to the young people concerned and most wise from the standpoint of the Church's need.

2. The cultivation of those making decisions is being placed

upon the Pastor and the Institute Life Work Secretary who can give personal counsel, rather than upon the Central Office. In order to give effective help to these Life Work Secretaries, the Institute and Life Work Department has conducted a series of regional discussions with these secretaries, considering (1) the best methods to be used Institute Week for the presenting of life work interests; (2) the method of following up signers through the year; (3) the personnel needs of the church; (4) literature for life work recruits.

3. The Institute Life Work Secretaries are more and more functioning as vocational counselors, thus helping any and all young people who are facing the question of their careers. No contribution to the whole social order is more important than that the Christian motive should dominate both in the choice and in the pursuit of all life careers. On this background, the more specific work of recruiting for the service of the Church assumes its proper place.

In the very nature of the case, the boards of the Church do look to the Epworth League for many of their candidates, and large responsibility rests upon the Epworth League to handle this important work with fairness to the young folks involved, and to the advantage of the Church.

EXPERIMENTS IN PROGRAM BUILDING

In the light of the foregoing viewpoint, the counsel of the best leaders available has been enlisted in reconstructing the various age group programs of the Epworth League to serve most effectively the actual needs of youth.

One of the most significant and constructive of these new developments has been the *New Intermediate Program*. For several years, this group formed a section of the Junior League. Later, when the need was felt for a separate organization, they tried to follow the general plan of the senior chapters, with the program cut down to fit.

This was found to be only a temporary makeshift, and it was apparent that if that wide-awake and dynamic age group was to be really helped in the Christian life, they needed a program of their own. Accordingly, two years ago the Department initiated plans for the construction of a new Intermediate program. A strong committee was constituted, including Prof. Goodwin Watson of Columbia University as expert counsel, and the general program was blocked out on the most modern educational lines. During the months that followed, plans went steadily forward, until in January, 1928, the new program was launched. It is built with the purpose of providing specific help to boys and girls of Junior High School age, in meeting the problems and situations of their every-day life. It is called "Everyday Ad-

ventures for Intermediates," with a sub-title, "On Pioneer Trails of Christian Living."

It deals with problems selected from various centers of interest among boys and girls, such as home, school, friends, Church, personal and religious life, and includes such problems as "What it Means to be a Christian," "Cheating," "Money Problems," "Church Membership," "Problems of Prayer," etc.

The Methodist Book Concern has given splendid cooperation in this project by permitting the Department of the Epworth League to initiate and issue these units for experimental use. As rapidly as they may pass the experimental stage, and are developed through experience into more or less permanent form, the responsibility for their publication will be assumed by The Methodist Book Concern.

A very great interest is being manifested in this experiment, not only by Intermediate Chapters but by religious educators and others outside our denomination.

The new program is not only sure to give vital help in the Christian life of these boys and girls now, but is likewise certain to modify to a considerable degree the methods of procedure for our other age groups. The outcome of this experiment will therefore be watched with great interest and hope.

The Junior Program has done significant service during the quadrennium. It has helped Junior boys and girls discover for themselves the meaning of Church membership and the Christian life. It has given them a chance at the beginnings of self-direction. It has put them in touch with other Juniors in at least eighteen different countries of the world, and is thus helping to lay the foundation for a missionary-minded Church. The severe limitations of budget have made difficult any extensive advance in this field.

The next big task that must be undertaken as soon as resources permit is a facing of the needs of Junior boys and girls, and the development, in co-operation with the Junior Department of the Church School, of a program as constructive and forward-looking as that which is now under way for Intermediates.

Important advances have been made, under the leadership of Prof. Elmer A. Leslie, of Boston University, as Chairman of the committee, during the quadrennium in so building and interpreting the yearly *programs of the Senior and Young People's Chapters* as to make them a growing resource for everyday living.

The theme for 1926-27 was on "*Growing Responsible and World-Minded Christians*". It was a Second Department emphasis, an attempt to help young people come to a Christian point of view in our geographically shrinking, but humanly expanding world.

A still more notable work was done in the program for 1927-

28. The theme was "*Comrades of the Emmaus Way.*" It was a challenge to young people to find a comradeship to-day—both human and Divine—that is as real and rewarding as the disciples found in the Emmaus story. The five objectives suggested have stimulated Leaguers around the world to a genuine attempt to make religion real in every-day life:

1. To discover the possibilities of Comradeship.
2. To open the Bible as a Book for life.
3. To recognize the living Christ in every-day activity.
4. To live a radiant life in the Comradeship of Christ.
5. To tell others the difference Christ makes.

A new vitality in the Christian experience and life of the chapters and individual young people is being observed widely as a result of this program.

What we believe will prove to be the most significant yearly program yet planned is the one for 1928-29 on the theme, "*Adventures in Christian Living.*" Never have so many different individuals given so generously of their time in planning a program, and never has the result been more creative and potential than in this case.

Three Epworth League Councils were held during November and December, 1927, under the leadership of Prof. Harrison S. Elliott, of Union Theological Seminary. They were composed of a total of over 350 League leaders, both adults and young people, from nearly every State in the Union. The deans, managers and student delegates from the summer institutes, who had formerly composed the Institute Councils, together with District and Conference officers, faced together the problem of the whole League program.

They sought to discover in frank discussions the places where young people are finding it both difficult and important to live the Christian life in our modern world, and what the Epworth League can do to help.

Some of the conclusions of these most significant conferences, that will have bearing upon the future program of the League, are as follows:

The focus of the League's interest in young people must be in the experiences that make up their every-day life, not merely in the experiences apart at special times and places, in League, or Sunday School or Church only. It is in every-day life, where young people are up against problems, difficulties, situations, relationships in home, school, office, community, and the social order itself, that their real characters and personalities are being developed.

It was felt that the Epworth League ought to be considered one resource in the midst of the adventure of every-day living, a voluntary fellowship in which those who were facing common

problems might share experiences with each other, and discover together the resources available for help. Its program must have to do with the problems that young people are up against in our modern world, in trying to live the Christian life. It must seek to give a lift at every possible point. It must provide young people an opportunity to face earnestly and constructively various areas in their experience, and think through to their own conclusions. It must provide an opportunity to work these conclusions out into Christian practices.

The new program, growing out of these discussions, will challenge young Methodists to undertake *a genuine adventure in Christian living*. It will be natural to turn for inspiration to the life of the One who adventured so courageously to make a better world. The special incident selected is the scene in Nazareth (Luke 4: 1-19) when, after the struggle in the wilderness, Jesus came to begin his adventure in his own home town, and in the synagogue announced his mission in those immortal words, "The Spirit of the Lord is Upon Me."

Likewise young people to-day will be summoned, in the spirit of Jesus, to go forth on adventures in various areas of modern life where pioneering is needed in living out the way of Jesus. The areas which seemed most important in the council discussions were the ones chosen for adventuring in the new program and include Citizenship, Community Service, Industry, Race, War and Peace, Social Life and Life Career.

Here is a type of religious education for youth that gives promise of creative results. It is really life itself, with the privilege of sharing one another's experience, and finding in fellowship, both human and Divine the resources they need for successful Christian living.

One of the next important projects in program building, as soon as resources can be made available, is that of better meeting the religious needs of college students and older young people's groups. This may be undertaken as a co-operative enterprise with other denominations.

YOUTH IN CO-OPERATION

In fact, the inevitable result of this approach to the actual problems of young people is the discovery that such problems refuse to carry organizational or denominational labels. They evade the dialects of North or East or South or West. They are too big for this; they are human. It is impossible for individuals or isolated groups working alone to face some of these larger problems and solve them adequately. It can be done only by whole-hearted co-operation with other young people.

First of all, the prospects are bright for real *co-operation between the Church Schools and the Epworth League* in their

work with young people within our own Church. In the past three years, and more especially within the past few months, genuine progress has been made in developing a co-operative program. Frequent conferences have been held at headquarters between the Epworth League and the Young People's Department of the Church Schools, in seeking to discover, in different types of situations in local Churches, the most practical ways of working together for the largest interests of all the young people.

Some centers of experiment have been selected and different methods are being tried out. In a great many local Churches, successful correlation is already in operation, where both Church School and Epworth League have been made more effective by planning and carrying out the program in co-operation.

Second, *the Epworth Leagues of the two Methodisms, our own and the Methodist Episcopal Church, South*, have been working together increasingly, and for the past year have been carrying out together the program, "Comrades of the Emmaus Way." Both groups will engage next year in the "Adventures in Christian Living."

Third, the Church School and Epworth League groups in our Church are joining with the youth of thirty-eight other denominations in the use of the "*Christian Quest*" materials. A special Methodist imprint of these materials will enable our groups to keep step with Protestant youth of America in their quest for Jesus' way of life.

Fourth, Methodist young people, both in Church School and Epworth League, will unite specifically in the *Crusade with Christ for World Peace, Christian Citizenship and Evangelism*—a great co-operative youth movement in which probably more young people will participate than in any other single Christian enterprise in all history.

These three issues to be faced are equally vital to the Christian youth of all the Churches. They are likewise of central importance to modern civilization itself. Who knows but that the idealistic youth of America may make this united "Crusade with Christ" a decisive factor in the world movements of the next half century? Our modern civilization must be made Christian if it is to survive. This can be done when a generation of youth really begins to practice Christianity in earnest. To do that will not be easy.

It will require constructive thinking. These problems will not disappear by the easy proposal of ready-made panaceas, but rather by an honest facing of the facts, a clear understanding of the issues at stake, a frank weighing of the possible outcomes from a Christian viewpoint.

It will demand courageous action. A crusade is not a campaign of "talk"; it is a dynamic demonstration of deed. It may

require Christian practice in the face of bitter opposition. John Drinkwater's prayer must be central:

"Give us to build above the deep intent
The deed, the deed."

It will succeed only with united effort. Once they can be helped to think *together* and act *together*, there are enough Christian young people in America to determine community attitudes, to mould public sentiment, to influence national and international policy. In this crusade there is a chance for constructive, courageous and united practice of Christianity in earnest among the youth of the continent.

We believe that in that direction lies the hope that the Christian view of life is going to survive in a materialistic civilization. In that direction is the way by which religion is going to be made gripping and vital to the young people of this generation and effective in changing the world. To that dangerous but glorious adventure, we are seeking to summon the youth of our church.

We break new seas to-day
Our eager keels quest unaccustomed waters
And, from the vast, uncharted waste in front
The mystic circles leap
To greet our prow with mightiest possibilities.
Bringing us what?
Dread shoals and shifting banks?
And calms and storms
And clouds and biting gales?
And wreck and loss
And valiant fighting times
And maybe Death—and so the larger life.

And maybe Life—Life on a bounding tide
And chance of glorious deeds,
Of help swift borne to drowning mariners,
Of cheer to ships dismasted in the gale,
Of succor given unasked and joyfully,
Of mighty service given to all needy souls.

And maybe Golden Days, full-freighted with delight
And wide, free seas of unimagined bliss
And Treasure Isles and Kingdoms to be won
And Undiscovered Countries and New Kin.

—John Oxenham.

TABLE I.—COLLEGES AND

INSTITUTION	LOCATION	PRESIDENT	Date of Charter	CAMPUS	
				Acres	Value
1 Albion College	Albion, Mich.	John L. Seaton	1835	44	\$65,000
2 Allegheny College	Meadville, Pa.	James A. Beebe	1817	14	213,650
3 American University	Washington, D. C.	Lucius C. Clark*	1893	90	378,000
4 Baker University	Baldwin, Kan.	Wallace B. Fleming	1858	26	47,977
5 Baldwin-Wallace College	Berea, Ohio	Albert B. Storms	1845	30	115,000
6 Boston University	Boston, Mass.	Daniel L. Marsh	1869	15	3,000,000
7 Central Wesleyan College†	Warrenton, Mo.	Ira N. Chiles	1894	17	50,000
8 College of Puget Sound	Tacoma, Wash.	Edward H. Todd	1903	48	147,235
9 College of the Pacific	Stockton, Cal.	Tully C. Knoles	1851	49	151,832
10 Cornell College	Mount Vernon, Iowa	Herbert J. Burgstahler	1853	60	70,268
11 Dakota Wesleyan University	Mitchell, S. Dak.	Earl A. Roadman	1883	60	48,184
12 DePauw University	Greencastle, Ind.	L. H. Murlin	1837	50	89,885
13 Dickinson College	Carlisle, Pa.	James H. Morgan	1783	8	75,000
14 Evansville College†	Evansville, Ind.	Earl E. Harper	1919	70	115,944
15 Gooding College†	Wesleyan, Idaho	Charles W. Tenney	1913	40	10,000
16 Goucher College**	Baltimore, Md.	William W. Guth			
17 Hamline University	Saint Paul, Minn.	Alfred F. Hughes	1854	35	122,453
18 Illinois Wesleyan University	Bloomington, Ill.	William J. Davidson	1853	15	106,630
19 Illinois Woman's College	Jacksonville, Ill.	Clarence P. McClelland	1847	7	79,378
20 Inter-Mountain Union College†	Helena, Mont.	E. J. Klemme	1923	23	9,750
21 Iowa Wesleyan College	Mount Pleasant, Iowa	James E. Coons	1844	25	75,000
22 Kansas Wesleyan University†	Salina, Kan.	Larkin B. Bowers	1886	28	70,000
23 Lawrence College	Appleton, Wis.	Henry M. Wriston	1847	35	160,216
24 McKendree College†	Lebanon, Ill.	Cameron Harmon	1839	29	15,000
25 Missouri Wesleyan College†	Cameron, Mo.	Edward Justus Gale	1883	14	75,000
26 Morningside College	Sioux City, Iowa	Frank E. Mossman	1894	27	350,000
27 Mount Union College	Alliance, Ohio	William H. McMaster	1858	50	250,000
28 Nebraska Wesleyan University	University Place, Neb.	I. B. Schreckengast*	1887	44	115,000
29 Northwestern University	Evanston, Ill.	Walter Dill Scott	1851	136	3,291,112
30 Ohio Northern University†	Ada, Ohio	Albert E. Smith	1871	104	100,000
31 Ohio Wesleyan University	Delaware, Ohio	John W. Hoffman	1842	127	150,000
32 Oklahoma City University†	Oklahoma City, Okla.	Eugene M. Antrim	1919	39	100,000
33 Simpson College	Indianola, Iowa	John L. Hillman	1867	16	75,000
34 Southwestern College	Winfield, Kan.	Albert E. Kirk	1885	35	32,400
35 Syracuse University	Syracuse, N. Y.	Charles W. Flint*	1871	125	400,000
36 Union College†	Barbourville, Ky.	Ezra T. Franklin	1880	25	50,000
37 University of Chattanooga	Chattanooga, Tenn.	Arlo Ayres Brown	1889	15	600,000
38 University of Denver	Denver, Colo.	Frederick Maurice Hunter*	1864	65	150,000
39 University of Southern California	Los Angeles, Cal.	Rufus B. von KleinSmid	1880	20	1,125,000
40 Upper Iowa University†	Fayette, Iowa	James P. Van Horn	1862	10	25,000
41 Wesley College (affiliated with State University)	University Station, Grand Forks, N. Dak.	E. P. Robertson	1892	10	30,000
42 Wesleyan University	Middletown, Conn.	James L. McConaughy	1831	17	85,000
43 West Virginia Wesleyan College	Buckhannon, W. Va.	Homer E. Wark	1890	55	75,000
44 Willamette University	Salem, Ore.	Carl G. Doney	1853	18	250,000
JUNIOR COLLEGES					
1 Ozark Wesleyan College	Carthage, Mo.	William Wirt King	1871	37	50,000
2 Tennessee Wesleyan College	Athens, Tenn.	James L. Robb	1866	20	80,000
Total				1,827	12,674,914
Less duplications in Table V,	Professional Schools				3,000,000
Total 1922-1923				1,539	9,674,914
Increase					4,675,772
Decrease				288	4,999,142

* Chancellor.

** No report.

† Value of heating system.

Furniture included in valuation of buildings.

‡ Includes scientific apparatus and museum.

§ Boston University campus not included in 1923 report.

¶ Does not meet fully the requirements of the University Senate.

UNIVERSITIES—PLANT, 1926-1927

BUILDINGS		Value of Real Property	EQUIPMENT					Value of Equipment	Total Value of Plant	
No.	Value		LIBRARY		Apparatus	Museum	Furniture and Fixtures			
			Volumes	Value						
1	12	\$969,196	\$1,034,196	32,140	\$32,140	\$36,675	\$.....	\$115,397	\$184,212	\$1,218,408
2	13	1,557,064	1,770,714	67,500	77,000	54,382	50,000	59,645	241,027	2,011,741
3	9	1,921,500	2,299,500	50,000	40,000	15,000	.....	7,000	62,000	2,361,500
4	9	383,640	431,617	57,500	55,837	16,107	26,227	48,961	147,132	578,749
5	13	879,180	994,180	37,250	30,610	28,187	6,606	87,963	153,366	1,147,546
6	10	3,406,288	6,406,288	99,400	76,100	.....	.....	198,900	265,000	6,671,288
7	10	202,500	252,500	13,770	15,000	12,000	2,500	18,400	47,900	300,400
8	5	343,724	490,959	7,350	12,399	20,029	2,385	22,805	57,618	548,577
9	11	949,237	1,101,069	18,000	30,000	34,000	.....	98,534	162,534	1,263,603
10	15	517,203	587,471	58,000	31,500	17,443	8,500	61,080	118,523	705,994
11	7	422,615	470,799	20,000	24,371	13,419	.....	23,815	61,605	532,404
12	18	1,151,450	1,241,335	62,000	75,000	36,000	.....	170,000	181,000	1,422,335
13	10	535,500	610,500	35,000	50,000	16,000	1,000	3,000	70,000	680,500
14	6	433,388	549,332	12,000	22,977	29,456	2,344	41,179	95,956	645,288
15	2	143,564	153,564	7,500	7,500	2,500	.....	12,500	22,500	176,064
16	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
17	9	512,166	634,619	27,500	27,500	18,773	5,000	43,357	94,630	729,249
18	10	549,500	656,130	26,500	20,000	35,900	25,000	24,000	104,900	761,030
19	8	724,369	803,747	15,373	20,036	17,970	.....	100,660	138,666	942,413
20	3	189,700	199,450	11,200	10,510	2,178	.....	11,644	24,332	223,782
21	7	465,000	540,000	22,000	50,000	15,000	25,000	30,000	120,000	660,000
22	6	447,500	517,500	15,000	15,000	8,000	5,000	41,000	69,000	586,500
23	15	929,194	1,089,410	42,138	79,858	29,227	10,532	108,164	227,781	1,317,191
24	9	201,000	216,000	9,000	9,000	8,000	.....	9,000	26,000	242,000
25	8	184,000	259,000	12,000	15,000	5,600	.....	12,500	33,100	292,100
26	11	699,187	1,049,187	28,000	30,356	16,707	5,293	62,829	115,185	1,164,372
27	10	655,000	905,000	35,000	45,000	33,400	85,000	41,000	204,400	1,109,400
28	8	418,899	533,899	20,558	30,000	27,944	.....	44,023	101,967	635,866
29	27	8,104,521	11,395,633	200,000	396,568	105,745	1,000	813,509	1,316,822	12,712,455
30	13	668,000	768,000	12,000	25,000	140,000	5,000	30,000	210,000	978,000
31	14	1,747,698	1,897,698	110,000	110,000	139,968	15,000	131,776	396,744	2,294,442
32	6	409,000	509,000	6,000	7,500	28,849	.....	36,754	73,103	582,103
33	11	421,142	496,142	20,000	15,000	25,000	.....	42,514	82,514	578,656
34	9	497,000	529,400	18,000	15,000	20,600	3,000	31,470	70,070	599,470
35	26	7,407,000	7,807,000	159,265	300,000	.....	.....	1,000,300	1,300,000	9,107,000
36	7	243,000	293,000	7,000	5,000	7,700	.....	15,000	27,700	320,700
37	9	590,000	1,190,000	16,000	20,000	30,000	10,000	32,400	92,400	1,282,400
38	10	635,000	785,000	55,000	75,000	60,317	.....	63,820	199,137	984,137
39	11	1,262,000	2,387,000	75,589	125,000	51,409	.....	211,037	387,446	2,774,446
40	7	259,000	284,000	11,000	19,000	11,700	3,200	9,200	43,100	327,100
41	7	170,650	200,650	750	1,498	.....	.....	12,000	13,498	214,148
42	22	2,263,618	2,348,618	157,000	74,500	82,848	75,000	113,096	345,444	2,694,062
43	7	290,000	365,000	10,000	21,117	27,788	.....	33,265	82,170	447,170
44	7	384,000	634,000	20,000	22,000	22,500	7,500	27,500	79,500	713,500
1	4	305,377	355,377	4,543	6,700	5,245	.....	16,689	28,634	384,011
2	11	300,500	380,500	8,500	8,500	3,500	.....	5,000	17,000	397,500
462	45,749,070	58,423,984	1,732,326	2,180,077	1,313,066	380,087	4,022,386	7,895,616	66,319,600	.....
.....	8,134,903	8,134,903	.....	.....	.....	.....	.....	1,208,591	9,343,494	.....
37,614,167	50,289,081	.....	.....	.....	.....	.....	.....	6,687,025	56,976,106	.....
392	23,619,107	28,294,879	1,405,941	1,713,092	791,888	471,119	2,134,566	5,110,665	33,405,544	.....
70	13,995,060	21,994,202	326,385	466,985	521,178	.....	1,887,820	1,576,360	23,570,562	.....
.....	.....	.....	.....	.....	.....	91,032	.....	.....	.....	.....

TABLE II.—COLLEGES AND UNIVERSITIES—

INSTITUTION	PRODUCTIVE ENDOWMENT						Total
	UNENCUMBERED					ENCUMBERED	
	General Maintenance	Professorships	Scholarships	Library	Other Purposes	Subject to Annuity Etc.	
1 Albion College.....	\$645,010	\$123,722	\$41,659	\$1,000	\$37,690	\$116,888	\$965,969
2 Allegheny College.....	1,019,586	10,100	80,739	7,700	86,842	.....	1,204,967
3 American University.....	669,187	.....	50,000	.....	.....	108,000	827,187
4 Baker University.....	639,547	40,050	77,697	20,085	.....	100,709	878,088
5 Baldwin-Wallace College.....	902,829	132,030	41,575	112,045	23,667	174,570	1,386,716
6 Boston University.....	1,936,495	491,606	416,402	66,338	107,208	304,211	3,322,260
7 Central Wesleyan College.....	59,370	.....	11,182	500	74,700	35,400	181,152
8 College of Puget Sound.....	725,753	19,000	.....	.....	.....	10,725	755,478
9 College of the Pacific.....	253,909	.....	25,000	1,000	.....	37,341	317,250
10 Cornell College.....	446,804	506,482	133,208	44,068	199,775	272,049	1,602,386
11 Dakota Wesleyan University.....	458,660	25,932	15,902	9,138	.....	.....	509,632
12 De Pauw University.....	460,260	1,847,732	1,952,832	59,452	206,406	219,420	4,746,102
13 Dickinson College.....	700,902	139,448	40,670	16,980	.....	42,500	940,500
14 Evansville College.....	44,512	.....	23,399	.....	.....	42,001	109,912
15 Gooding College.....	.....	.....	.....	.....	.....	.....	.....
16 Goucher College*.....	.....	.....	.....	.....	.....	.....	.....
17 Hamline University.....	1,053,483	25,262	26,756	31,064	1,001	.....	1,137,569
18 Illinois Wesleyan University.....	583,996	.....	277,800	128,000	40,600	239,500	1,269,896
19 Illinois Woman's College.....	437,850	80,000	81,500	13,800	6,490	85,750	705,390
20 Inter-Mountain Union College.....	97,471	.....	.....	.....	.....	.....	97,471
21 Iowa Wesleyan College.....	417,856	.....	.....	.....	.....	.....	417,856
22 Kansas Wesleyan University.....	209,663	25,000	17,000	1,000	.....	31,500	284,163
23 Lawrence College.....	1,025,588	437,000	69,085	20,217	41,338	213,292	1,806,520
24 McKendree College.....	306,523	.....	.....	.....	.....	10,950	317,473
25 Missouri Wesleyan College.....	168,000	.....	.....	.....	.....	.....	168,000
26 Morningside College.....	541,746	.....	43,700	6,500	800	3,000	595,746
27 Mount Union College.....	182,946	440,720	12,871	4,825	14,866	432,260	1,088,488
28 Nebraska Wesleyan University.....	818,406	.....	.....	.....	.....	78,400	896,806
29 Northwestern University.....	1,558,885	737,605	1,090,088	134,316	9,818,960	1,121,000	14,460,854
30 Ohio Northern University.....	178,500	.....	18,500	60,000	50,000	.....	307,000
31 Ohio Wesleyan University.....	575,728	1,106,462	144,556	85,020	81,149	.....	1,992,915
32 Oklahoma City University.....	121,000	50,000	.....	.....	.....	.....	171,000
33 Simpson College.....	492,500	.....	16,745	4,500	8,119	189,462	711,326
34 Southwestern College.....	454,543	.....	.....	.....	.....	.....	454,543
35 Syracuse University.....	1,167,245	758,465	286,085	258,597	847,556	132,000	3,449,908
36 Union College.....	371,200	46,800	3,200	.....	.....	2,000	423,200
37 University of Chattanooga.....	1,005,600	.....	.....	.....	.....	.....	1,005,600
38 University of Denver.....	757,842	116,000	25,937	30,174	861,308	7,900	1,799,161
39 University of Southern California.....	5,312	.....	91,434	.....	1,011,183	128,769	1,236,095
40 Upper Iowa University.....	248,490	84,105	5,156	1,000	1,000	71,777	411,528
41 Wesley College.....	5,200	5,270	.....	.....	1,434	11,000	22,904
42 Wesleyan University.....	2,815,308	752,265	367,042	226,179	526,767	114,931	4,802,492
32 West Virginia Wesleyan College.....	422,254	.....	35,500	.....	.....	33,695	491,449
44 Willamette University.....	919,656	.....	9,000	500	.....	30,000	959,156
JUNIOR COLLEGES							
1 Ozark Wesleyan College.....	.....	.....	15,000	.....	.....	98,050	113,050
2 Tennessee Wesleyan College.....	50,000	.....	.....	.....	.....	.....	50,000
Total.....	25,955,615	8,001,056	5,547,223	1,343,958	14,048,859	4,499,050	59,395,761
Less duplications in Table V, Professional Schools.....	.....	.....	.....	.....	.....	.....	6,784,233
Total 1922-1923.....	.....	.....	.....	.....	.....	.....	52,611,528
Increase.....	.....	.....	.....	.....	.....	.....	35,434,654
Decrease.....	.....	.....	.....	.....	.....	.....	17,176,874

* No report./

PERMANENT FUNDS, 1926-1927

	UNPRODUCTIVE ENDOWMENT			Grand Total Endow- ment	Annual Income from Endow- ment	OTHER ASSETS, PLEDGES, ESTATE NOTES, ETC.		Indebted- ness	Additions to Capital 1925-1927 Including Pledges
	ENCUM- BERED	Mis- cellaneous	Total			Interest- Bearing	Non- Interest- Bearing		
	Subject to Annuity								
1	\$.....	\$.....	\$.....	\$965,969	\$38,910	\$.....	\$960,000	\$.....	\$749,114
2				1,204,967	68,797	.....	.....	114,000	.....
3		72,858	72,858	900,045	.....	.....	600,000	600,000	700,000
4				878,088	44,741	.....	.....	.....	145,237
5				1,886,716	87,679	.....	100,000	86,212	388,677
6		549,787	549,787	3,872,047	135,404	.....	.....	1,769,000	677,844
7	22,400	74,755	97,155	278,307	8,209	68,152	32,771	7,312	.....
8		2,725	2,725	758,203	40,136	326,500	384,250	4,021	278,463
9		17,500	17,500	334,750	20,000	40,000	776,000	409,000	119,194
10		24,808	24,808	1,627,194	73,168	26,367	33,000	144,879	155,483
11	34,190	34,190	34,190	543,822	17,932	224,077	285,777	89,511	162,374
12		2,500	2,500	4,748,602	234,520	.....	505,455	.....	1,687,244
13				940,500	44,430	.....	.....	.....	183,310
14		20,600	20,600	130,512	4,970	109,752	255,954	245,800	48,891
15		105,000	105,000	105,000	.....	.....	160,000	29,000	.....
16									
17	39,200	186,959	226,159	1,363,728	61,443	.....	704,000	35,000	14,149
18		133,055	133,055	1,402,951	52,778	48,674	190,160	44,000	392,010
19				705,390	.....	.....	76,859	48,910	512,227
20				97,471	5,515	.....	.....	71,908	.....
21		52,400	52,400	470,256	.....	281,146	118,750	162,878	.....
22				284,163	5,535	238,021	.....	230,000	54,000
23				1,806,520	97,006	5,166	397,856	61,258	203,364
24		2,580	2,580	320,053	15,600	.....	316,063	.....	122,930
25	89,700	89,700	89,700	257,700	9,700	202,630	288,760	183,000	.....
26				595,746	15,036	.....	99,115	349,518	305,050
27				1,088,488	29,095	1,000	977,000	.....	439,225
28		20,992	20,992	917,798	47,864	.....	61,500	.....	411,430
29		180,418	180,418	14,641,272	722,148	250,000	6,000	4,285,000	8,343,538
30				307,000	17,135	4,500	.....	.....	110,000
31	2,256,750	.....	2,256,750	4,249,665	122,727	.....	.....	384,193	764,836
32				171,000	3,697	878,000	136,000	176,150	92,845
33				711,326	30,000	300,000	550,000	73,657	15,811
34				454,543	.....	1,429,168	.....	146,189	.....
35				3,449,908	.....	.....	.....	743,723	1,254,492
36				423,200	22,105	50,000	50,000	39,500	63,994
37		75,000	75,000	1,080,600	56,500	12,850	20,000	7,000	278,000
38				1,799,161	60,419	.....	600,000	41,000	472,840
39				1,236,698	25,144	854,987	.....	695,500	619,000
40		21,200	21,200	432,728	14,270	32,260	30,000	95,675	3,700
41				22,904	667	131,677	67,010	2,000	119,750
42		200,918	200,918	5,003,410	269,510	160,658	.....	479,425	1,007,479
43		151,092	151,092	642,541	33,972	.....	32,750	.....	26,094
44	14,600	29,369	43,969	1,003,125	43,100	314,000	.....	6,159	311,394
1				113,050	.....	329,300	694,000	269,500	.....
2				50,000	.....	135,000	.....	20,000	.....
.....	2,456,840	1,924,516	4,381,356	63,777,117	2,579,862	6,453,885	9,509,030	12,149,878	21,177,259
.....				6,784,233	.....	.....	.....	.....	.....
.....				56,992,884	.....	.....	.....	.....	.....
.....		2,545,791	37,980,445	1,776,844	11,184,660	8,458,402	5,949,025	8,851,447	.....
.....		1,835,565	19,012,439	803,018	4,730,775	1,050,628	6,200,853	12,325,812	.....
.....									

TABLE III.—COLLEGES AND UNIVERSITIES—

INSTITUTION	INCOME							
	FROM STUDENTS				From Endowment Including Annuities	From Public Educational Collection	Special Gifts	Miscellaneous
	From Tuition	Other Fees	Profit Dining Hall and Dormitory	Total				
1 Albion College.....	\$99,249	\$21,277	\$.....	\$120,526	\$39,125	\$19,000	\$12,669	\$4,364
2 Allegheny College ¹	113,023	5,098	12,882	131,003	68,197	5,800	26,525	2,657
3 American University.....	24,884	2,972	2,300	30,156	28,921	.....	15,000	300
4 Baker University.....	62,527	6,543	167	69,237	49,340	12,262	.....	2,037
5 Baldwin-Wallace College.....	62,743	4,779	10,063	77,585	87,708	5,000	3,252	8,618
6 Boston University ²	177,911	23,892	.....	201,803	27,567	.....	20,482	15,999
7 Central Wesleyan College.....	19,535	6,896	2,300	28,731	8,209	3,000	27,094	4,971
8 College of Puget Sound.....	56,168	2,357	84	58,609	42,259	4,500	.....	715
9 College of the Pacific.....	137,588	21,938	11,110	170,636	22,070	9,000	3,000	5,926
10 Cornell College.....	102,061	33,299	10,551	145,911	37,884	2,916	38,873	969
11 Dakota Wesleyan University.....	40,616	5,840	406	46,862	19,279	6,975	12,654	7,642
12 DePauw University.....	234,763	39,634	8,500	282,897	174,282	14,500	2,947	30,146
13 Dickinson College.....	120,922	5,082	26,183	152,187	44,430	4,584	.....	4,399
14 Evansville College ¹	57,520	4,903	.....	62,423	10,494	5,974	45,753	548
15 Gooding College.....	12,880	827	750	14,457	150	12,458	5,057	356
16 Goucher College ³.....	.....	.....	.....	.....	.....	.....	.....	.....
17 Hamline University.....	88,018	6,348	5,813	95,179	67,093	6,270	1,240	876
18 Illinois Wesleyan University.....	149,086	15,330	.....	164,416	52,778	5,500	4,536	19,766
19 Illinois Woman's College.....	81,961	3,140	.....	85,101	46,755	3,500	13,920	8,000
20 Inter-Mountain Union College.....	20,538	1,419	666	22,623	13,315	10,000	6,552	746
21 Iowa Wesleyan College.....	42,815	3,541	73	46,429	17,466	3,491	.....	27,418
22 Kansas Wesleyan University.....	39,546	4,144	.....	43,690	6,255	5,000	12,526	771
23 Lawrence College.....	123,437	.....	17,802	141,239	81,048	3,750	5,475	34,110
24 McKendree College.....	21,993	11,110	1,002	34,105	18,126	4,000	9,979	1,701
25 Missouri Wesleyan College.....	27,549	5,197	1,325	34,071	8,400	3,000	21,054	8,896
26 Morningside College.....	112,935	6,019	.....	118,954	15,036	6,500	15,988	5,263
27 Mount Union College.....	83,203	7,551	.....	90,754	48,269	8,000	3,056	2,690
28 Nebraska Wesleyan University.....	73,886	9,240	.....	83,126	47,864	16,416	15,339	6,755
29 Northwestern University.....	1,628,032	95,592	3,038	1,726,662	692,511	9,000	155,255	199,642
30 Ohio Northern University.....	222,079	42,662	1,205	265,946	15,520	4,800	.....	.....
31 Ohio Wesleyan University.....	391,737	18,691	.....	410,428	249,167	11,917	8,077	12,240
32 Oklahoma City University.....	74,462	11,633	.....	86,095	3,697	2,541	72,416	5,096
33 Simpson College.....	70,584	12,855	4,753	88,192	28,824	15,812	3,990	12,820
34 Southwestern College.....	113,656	11,048	.....	124,704	23,330	4,800	19,926	19,303
35 Syracuse University.....	1,064,745	141,384	20,341	1,226,470	140,863	2,500	4,801	91,334
36 Union College.....	11,310	4,092	4,887	20,289	20,222	5,000	2,379	332
37 University of Chattanooga.....	52,958	17,930	.....	70,888	49,709	1,500	8,250	1,315
38 University of Denver.....	324,769	9,527	.....	334,296	59,554	6,000	11,600	36,839
39 University of Southern California.....	1,000,303	180,399	17,194	1,197,896	16,803	9,017	9,150	70,803
40 Upper Iowa University.....	28,110	7,404	140	35,654	14,807	2,000	597	2,884
41 Wesley College.....	22,357	.....	2,890	25,247	3,597	2,000	9,207	3,486
42 Wesleyan University ⁴	113,937	85,392	.....	199,329	223,811	.....	26,741	35,030
43 West Virginia Wesleyan University.....	38,810	3,745	2,128	44,683	33,972	7,200	1,400	6,808
44 Willamette University ⁵	61,739	3,803	5,253	70,795	43,100	2,917	.....	1,748
JUNIOR COLLEGES								
1 Ozark Wesleyan College.....	22,560	2,872	.....	25,432	3,061	5,416	2,432	700
2 Tennessee Wesleyan College ⁶	18,648	1,082	2,500	22,230	5,256	7,500	4,682	1,555
Total.....	7,443,153	908,487	176,306	8,527,946	2,710,124	281,316	663,874	708,580
Total 1922-1923.....	5,305,679	587,257	197,717	6,090,653	1,729,784	370,474	449,798	529,813
Increase.....	2,137,474	321,230	.....	2,437,293	990,340	.....	214,076	178,767
Decrease.....	.....	.....	21,411	.....	.....	89,158	.....	.....

* Includes administration.

¹ Figures taken from report made in 1925.² Figures taken from report made in 1923.³ No report received.⁴ Figures taken from Treasurer's Report.⁵ Does not include operating expenses of Law School.⁶ Gross Income.

ANNUAL BUDGET, 1926-1927

	Grand Total Annual Income	EXPENSE						Grand Total Expenditures	Surplus or Deficit		
		EDUCATIONAL			Business	Operating	Other Charges				
		Adminis- tration	Instruc- tion	Books, Equipment, and Supplies							
1	\$195,684	\$13,300	\$100,650	\$19,816	\$10,097	\$30,795	\$20,122	\$194,780	S	\$904	1
2	234,182	12,192	103,893	8,617	16,728	30,220	74,370	246,020	D	11,838	2
3	74,377	10,560	35,711	7,295	7,500	22,876	13,782	97,724	D	23,347	3
4	132,876	11,170	74,175	7,784	18,553	19,404	14,471	145,557	D	12,681	4
5	182,163	12,611	76,580	7,638	24,002	26,414	32,688	179,933	S	2,230	5
6	265,851	16,777	152,561	16,821	13,427	51,321	56,490	307,397	D	41,546	6
7	72,005	2,980	35,820	7,202	12,641	9,684	19,512	87,839	D	15,834	7
8	106,083	7,800	58,766	8,976	10,796	7,902	10,403	104,643	S	1,440	8
9	210,632	12,012	144,385	16,846	13,810	15,732	17,263	220,048	D	9,416	9
10	226,553	14,788	101,780	16,836	6,779	20,650	69,734	230,567	D	4,014	10
11	93,412	9,446	56,258	5,341	8,634	18,387	18,088	116,154	D	22,742	11
12	504,772	28,792	233,888	17,890	24,076	113,915	89,959	508,520	D	3,748	12
13	205,600	12,746	89,406	7,796	10,534	49,959	12,889	183,330	S	22,270	13
14	125,192	9,041	56,028	6,627	6,115	6,517	39,757	124,085	S	1,107	14
15	32,478	3,000	13,037	1,720	8,113	1,416	5,192	32,478			15
16	.....	.....	.....	.....	.....	.....	.....	.....			16
17	170,658	11,730	106,519	13,618	28,334	20,751	21,653	202,605	D	31,947	17
18	246,996	15,350	116,780	16,075	25,201	28,717	70,659	272,782	D	25,786	18
19	157,276	16,300	72,632	5,018	14,447	21,850	30,527	160,774	D	3,498	19
20	53,236	5,200	27,250	2,123	10,661	2,994	3,872	52,100	S	1,136	20
21	94,804	4,500	52,799	15,986	8,116	6,787	13,666	101,854	D	7,050	21
22	68,242	10,440	42,138	3,314	9,954	8,007	9,281	83,134	D	14,892	22
23	265,622	22,100	157,125	15,233	20,613	28,194	17,891	261,156	S	4,466	23
24	67,911	7,550	35,838	3,021	4,188	7,108	10,206	67,911			24
25	75,421	5,300	34,000	2,922	7,601	8,651	29,169	87,643	D	12,222	25
26	161,741	11,085	94,952	6,334	6,061	13,848	33,811	166,091	D	4,350	26
27	152,769	12,250	64,433	8,646	22,646	19,580	38,270	165,825	D	13,056	27
28	169,500	9,473	91,132	8,575	12,876	28,334	25,011	175,401	D	5,901	28
29	2,783,070	168,820	1,226,075	363,882	152,439	380,447	491,407	2,783,070			29
30	286,266	23,400	108,500	47,421	26,330	19,870	48,533	274,054	S	12,212	30
31	691,829	29,943	336,635	43,966	53,555	74,681	182,196	720,976	D	29,147	31
32	169,845	9,600	66,914	36,035	23,724	9,694	18,719	164,686	S	5,159	32
33	149,638	12,382	65,422	19,131	17,860	21,766	31,617	168,178	D	18,540	33
34	192,066	14,923	100,197	19,406	18,820	21,338	22,357	197,041	D	4,975	34
35	1,465,968	13,300	868,404	116,369	115,764	234,342	341,999	1,690,178	D	224,210	35
36	48,222	3,600	23,271	4,475	2,925	9,542	4,202	48,105	S	117	36
37	131,662	13,824	69,263	5,451	12,532	16,223	16,298	133,591	D	1,929	37
38	448,289	49,480	229,925	27,575	65,345	45,404	46,282	464,011	D	15,722	38
39	1,303,672	147,039	616,114	121,863	40,454	167,416	183,429	1,276,315	S	27,357	39
40	55,942	6,738	33,436	3,848	6,365	4,784	12,235	67,406	D	11,464	40
41	43,537	4,200	26,957	888	4,931	3,426	5,264	45,666	D	2,129	41
42	484,911	.....	*252,836	8,862	47,354	70,909	94,975	474,936	S	9,975	42
43	94,063	11,800	53,675	6,696	14,829	15,029	5,870	107,899	D	13,836	43
44	118,560	11,330	70,236	5,360	9,574	13,119	13,604	123,223	D	4,663	44
1	37,041	4,000	27,694	1,412	3,026	5,918	4,260	46,310	D	9,269	1
2	41,223	5,500	20,213	2,511	8,066	8,985	5,146	50,421	D	9,198	2
	12,891,840	838,372	6,424,303	1,093,221	986,396	1,742,906	2,327,219	13,412,417			
	9,170,522	621,003	4,764,736	747,831	641,496	1,302,306	1,566,911	9,644,283			
	3,721,318	217,369	1,659,567	345,390	344,900	440,600	760,308	3,768,134			
											

TABLE IV.—COLLEGES AND UNIVERSITIES

INSTITUTIONS	FACULTY												STUDENTS												
	Col. of L. A.		Special and Prof. Schools		Academy		Summer School		Ext. School		Total Excluding Duplicates			COLLEGE OF LIBERAL ARTS											
														Regular			Special		Graduate		Total				
M	W	M	W	M	W	M	W	M	W	T	M	W	M	W	M	W	M	W	T						
1 Albion College.....	24	16	3	4							27	20	47	385	295	2	2				387	297	684		
2 Allegheny College.....	27	11									27	11	38	385	227		2	3	1			388	230	618	
3 American University.....	40	11									40	11	51	295	135							295	135	430	
4 Baker University.....	23	14									23	14	37	243	274							243	274	517	
5 Baldwin-Wallace Coll.....	23	9	8	6			9				40	15	55	183	167	9	3	3	2			195	172	367	
6 Boston University.....	89	10	324	66			82	14	49	11	544	101	645	264	563	32	48	184	325			480	936	1416	
7 Central Wesleyan Coll.....	21	11					14	7			21	11	32	115	90		1					2	145	131	276
8 College of Puget Sound.....	19	6	2	1			11	3	10	2	21	7	28	232	230	19	12	2	2			253	244	497	
9 College of the Pacific.....	31	16	6	4			11	4			37	20	57	306	302	17	9	16	32			339	343	682	
10 Cornell College.....	31	15	3	4			5	4			34	21	55	276	319	8	10	3	2			287	331	618	
11 Dakota Wesleyan Univ.....	13	12	1	2			5	11			16	17	33	140	183							140	195	335	
12 De Pauw University.....	73	36	9	13			18	4			95	52	147	843	583	22	124	1	2			866	709	1575	
13 Dickinson College.....	27	3									27	3	30	400	153							400	153	553	
14 Evansville College.....	17	7	3				16	2	10	1	24	9	33	166	177	12	12					178	189	367	
15 Gooding College.....	6	5									6	5	11	55	96	5	15					60	111	171	
16 Goucher College*.....																									
17 Hamline University.....	32	8									32	8	40	252	207	4	7	2	1			258	215	473	
18 Illinois Wesleyan Univ.....	26	13	8	5							34	18	52	348	271	14	11					362	282	644	
19 Illinois Woman's College	3	25	2	8							5	34	39		317								317	317	
20 Inter-Mountain U'n Coll.....	9	11					3	2			9	11	20	79	111	6		1				86	111	197	
21 Iowa Wesleyan College.....	14	5	2	6							17	14	31	165	155		11					165	166	331	
22 Kansas Wesleyan Univ.....	13	6					13	8			13	6	19	137	152	11	8					148	160	308	
23 Lawrence College.....	43	30	12	11							53	37	90	350	367	7	8	3	3			360	378	738	
24 McKendree College.....	15	7					7	1			16	7	23	134	94	27	85					161	179	340	
25 Missouri Wesleyan Coll.....	11	5	2	5			5	2			14	10	24	103	100	1	11		3			104	114	218	
26 Morningside College.....	15	12	5	6	1		7	14			28	25	53	345	430	96	347					452	483	955	
27 Mount Union College.....	28	8	6	5			13	3			31	13	44	301	204	12	23					313	227	540	
28 Nebraska Wesleyan Univ.....	18	11	8	18			12	13			26	29	55	307	405	3	5					310	410	720	
29 Northwestern Univ.....	133	17	216	11			112	16			407	38	445	994	1307	17	120	314	189			1325	1616	2941	
30 Ohio Northern Univ.....	20	23	64	14			18	4	2	1	50	17	67	208	116	4						212	116	328	
31 Ohio Wesleyan Univ.....	86	33	8	9							95	43	138	877	951	9	13	13	17			899	981	1880	
32 Oklahoma City Univ.....	26	5	5	4			18	3	16	3	28	6	34	314	433	30	51					344	484	828	
33 Simpson College.....	21	17	5	5			10	3			30	24	54	272	367	2	7		1			275	377	652	
34 Southwestern College.....	21	10	7	9			19	13	2		30	21	51	325	405							325	405	730	
35 Syracuse University.....	148	32	485	66							497	92	589	1004	900							1252	1468	2720	
36 Union College.....	8	2		1	2	2	3	3			10	5	15	67	64							67	64	131	
37 Univ. of Chattanooga.....	23	25					9	4	2		32	31	63	218	144	4	38					222	182	404	
38 University of Deaver.....	40	18	87	7			33	12	19	7	135	34	169	438	545	34	45	25	36			497	626	1123	
39 Univ. of So. California.....	126	119	46	19	5	4	29	9	34		177	142	319	1904	1059	102	60	224	304			2230	1423	3653	
40 Upper Iowa University.....	11	5	6	5			12	7	10	5	10	13	23	98	102		5					98	107	205	
41 Wesley College.....	4	1	2	4							6	4	10	181	228	4	5					185	233	418	
42 Wesleyan University.....	74	15									74	15	89	599		5		17				621		621	
43 W. Va. Wesleyan Coll.....	18	11	4	1			11	5			25	15	40	190	158	3	5					193	163	356	
44 Willamette University.....	24	6	2	2			7	1			27	8	35	229	252	8	7	1	3			238	262	500	
JUNIOR COLLEGES																									
1 Ozark Wesleyan Coll....	13	10			2	5	5	3	1		15	15	30	92	126	10	20					102	146	348	
2 Tenn. Wesleyan Coll....	6	3	2	4	2	3					10	10	20	42	174	10	3					52	177	229	
Total.....	1493	675	1343	325	11	15	517	175	153	32	2918	1062	3980	14861	13939	549	1145	812	925			16612	16322	32934	
Total 1922-1923.....											2198	826	3024									12907	12484	25391	
Increase.....											720	236	956									3705	3838	7543	
Decrease.....																									

* No report received.

** Figures incomplete.

TABLE V.—PROFESSIONAL AND GRADUATE SCHOOLS,

INSTITUTION AND LOCATION	PLANT				
	Date of Opening	Acres	No. of Buildings	Value	Value of Real Property
GRADUATE SCHOOLS					
1 Boston University Graduate School, Boston, Mass.*	1874	...	...	\$.....	\$.....
2 Northwestern University Graduate School, Evanston, Ill.*	1910	...	...	.....	.....
3 Syracuse University Graduate School, Syracuse, N. Y.*	1911	...	...	.....	.....
4 University of Southern California Graduate School, Los Angeles, Cal.*	.....	...	...	.....	.....
COMMERCE					
1 Boston University College of Business Administration, Boston, Mass.†	1913	...	...	.....	.....
2 Boston University College of Practical Arts and Letters, Boston, Mass.	1919	...	3	612,756	612,756
3 Kansas Wesleyan University College of Commerce, Salina, Kan.†	.....	...	1	130,000	30,000
4 Northwestern University School of Commerce, Chicago, Ill.	1908	...	2	1,053,463	1,053,463
5 Ohio Northern University School of Commerce, Ada, Ohio*	.....	...	...	.....	.....
6 Syracuse University College of Business Administration, Syracuse, N. Y.†	.....	...	...	.....	.....
7 University of Denver School of Commerce, Denver, Colo.†	1908	...	1	79,500	79,500
8 University of Southern California College of Commerce and Business Administration, Los Angeles, Cal.*	1920	...	...	.....	.....
DENTISTRY					
1 Northwestern University Dental School, Chicago, Ill. ²	.....	...	...	.....	.....
2 University of Denver School of Dental Surgery, Denver, Colo.	1922	...	1	40,000	40,000
3 University of Southern California Dental School, Los Angeles, Cal.†	.....	...	2	70,000	70,000
ENGINEERING					
1 College of the Pacific School of Engineering, Stockton, Cal.*	.....	...	...	.....	.....
2 Northwestern University College of Engineering, Evanston, Ill.	1907	...	1	215,000	215,000
3 Ohio Northern University College of Engineering, Ada, Ohio*	.....	...	...	.....	.....
4 Syracuse University College of Applied Science, Syracuse, N. Y.	1901	...	2	235,000	235,000
LAW					
1 Boston University School of Law, Boston, Mass.	1872	...	1	468,318	468,318
2 Dickinson College School of Law, Carlisle, Pa.†	.....	...	...	.....	.....
3 Northwestern University Law School, Chicago, Ill.	1859	...	2	730,902	730,902
4 Ohio Northern University College of Law, Ada, Ohio.	1885	...	1	125,000	125,000
5 Syracuse University College of Law, Syracuse, N. Y.	.....	...	1	100,000	100,000
6 University of Denver Law School, Denver, Colo.	1892	...	...	.....	.....
7 University of Southern California College of Law, Los Angeles, Cal.	1904	...	1	150,000	150,000
8 Willamette University College of Law, Salem, Ore.*	.....	...	...	.....	.....
MEDICINE					
1 Boston University School of Medicine, Boston, Mass.	1873	...	1	257,312	257,312
2 Northwestern University Medical School, Chicago, Ill. ²	1859	...	1	2,984,507	2,984,507
3 Syracuse University College of Medicine, Syracuse, N. Y.	1872	...	2	290,000	290,000
THEOLOGY					
1 Boston University School of Theology, Boston, Mass.	1869	...	4	339,000	339,000
2 Drew Theological Seminary, Madison, N. J.	1866	95	10	1,309,100	1,459,100
3 Garrett Biblical Institute, Evanston, Ill.	1855	...	5	649,556	649,556
4 The Iliff School of Theology, Denver, Colo.	1903	10	5	186,000	246,000
5 Kimball School of Theology, Salem, Ore.	1907	...	1	30,000	30,000
6 Baldwin-Wallace College, Nest Theological Seminary, Berea, Ohio.	.....	...	...	.....	.....
7 Norwegian-Danish Theological Seminary, Evanston, Ill.	1875	...	1	20,000	20,000
8 University of Southern California School of Religion, Los Angeles, Cal.*	.....	...	...	.....	.....
9 Wesley Academy and Theological Seminary, Evanston, Ill.	1870	1	1	75,000	150,000
PHARMACY					
1 University of So. California College of Pharmacy, Los Angeles, Cal.*	.....	...	...	.....	.....
FORESTRY					
1 New York State College of Forestry at Syracuse University, Syracuse, N. Y.*	1911	...	1	.....	.....
MISCELLANEOUS					
1 Boston University School of Education, Boston, Mass.	.....	...	1	25,000	25,000
2 Boston University School of Religious Education and Social Service, Boston, Mass.	1918	...	3	768,145	768,145
Total	.....	106	55	10,843,559	11,128,559
Total 1922-1923	.....	207	55	5,099,355	6,017,035
Increase	.....	.....	.....	5,744,204	5,111,524
Decrease	.....	101	.....	.....	.....

* Included in general university report.

† Figures taken from report made in 1923.

‡ No report.

¹ Half equity.² The Dental School and the Medical School are housed in the same building.

TABLE VI.—PROFESSIONAL AND GRADUATE SCHOOLS—

INSTITUTION AND CHIEF OFFICER		INCOME				
		FROM STUDENTS			From Endow- ment	From Public Educa- tional Collections
		Tuition and Other Fees	Profit Dormi- tory	Total		
GRADUATE						
1	Boston University Graduate School, Arthur W. Weyssse, Dean.....	\$4,455	\$.....	\$4,455	\$.....	\$.....
2	Northwestern University Graduate School, James A. James, Dean.....	*	.....	.....	.....	.....
3	Syracuse University Graduate School, William L. Bray, Dean.....	*	.....	.....	.....	.....
4	University of Southern California, Rockwell D. Hunt, Dean.....	*	.....	.....	.....	.....
COMMERCE						
1	Boston Univ. Coll. of Business Administ'n, Everett W. Lord, Dean.....	**415,200	.....	415,200	25	.....
2	Boston Univ. Coll. of Practical Arts and Letters, Lawrence Davis, Dean.....	**174,640	3,683	178,323	25	.....
3	Kansas Wesleyan College of Commerce, C. W. Folts, Dean.....	*	.....	.....	.....	.....
4	Northwestern University School of Commerce, Ralph E. Heilman, Dean.....	*	.....	.....	.....	.....
5	Ohio Northern University School of Commerce, Emmett E. Long, Dean.....	*	.....	.....	.....	.....
6	Syracuse Univ. School of Business Administ'n, Charles L. Raper, Dean.....	*	.....	.....	.....	.....
7	University of Denver School of Commerce, George A. Warfield, Dean.....	**118,994	.....	118,994	.....	.....
DENTISTRY						
1	Northwestern University Dental School, Arthur D. Black, Dean.....	*	.....	.....	.....	.....
2	University of Denver School of Dental Surgery, A. T. Newman, Dean.....	**36,497	.....	36,497	.....	.....
3	University of Southern California Dental School, Lewis E. Ford, Dean.....	*	.....	.....	.....	.....
ENGINEERING						
1	College of the Pacific School of Engineering, C. L. White, Director.....	*	.....	.....	.....	.....
2	Northwestern Univ. Coll. of Engineering, William C. Bauer, Director.....	*	.....	.....	.....	.....
3	Ohio Northern Univ. College of Engineering, John A. Needy, Dean.....	*	.....	.....	.....	.....
4	Syracuse College of Applied Science, Louis Mitchell, Dean.....	*	.....	.....	.....	.....
LAW						
1	Boston University School of Law, Homer Albers, Dean.....	**168,031	.....	168,031	778	.....
2	Dickinson College of Law, William Trickett, Dean.....	*	.....	.....	.....	.....
3	Northwestern University Law School, John H. Wigmore, Dean.....	*	.....	.....	.....	.....
4	Ohio Northern Univ. College of Law, William P. Henderson, Dean.....	*	.....	.....	.....	.....
5	Syracuse College of Law, Frank R. Walker, Dean.....	*	.....	.....	.....	.....
6	University of Denver Law School, George C. Manly, Dean.....	**17,685	.....	17,685	.....	.....
7	Univ. of Southern California School of Law, Justin Miller, Dean.....	49,940	.....	49,940	.....	11,482
8	Willamette University School of Law, I. H. VanWinkle, Dean.....	*	.....	.....	.....	.....
MEDICINE						
1	Boston University School of Medicine, Alexander S. Begg, Dean.....	48,493	.....	48,493	12,252	.....
2	Northwestern University Medical School, Irving Samuel Cutter, Dean.....	.....	.....	.....	.....	.....
3	Syracuse College of Medicine, Herman G. Weiskotten, Dean.....	.....	.....	.....	.....	.....
THEOLOGY						
1	Boston University School of Theology, Albert C. Knudson, Dean.....	13,474	.....	13,474	38,506	14,400
2	Drew Theological Seminary, Ezra S. Tipple, President.....	10,154	.....	10,154	61,826	25,000
3	Garrett Biblical Institute, Frederick Carl Eiselen, President.....	8,861	.....	8,861	267,689	15,000
4	Iliff School of Theology, Elmer Guy Cutshall, President.....	.....	.....	.....	19,200	3,000
5	Kimball School of Theology, John Martin Carse, President.....	567	.....	567	1,500	5,000
6	Univ. of So. California School of Religion, John F. Fisher, Dean.....	.....	.....	.....	.....	.....
7	Baldwin-Wallace College, Nast Theol. Sem., Frederic Cramer, Dean.....	.....	.....	.....	.....	.....
8	Norwegian-Danish Theological Sem., Thoralf Ottman Firing, Prin.....	1,076	.....	1,076	664	491
9	Wesley Academy and Theological Sem., C. G. Wallenius, President.....	1,196	.....	1,196	6,703	840
PHARMACY						
1	Univ. of So. California College of Pharmacy, Laird J. Stabler, Dean.....	*	.....	.....	.....	.....
FORESTRY						
1	N. Y. State College of Forestry at Syracuse Univ., Franklin Moon, Dean.....	*	.....	.....	.....	.....
MISCELLANEOUS						
1	Boston University School of Education, A. H. Wilde, Dean.....	**49,007	.....	49,007	50	.....
2	Boston University School of Religious Education and Social Service, W. S. Athearn, Dean.....	**74,153	.....	74,153	35	.....
Total.....		1,190,151	5,955	1,196,106	409,313	63,731
Total 1922-1923.....		1,222,274	5,044	1,227,318	310,799	11,482
Increase.....		.....	911	.....	98,514	52,249
Decrease.....		.....	.....	.....	.....	.....

* Included in general university report.

† Maintenance, assessments, interest, etc., on real estate holdings.

** Figures taken from report made in 1923.

CURRENT BUDGET AND ACADEMIC DATA, 1926-1927

		EXPENDITURES						Surplus or Deficit	FACULTY			STUDENTS			Alumni	
Miscel- laneous	Total Annual Income	Adm. and Instr.	Busi- ness	Opera- tion	Others	Total Annual Expense	M		W	T	M	W	T	T		
1	\$.....	\$4,455	\$6,125	\$1,381	\$250	\$.....	\$7,756	D	\$3,301	..	..	..	..	..	..	..
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
1	8,745	423,970	277,282	21,016	60,491	92,839	451,628	D	27,658	93	4	97	3223	956	4,179	1,467
2	2,535	180,943	78,716	5,838	16,508	49,897	150,959	S	29,984	27	11	38	909	909	723	2
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	5	13	37	26	63	3
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	2	85	4,029	1100	5,129	1,314
5	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	4	34	47	81	4
6	.....	.....	.....	.....	.....	.....	.....	.....	.....	90	9	99	788	264	1,052	6
7	4,928	123,922	59,894	11,672	8,118	7,425	87,109	S	36,813	36	7	43	426	345	771	147
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	29	..	29	317	23	340	4,267
2	28,978	65,475	28,711	6,471	5,739	21,303	62,224	S	3,251	24	..	24	137	2	139	1
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	19	49	570	11	581	3
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	..	9	241	2	243	85
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	23	..	23	216	..	216	3
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	79	..	79	261	..	261	1,046
1	2,777	171,586	46,741	3,503	11,140	62,606	123,990	S	47,596	29	1	30	633	21	654	4,338
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	..	11	265	12	277	2,850
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	..	5	192	5	197	4
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	20	..	20	161	2	163	907
5	132	17,817	12,600	942	1,063	2,565	17,170	S	647	27	..	27	80	2	82	423
6	1,001	50,941	27,080	409	5,257	4,711	37,457	S	13,484	7	1	8	330	32	362	823
7	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	..	2	61	2	63	317
8	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
1	314	61,059	51,156	4,086	12,114	22,304	89,660	D	28,601	100	12	112	185	24	209	4,338
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	92	..	92	564	7	571	4,332
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	147	1	148	163	10	173	1,051
1	15,736	82,116	55,032	2,165	31,452	9,303	97,952	D	15,836	13	2	15	295	58	353	2,319
2	63,252	160,232	89,207	16,185	27,284	27,556	160,232	.....	.....	34	6	40	252	78	330	2,352
3	24,733	316,283	63,811	27,716	22,731	37,745	492,003	D	175,720	18	..	18	392	48	440	2,024
4	2,361	24,561	21,200	2,500	2,203	1,180	27,083	D	2,522	6	..	6	121	11	132	150
5	10,766	17,893	13,100	3,525	1,210	37	17,872	S	21	6	..	6	14	3	17	58
6	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
7	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	..	7	10	8	18	7
8	4,514	6,745	3,900	281	1,126	202	5,509	S	1,236	3	..	3	15	..	15	117
9	4,121	12,860	7,758	5,329	2,849	2,175	18,111	D	5,251	*3	1	4	12	..	12	197
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	2	5	171	22	193	..
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	46	..	46	343	..	343	..
1	5,067	54,124	26,508	1,751	5,022	14,533	47,814	S	6,310	30	21	51	256	1313	1,569	601
2	23,050	97,238	54,674	3,503	15,663	57,166	131,006	D	33,768	26	16	42	120	379	499	433
203,070	1,872,220	923,495	118,273	230,220	753,547	2,025,535	.....	.....	.....	1118	122	1240	14,914	5722	20,636	36,679
213,751	1,763,350	953,895	87,964	220,098	466,344	1,728,301	.....	.....	.....	965	92	1057	15,483	4620	20,103	30,543
.....	108,870	.....	30,309	10,122	287,203	297,234	.....	.....	.....	153	30	183	.....	1102	533	6,136
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	569	..	.....	.....

TABLE VII.—SECONDARY

INSTITUTION	LOCATION	CHIEF OFFICER	Date of Charter	CAMPUS	
				Acres	Value
1 Baxter Seminary.....	Baxter, Tenn.....	Harry L. Upperman.....	1910	37	\$8,500
2 Blinn Memorial College**.....	Brenham, Tex.....	B. E. Breihan.....	1884	7	17,700
3 Cazenovia Seminary.....	Cazenovia, N. Y.....	Charles E. Hamilton.....	1825	9	9,800
4 Centenary Collegiate Institute.....	Hackettstown, N. J.....	Robert J. Trevorow.....	1866	50	31,000
5 Drew Seminary for Young Women.....	Carmel, N. Y.....	Herbert E. Wright.....	1866	34	20,000
6 East Greenwich Academy.....	East Greenwich, R. I.....	A. Talmadge Schulmaier.....	1803	5	10,000
7 East Maine Conference Seminary.....	Bucksport, Me.....	Ralph E. Peck.....	1851	150	15,000
8 Epworth Military Academy†.....	Epworth, Iowa.....	Frank Q. Brown.....	1857	15	5,000
9 Epworth Seminary**.....	Epworth, Ga.....	W. H. Patton.....	1908	13	1,500
10 Genesee Wesleyan Seminary.....	Lima, N. Y.....	Frank MacDaniel.....	1832	100	9,500
11 Harwood Boys' School.....	Albuquerque, N. M.....	H. A. Bassett.....	1887	68	25,000
12 Jennings Seminary.....	Aurora, Ill.....	Bertha A. Barber.....	1855	4	35,000
13 John H. Snead Seminary.....	Boaz, Ala.....	William Fielder.....	1898	7	12,000
14 Maine Wesleyan Seminary.....	Kents Hill, Me.....	T. W. Watkins.....	1821	500	11,930
15 McLemoresville Collegiate Institute**.....	McLemoresville, Tenn.....	Elmer H. Harrell.....	1886	8	800
16 Montpelier Seminary.....	Montpelier, Vt.....	John W. Hatch.....	1833	6	41,000
17 Mount Zion Seminary**.....	Mount Zion, Ga.....	Estella S. Howard.....	1907	22	1,000
18 Murphy Collegiate Institute.....	Sevierville, Tenn.....	H. A. Davee.....	1891	64	28,000
19 Ozark Wesleyan College*.....	Marionville, Mo.....	William W. King.....	.....	.....	.....
20 Pennington Seminary.....	Pennington, N. J.....	Francis Harvey Green.....	1839	34	54,362
21 Port Arthur College.....	Port Arthur, Tex.....	A. B. Chener.....	1908	15	117,804
22 Tennessee Wesleyan College*.....	Athens, Tenn.....	James L. Robb.....	.....	.....	.....
23 Texas Wesleyan College.....	Tilton, Tex.....	F. A. Lundberg.....	1911	21	100,000
24 Tilton School.....	Tilton, N. H.....	George L. Plimpton.....	1852	10	25,000
25 Troy Conference Academy.....	Poultney, Vt.....	Robert L. Thompson.....	1834	50	25,000
26 Washington Collegiate Institute.....	Washington, N. C.....	Maynard O. Fletcher.....	1920	80	55,000
27 Wesley Collegiate Institute.....	Dover, Del.....	Clarence A. Short.....	1873	6	40,000
28 Wilbraham Academy.....	Wilbraham, Mass.....	Gaylord W. Douglass.....	1824	243	55,514
29 Williamsport Dickinson Seminary.....	Williamsport, Pa.....	John W. Long.....	1849	6	23,510
30 Wyoming Seminary.....	Kingston, Pa.....	L. L. Sprague.....	1845	9	187,620
Total.....	.....	.....	.....	1,573	966,540
Total 1922-1923.....	.....	.....	.....	1,511	756,765
Increase.....	.....	.....	.....	62	209,775
Decrease.....	.....	.....	.....	.....	.....

* Included in Junior College report.

† Includes property valued at \$13,300, which is income-producing.

‡ Figures taken from report made in 1925.

** Does not meet fully the requirements of the University Senate.

SCHOOLS, 1926-1927, PLANT

BUILDINGS			Value of Real Property	EQUIPMENT					Value of Equipment	Total Value of Plant	
No.	Value	LIBRARY		Apparatus	Museum	Furniture and Fixtures					
		Volumes					Value				
1	4	\$72,800	\$81,300	2,000	\$2,000	\$1,500	\$.....	\$14,050	\$17,550	\$98,850	1
2	7	116,850	134,550	3,600	2,500	1,720	250	480	4,950	139,500	2
3	13	383,005	392,805	3,500	4,000	67,715	.....	53,415	125,130	517,935	3
4	7	554,806	585,806	3,350	3,350	4,653	.....	92,417	100,420	686,226	4
5	4	227,000	247,000	300	2,500	.....	.....	71,800	74,300	321,300	5
6	7	95,913	105,913	.....	200	1,500	.....	2,000	4,200	110,113	6
7	4	239,000	254,000	750	1,560	4,880	.....	24,000	30,440	284,440	7
8	7	75,000	80,000	3,500	2,000	1,000	.....	5,000	8,000	88,000	8
9	3	13,500	15,000	1,500	800	700	.....	1,500	3,000	18,000	9
10	10	310,370	319,870	6,000	3,600	3,000	.....	37,180	43,780	363,650	10
11	7	75,000	100,000	2,300	800	100	.....	800	1,700	101,700	11
12	1	70,000	105,000	2,000	2,000	1,350	.....	18,000	21,350	126,350	12
13	5	315,700	327,700	1,800	3,750	1,800	.....	15,000	20,550	348,250	13
14	9	231,129	243,059	6,500	6,947	2,654	.....	37,025	46,026	289,685	14
15	3	23,250	24,050	1,000	750	1,250	.....	5,500	7,500	31,550	15
16	9	†127,764	168,764	1,000	1,750	550	3,000	16,463	21,763	190,527	16
17	8	34,530	35,530	2,400	2,000	770	.....	2,000	4,770	40,300	17
18	4	221,000	249,000	955	2,000	2,500	.....	9,000	13,500	262,500	18
19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	19
20	11	293,260	347,622	2,500	3,000	500	.....	19,000	22,500	370,122	20
21	2	103,075	220,879	.....	.....	250	.....	23,890	24,140	245,019	21
22	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22
23	4	46,600	146,600	1,500	2,000	550	.....	5,000	7,650	154,150	23
24	12	398,000	423,000	11,000	4,000	1,500	1,000	25,000	31,500	454,500	24
25	8	435,273	460,273	5,000	5,000	2,381	.....	25,935	33,316	493,589	25
26	5	172,000	227,000	1,800	2,000	1,500	.....	10,000	13,500	240,500	26
27	3	150,000	190,000	1,800	3,500	900	.....	12,500	16,900	206,900	27
28	9	215,271	270,785	8,000	3,500	2,743	500	25,890	32,633	303,418	28
29	9	442,524	466,034	4,000	4,797	.....	.....	67,299	72,096	538,130	29
30	9	925,000	1,112,620	5,000	7,000	3,000	2,000	20,000	32,000	1,144,620	30
184	6,367,620	7,334,160	83,055	77,304	110,966	7,250	640,144	835,664	8,169,824	.....	.....
214	4,901,099	5,657,864	95,602	91,445	45,210	8,435	491,685	636,775	6,294,639	.....	.....
.....	1,466,521	1,676,296	.....	.....	65,756	.....	148,459	198,889	1,875,185	.....	.....
30	.....	.....	.....	12,547	14,141	.....	1,185	.....	.....	.....	.....

TABLE VIII.—SECONDARY

INSTITUTION	PRODUCTIVE				
	UNENCUMBERED				
	General Main- tenance	Professor- ships	Scholar- ships	Library	Other Purposes
1 Baxter Seminary.....	\$.....	\$.....	\$.....	\$.....	\$.....
2 Blinn Memorial College.....	65,209	.....	.....	.....	.....
3 Cazenovia Seminary.....	59,652	.....	49,819	.....	54,405
4 Centenary Collegiate Institute.....	11,814	.....	8,766	151	500
5 Drew Seminary for Young Women.....	1,000	.....	.....	.....	100
6 East Greenwich Academy.....	34,005	.....	18,650	.....	.....
7 East Maine Conference Seminary.....	4,600	.....	38,871	.....	.....
8 Epworth Military Academy.....	10,500	.....	.....	.....	.....
9 Epworth Seminary.....	.....	.....	.....	.....	.....
10 Genesee Wesleyan Seminary.....	181,341	.....	.....	.....	.....
11 Harwood Boys' School.....	1,600	.....	.....	.....	.....
12 Jennings Seminary.....	.....	.....	.....	.....	28,000
13 John H. Snead Seminary.....	5,000	.....	.....	.....	.....
14 Maine Wesleyan Seminary.....	117,222	.....	20,575	12,266	11,363
15 McLemoresville Collegiate Institute.....	.....	.....	.....	.....	.....
16 Montpelier Seminary.....	113,303	18,977	12,000	.....	24,000
17 Mount Zion Seminary.....	.....	.....	.....	.....	.....
18 Murphy Collegiate Institute.....	.....	.....	2,000	.....	.....
19 Ozark Wesleyan College*.....	.....	.....	.....	.....	.....
20 Pennington Seminary.....	9,900	.....	.....	5,000	.....
21 Port Arthur College.....	.....	.....	.....	.....	.....
22 Tennessee Wesleyan College*.....	.....	.....	.....	.....	.....
23 Texas Wesleyan College.....	.....	.....	.....	.....	.....
24 Tilton School.....	219,000	116,000	78,356	5,420	6,050
25 Troy Conference Academy.....	10,000	.....	35,000	.....	.....
26 Washington Collegiate Institute.....	.....	.....	.....	.....	.....
27 Wesley Collegiate Institute.....	224,662	.....	.....	.....	.....
28 Wilbraham Academy.....	216,334	.....	35,424	.....	53,196
29 Williamsport Dickinson Seminary.....	266,212	.....	.....	.....	.....
30 Wyoming Seminary.....	1,399,767	.....	30,233	.....	.....
Total.....	2,951,121	134,977	\$29,694	22,837	177,614
Total 1922-1923.....	.....	.....	.....	.....	.....
Increase.....	.....	.....	.....	.....	.....
Decrease.....	.....	.....	.....	.....	.....

* Included in Junior College report.

† Figures taken from report made in 1925.

SCHOOLS, 1926-1927, PERMANENT FUNDS

ENDOWMENT		UNPRODUCTIVE ENDOWMENT			Grand Total Endow- ment	Annual Income from Endow- ment	OTHER ASSETS, PLEDGES, ESTATE NOTES, ETC.		Indeb- tedness	Additions to Capital Account
ENCUM- BERED	Total	ENCUM- BERED	Miscel- laneous	Total			Interest- Bearing	Non- Interest- Bearing		
Subject to Annuity, Etc.		Subject to Annuity, Etc.								
1	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$
2	65,209	3,365		3,365	68,574	3,646		5,340	\$8,500	\$9,500
3	91,200	255,076			255,076	8,200	23,865	62,910	23,508	
4		21,231			21,231	1,017			60,943	
5		1,100			1,100	48				5,896
6		52,655			52,655	3,159		14,400	57,000	
7		43,471			43,471	2,157			12,500	1,955
8		10,500	2,000	2,000	12,500	630	19,000	10,000	32,250	
9									24,500	2,000
10	8,000	189,341			189,341	7,294			1,060	
11		1,600			1,600	80			2,000	198,000
12	8,000	36,000			36,000				400	
13		5,000			5,000	300				6,000
14	1,000	162,426			162,426	7,032				
15									35,866	11,340
16	1,000	169,280			169,280	6,837		19,820		
17									46,489	31,220
18		2,000			2,000	160		33,000	3,178	9,650
19									56,000	33,000
20		14,900			14,900	825				
21						1,265			13,526	
22										
23									5,000	
24		424,826	169,000	169,000	593,826				65,600	
25		45,000			45,000	2,210			54,200	
26									48,617	
27		224,662			224,662	11,800		62,490	86,952	
28		304,954			304,954	15,980		63,658	15,964	66,905
29	1,000	267,212	100,000	27,290	394,502	16,177			69,955	22,537
30		1,430,000			1,430,000					
	110,200	3,726,443	272,365	29,290	301,655	88,817	42,865	271,618	724,008	398,003
		2,797,380			181,695	128,199	88,416	519,912	426,052	765,092
		929,063			119,960				297,956	
					1,049,023	39,382	45,551	248,294		367,089

TABLE IX.—SECONDARY

INSTITUTION	CURRENT			
	INCOME			
	From Students	From Endowment, Including Annuities	From Public Educational Collection	From Special Gifts
1 Baxter Seminary	\$2,132	\$.....	\$7,950	\$4,431
2 Blinn Memorial College	5,573	3,764	617	31
3 Cazenovia Seminary	65,185	8,200	3,750	.....
4 Centenary Collegiate Institute	133,387	986	1,700	.....
5 Drew Seminary for Young Women	119,828	42	1,300	1,865
6 East Greenwich Academy	19,697	3,500	5,500	.....
7 East Maine Conference Seminary	16,825	230	5,000	5,600
8 Epworth Military Academy ³	12,650	348	2,000	150
9 Epworth Seminary	1,102	.....	6,600	245
10 Genesee Wesleyan Seminary ²	74,485	7,294	4,000	.....
11 Harwood Boys' School	6,560	80	2,800	6,359
12 Jennings Seminary ²	31,538	.....	4,775	26
13 John H. Sneed Seminary	12,474	300	11,000	2,415
14 Maine Wesleyan Seminary	16,863	14,692	1,400	4,651
15 McLemoresville Collegiate Institute	4,982	.....	5,400	.....
16 Montpelier Seminary	35,198	5,898	2,401	877
17 Mount Zion Seminary ²	1,508	.....	8,150	3,175
18 Murphy Collegiate Institute	5,280	160	11,000	7,990
19 Ozark Wesleyan College* .....	.....	.....	.....	.....
20 Pennington Seminary ²	94,020	575	6,004	14
21 Port Arthur College	36,328	2,084	.....	.....
22 Tennessee Wesleyan College* .....	.....	.....	.....	.....
23 Texas Wesleyan College ³	1,333	.....	1,850	422
24 Tilton School	75,979	22,213	1,618	78
25 Troy Conference Academy	34,414	1,710	5,000	.....
26 Washington Collegiate Institute	11,014	.....	9,700	2,623
27 Wesley Collegiate Institute	19,004	5,800	3,000	285
28 Wilbraham Academy	49,125	13,000	700	1,700
29 Williamsport Dickinson Seminary ²	122,941	16,157	3,300	.....
30 Wyoming Seminary	123,844	47,376	2,750	.....
Total	1,133,269	154,409	119,265	42,907
Total 1922-1923	890,306	117,756	101,265	87,582
Increase	242,963	36,653	18,000	.....
Decrease .....	.....	.....	.....	44,675

* Included in Junior College report.

² Gross income and receipts reported for dining hall and dormitory.¹ Operation and maintenance of entire physical plant.³ Figures taken from report made in 1925.

SCHOOLS—ANNUAL BUDGET, 1926-1927

BUDGET										
			EXPENSE							
	From Other Sources	Total	Adm. and Instr.	Books and Equip- ment	Business	Operating	Other Charges	Total	Surplus or Deficit	
1	\$	\$14,513	\$12,000	\$700	\$1,035	\$1,463	\$315	\$15,513	D	\$1,000
2	716	10,701	12,666		859	1,066	4,138	18,729	D	8,028
3	1,369	78,504	35,184	401	12,886	19,786	9,007	77,264	S	1,240
4	6,750	142,823	42,085	1,780	13,991	31,168	33,985	123,009	S	19,815
5	15,134	138,169	36,555	7,209	13,825	16,055	64,525	138,169	S	
6		28,697	15,593		7,500	2,050	3,434	28,577	S	120
7	7,806	35,461	16,360	2,861	6,222	5,578	4,531	35,552	D	91
8		15,148	10,550	2,300	3,000	3,580	2,022	21,452	D	6,304
9	1,323	9,270	7,513	501	480	985	368	9,847	D	577
10	5,129	90,908	34,550	350	808	137,725	14,657	88,090	S	2,810
11	700	16,499	8,250		125	2,337	5,787	16,499	S	
12	2,956	39,295	8,336	305	1,817	110,649	16,353	37,460	S	1,835
13	4,147	30,336	20,198	512	2,004	2,465	5,157	30,336	S	
14	160	37,766	23,493	1,568	4,074	7,019	7,704	43,858	D	6,092
15	1,650	12,032	9,645	806	235			11,310	S	722
16	1,081	45,455	21,358	1,704	6,220	3,432	12,000	44,723	S	725
17	3,195	16,028	9,430	450	185	800	7,528	18,393	D	2,365
18	1,390	25,790	11,845	1,140	1,400	5,890	6,110	26,385	D	595
19										
20		100,613	26,255	5,507	3,545	139,935	38,996	114,238	D	13,625
21	6,455	44,867	19,337	1,008	8,120	1,215	1,995	31,675	S	13,192
22										
23	1,654	5,259	3,440	30	50	1,299	440	5,259	S	
24	4,658	104,546	37,936	18,025	23,599	18,349	18,143	116,052	D	11,505
25	1,295	42,419	4,472	534	4,104	15,853	8,071	33,034	S	9,385
26	1,620	24,957	14,677	629		7,140	3,232	25,678	D	721
27		28,089	20,000	281	2,572	4,445	3,864	31,162	D	3,073
28	500	65,025	18,500	600	7,500	116,000	20,115	62,715	S	2,310
29	4,977	147,375	46,263	982	7,534	31,804	42,458	129,041	S	18,334
30	1,873	175,843	88,963	8,137	15,277	44,524	25,855	182,756	D	6,913
	76,538	1,526,393	615,454	58,320	148,967	333,236	360,799	1,516,776		
	76,856	1,273,765	570,339	49,699	120,730	299,387	257,029	1,297,184		
	318	252,628	45,115	8,621	28,237	33,849	103,770	219,592		

TABLE X.—SECONDARY

INSTITUTION	FACULTY			STUDENTS				
	All Depts., Excluding Duplicates			Academy			Sub-Academy	
	M	W	T	M	W	T	M	W
1 Baxter Seminary.....	3	6	9	34	53	87	...	...
2 Blinn Memorial College.....	5	4	9	18	18	36	...	...
3 Cazenovia Seminary.....	9	12	21	173	129	302	5	9
4 Centenary Collegiate Institute.....	2	16	18	...	163	163	...	...
5 Drew Seminary for Young Women.....	4	17	21	...	105	105	...	25
6 East Greenwich Academy.....	6	9	15	70	63	133	17	...
7 East Maine Conference Seminary.....	5	6	11	98	78	176	...	...
8 Epworth Military Academy.....	7	7	7	27	...	27	12	...
9 Epworth Seminary.....	4	4	8	40	39	79	14	23
10 Genesee Wesleyan Seminary.....	10	10	20	87	76	163	...	...
11 Harwood Boys' School.....	4	4	8	14	...	14	68	...
12 Jennings Seminary.....	1	14	15	...	67	67	...	...
13 John H. Sneed Seminary.....	6	14	20	98	144	242	78	97
14 Maine Wesleyan Seminary.....	6	11	17	83	87	170	...	...
15 McLeomoresville Collegiate Institute.....	2	6	8	20	30	50	63	62
16 Montpelier Seminary.....	4	10	14	78	113	191	...	...
17 Mount Zion Seminary.....	4	9	13	37	29	66	52	57
18 Murphy Collegiate Institute.....	5	6	11	98	83	181	...	...
19 Ozark Wesleyan College*.....	...	...	...	...	...	...	...	...
20 Pennington Seminary.....	14	3	17	105	...	105	25	...
21 Port Arthur College.....	6	8	14	...	...	...	...	...
22 Tennessee Wesleyan College*.....	...	...	...	...	...	...	...	...
23 Texas Wesleyan College.....	4	3	7	2	9	11	...	...
24 Tilton School.....	15	12	27	180	101	281	32	...
25 Troy Conference Academy.....	7	8	15	114	119	233	24	9
26 Washington Collegiate Institute.....	5	5	10	65	67	132	10	11
27 Wesley Collegiate Institute.....	9	7	16	45	22	67	...	...
28 Wilbraham Academy.....	8	1	9	55	...	55	...	...
29 Williamsport Dickinson Seminary.....	12	14	26	112	97	209	35	32
30 Wyoming Seminary.....	19	14	33	277	143	420	...	...
Total.....	186	233	419	1,930	1,835	3,765	435	325
Total 1922-1923.....	169	240	409	1,941	1,767	3,708	619	487
Increase.....	17	...	10	...	68	57	...	...
Decrease.....	...	7	...	11	...	...	184	162

* Included in Junior College report.

† Figures taken from report made in 1923.

‡ Enrollments of schools appearing in 1923 list and not included in this report have been deducted in order to show real comparison.

TABLE XI.—INSTITUTIONS FOR

INSTITUTIONS		Date of Charter	PLANT					PERMANENT FUNDS		
			Acres	Buildings	Value of Real Property	Value of Library	Value of Other Equipment	Total Value of Plant	Productive Endowment	Grand Total Endowment
PROFESSIONAL SCHOOLS										
1	Flint-Goodridge Hospital and Nurse Training School, New Orleans, La. President, T. Restin Heath, M.D.	1916	...	4	†\$250,000	\$.....	\$12,000	\$262,000	\$79,503	\$79,503
2	Gammon Theological Seminary, Atlanta, Ga. President, Geo. H. Trevor, Ph.D., D.D.	1888	18	19	230,000	†11,500	3,500	245,000	481,015	481,015
3	Meharry Medical School, Nashville, Tenn. President, John J. Mullooney, M.D.	1915	22	12	233,000	5,000	71,000	309,000	713,480	713,480
COLLEGES										
1	Bennett College for Women, Greensboro, N. C. President, David R. Jones, M.A.	1889	38	8	376,800	5,000	14,240	396,040	2,248	2,248
2	Claflin College, Orangeburg, S. C. President, J. B. Randolph, M.A.	1869	21	13	265,750	3,500	20,100	289,350	131,920	145,420
3	Clark University, Atlanta, Ga. President, Matthew S. Davage, M.A.	1870	150	13	450,000	13,000	25,000	488,000	173,791	173,791
4	Morgan College, Baltimore, Md. President, John O. Spencer, Ph.D.	1867	85	26	491,427	10,000	55,000	556,427	67,104	67,104
5	Morristown Normal and Industrial College President, Judson S. Hill, D.D.	1881	50	14	300,600	3,000	17,600	321,200	9,863	9,863
6	New Orleans Gilbert College, New Orleans, La. President, Otto E. Kreige, D.D.	1873	3	7	338,300	2,430	18,002	358,732	100,184	101,184
7	Philander Smith College, Little Rock, Ark. President, George C. Taylor, M.A.	1883	41	4	133,000	1,500	10,000	144,500	200	200
8	Rust College, Holly Springs, Miss. President, Lee M. McCoy, A.M.	1868	40	11	137,000	3,000	25,344	165,344	16,423	26,423
9	Samuel Huston College, Austin, Tex. President, T. R. Davis, A.M.	1900	15	10	121,100	3,500	15,000	139,600	700	700
10	Wiley College, Marshall, Tex. President, M. W. Dogan, Ph.D., D.D.	1882	53	16	329,550	15,000	26,306	370,856	1,186	1,186
SECONDARY SCHOOLS										
1	Bethune-Cookman Collegiate Institute, Daytona Beach, Fla. President, Mrs. Mary McLeod Bethune	1905	32	14	346,695	2,500	27,167	376,362	700	700
2	Haven Teachers' College, Meridian, Miss. President, J. Beverly F. Shaw, Ph.D.	....	101	14	151,250	1,000	8,000	160,250	1,000	1,000
3	Princess Anne Academy, Princess Anne, Md. Principal, Thos. H. Kiah, M.A., Ped.D.	1886	117	8	141,000	.....	26,000	167,000	1.....	1.....
4	Walden College, Nashville, Tenn. Dean in Charge, H. H. Sutton, A.M.	1866	7	6	155,000	3,000	7,500	165,500	4,914	4,914
Total			763	199	4,450,472	82,930	381,759	4,915,161	1,784,231	1,808,731
Total 1922-1923			1,243	186	3,852,246	61,100	369,400	4,282,746	1,494,631	1,494,631
Increase			...	13	598,226	21,830	12,359	632,415	289,600	314,100
Decrease			450	..	.....	.....	.....	.....	.....	.....

† Figures taken from report made in 1923.

‡ Including figures for Boarding Department.

¹ Included in endowment of Morgan College.

² Includes Keyser Practice School expenses.

NEGROES—FINANCIAL EXHIBIT, 1926-1927

	Indebtedness	Additions to Capital Account 1925-1927	CURRENT BUDGET												Surplus or Deficit	
			INCOME						EXPENSE							
			From Students	From Endowment	From Public Educational Collection	From Board of Education for Negroes	Other Sources	Total	Administration and Instruction	Books and Equipment	Business	Operating	Other Charges	Total		
1	\$....	\$....	†\$72	\$6,135	\$....	\$7,600	\$30,746	\$44,553	\$7,000	\$2,293	\$2,000	\$6,668	\$27,525	\$45,486	D 933	1
2	....	....	†1,414	38,578	....	....	1,667	41,659	14,533	1,714	1,800	7,898	15,483	41,428	S 231	2
3	....	45,480	†94,860	72,740	....	1,500	14,283	183,383	45,839	82,499	5,000	48,310	....	181,648	S 1,735	3
1	....	....	†12,663	....	2,631	25,550	3,164	44,008	15,551	851	4,226	†17,689	4,096	42,413	S 1,595	1
2	....	....	†48,121	....	....	22,500	7,147	77,768	29,577	5,799	9,287	†25,533	11,034	81,230	D 3,462	2
3	5,000	....	†41,825	....	681	43,190	7,789	93,485	35,673	3,457	7,367	†36,864	10,159	93,520	D 35	3
4	57,500	....	†14,536	3,490	2,315	31,730	21,069	73,140	32,844	2,079	3,243	†23,175	10,825	72,166	S 974	4
5	....	....	†24,530	....	1,343	15,560	35,233	76,666	27,278	928	6,248	†30,030	13,781	78,265	D 1,599	5
6	....	....	†25,200	....	125	18,118	12,081	55,524	28,180	5,743	4,668	†10,504	6,904	55,999	D 475	6
7	3,000	....	†19,126	....	....	15,350	1,990	36,466	18,854	1,640	2,179	†11,071	1,562	35,306	S 1,160	7
8	7,000	....	†39,012	....	2,000	16,075	10,499	67,586	27,039	3,964	9,015	†18,729	6,871	65,618	S 1,968	8
9	11,096	....	†20,134	....	1,551	11,629	6,275	39,589	20,683	1,269	5,040	†6,430	5,749	39,171	S 418	9
10	8,000	....	†66,166	....	24,900	1,494	6,990	99,550	41,702	7,117	13,434	†33,595	4,805	100,653	D 1,103	10
1	10,000	....	†35,482	232	....	17,000	50,067	102,781	37,299	1,484	11,933	†38,693	13,525	102,934	D 153	1
2	7,000	....	†20,974	....	770	12,400	2,545	36,689	12,728	902	4,332	†15,473	3,166	36,601	S 88	2
3	2,000	....	†10,015	....	....	....	31,268	41,283	18,009	2,372	496	11,102	8,622	40,601	S 682	3
4	....	....	†13,349	....	707	7,629	1,989	23,674	12,148	1,005	2,921	†5,892	1,611	23,577	S 97	4
110596	45480	487479	121175	37023	247325	244802	1137804	424937	125116	93189	347656	145718	1136616	....	....	
121750	162000	256035	133123	9447	392862	235720	1027187	366610	164906	47544	304222	153035	1036317	....	....	
11154	....	231444	....	27576	....	9082	110617	58327	....	45645	43434	....	100299	....	....	
....	116520	....	11948	....	145537	....	....	....	39790	....	....	7317	....	....	....	

TABLE XII.—INSTITUTIONS FOR

INSTITUTIONS	FACULTY (All Departments)			STUDENTS			
				College of L. A.		Professional	
	M	W	T	M	W	M	W
PROFESSIONAL SCHOOLS							
1 Flint-Goodridge Hospital and Nurse Training School	14	4	18	...	...	1	26
2 Gammon Theological Seminary	5	...	5	49	...	19	...
3 Meharry Medical School	135	30	165	...	...	443	50
COLLEGES							
1 Bennett College for Women	2	13	15	...	50	...	...
2 Claflin College	11	24	35	51	25	...	...
3 Clark University	18	9	27	102	97	...	...
4 Morgan College	34	11	45	150	257	...	...
5 Morristown Normal and Industrial College	12	22	34	†7	†4	...	...
6 New Orleans-Gilbert College	10	20	30	88	224	...	...
7 Philander Smith College	21	16	37	39	46	...	...
8 Rust College	12	16	28	49	43	...	...
9 Samuel Huston College	23	19	42	67	134	...	...
10 Wiley College	22	17	39	137	225	...	...
SECONDARY SCHOOLS							
1 Bethune-Cookman Collegiate Institute	11	13	24	†10	†6	...	...
2 Haven Teachers' College	9	9	18	†12	†32	...	...
3 Princess Anne Academy	13	5	18	...	...	...	...
4 Walden College	5	10	15	†22	†18	...	...
Total	357	238	595	783	1,161	463	76
Total for 1922-1923	273	201	474	367	488	621	63
Increase	84	37	121	416	673	...	13
Decrease	...	...	...	...	...	158	...

* No report.

† Junior College.

‡ In addition, Summer School Enrollment, 129.

** In addition, Summer School Enrollment, 253.

NEGROES—ACADEMIC DATA, 1926-1927

		STUDENTS															GRAD- UATES
		Academy		Sub-Academy		Business		Music		Normal		Others		TOTAL (Excluding Duplicates)			
														M	W	T	
M	W	M	W	M	W	M	W	M	W	M	W	M	W	T			
1	...	...	...	...	...	...	...	...	...	...	...	1	26	27	278	1	
2	34	29	...	...	...	...	...	...	...	...	...	102	29	131	*...	2	
3	...	...	...	...	...	...	...	...	...	...	...	443	50	493	4,143	3	
1	...	133	...	27	...	...	...	...	...	...	...	...	250	250	650	1	
2	127	141	114	111	...	2	...	...	...	...	25	18	317	297	614	1,487	2
3	76	105	...	...	...	...	11	26	...	14	2	7	181	235	416	*...	3
4	22	26	...	...	...	...	...	...	...	...	...	...	172	283	455	672	4
5	15	38	108	136	3	4	9	19	...	11	...	...	130	189	319	*...	5
6	140	134	52	51	5	20	...	25	...	...	...	22	311	533	844	1,666	6
7	73	138	...	...	...	...	...	...	...	...	3	11	115	195	**310	646	7
8	97	153	...	...	...	...	...	...	...	...	...	...	146	196	342	867	8
9	20	36	...	...	...	...	...	...	...	...	...	...	87	170	257	613	9
10	35	52	...	...	...	...	1	25	...	...	...	...	173	302	475	324	10
1	79	184	...	...	...	...	...	...	...	...	...	...	85	189	274	379	1
2	60	111	...	...	4	8	3	17	...	...	5	40	84	308	392	508	2
3	63	62	10	15	...	...	...	...	...	...	...	...	73	77	150	525	3
4	45	57	...	...	...	...	...	...	...	...	...	...	67	75	142	3,115	4
	886	1,399	284	340	12	34	24	112	...	25	35	98	2,487	3,404	5,891	15,883	
	1,281	1,819	589	830	8	23	31	152	37	149	252	626	3,130	3,935	7,065	11,228	
	...	...	...	...	4	11	...	...	...	...	...	...	...	...	...	4,655	
	395	420	305	490	...	...	7	40	37	124	217	528	643	531	1,174	...	

TABLE XIII.—GENERAL

INSTITUTIONS	Number of Schools	VALUE OF PLANT		PERMANENT FUNDS		
		Value of Real Property	Equip-ment	Productive Endowment	Unproductive Endowment	Other Assets, Etc.
1 Colleges, Universities, and Affiliated Schools	46	\$50,289,081	\$6,687,025	\$52,611,528	\$4,381,356	\$15,962,915
2 Professional Schools*	43	11,128,559	1,818,091	12,407,427	17,500	484,388
3 Secondary Schools	30	7,334,160	835,664	3,726,443	301,655	314,483
Net totals for schools under the Board of Education year ending June, 1927	119	\$68,751,800	\$9,340,780	\$68,745,398	\$4,700,511	\$16,761,786
1 Schools of Board of Education for Negroes	17	4,450,472	464,689	1,784,231	24,500	.....
2 General Deaconess Board Schools†	7	923,374	.....	593,786	.....	.....
3 Woman's Home Missionary Society Homes and Schools	52	.....	.....	.....	.....	.....
Total	76	\$5,373,846	\$464,689	\$2,378,017	\$24,500	\$.....
Grand Total, Schools in U. S.	195	\$74,125,646	\$9,805,469	\$71,123,415	\$4,725,011	\$16,761,786
FOREIGN SCHOOLS						
1 Universities and Colleges	15	.....	\$.....	\$.....	\$.....	\$.....
2 Medical Schools	3	.....	.....	.....	.....	.....
3 Theological Schools	19	.....	.....	.....	.....	.....
4 Other Schools	3,000	.....	.....	.....	.....	.....
Total	3,037	\$.....	\$.....	\$.....	\$.....	\$.....

* Figures only partially complete, since some schools did not file separate reports.

† Excluding Jennings Seminary reported under the secondary schools of the Board of Education and those institutions also reported by the Woman's Home Missionary Society.

** Excluding duplicates reported in enrolment of Negro and Southern Schools.

‡ Record incomplete.

NOTE.—For classification of institutions, see report of the University Senate.

SUMMARY, 1926-1927

	Indebted- ness	Annual Income	Annual Expendi- tures	Additions to Capital Account 1925-27	FACULTY			STUDENTS		Alumni and Graduates
					M	W	T	Academic Year	Summer School	
1	\$12,149,878	\$12,891,840	\$13,412,417	\$21,177,259	1,893	958	2,851	60,326	12,361	118,721
2	2,904,551	1,872,220	2,025,535	1,479,596	1,118	122	1,240	20,636	.....	36,679
3	724,008	1,526,393	1,516,776	398,003	186	233	419	5,642	.....	28,008
	\$15,778,437	\$16,290,453	\$16,954,728	\$23,054,858	3,197	1,313	4,510	86,604	12,361	183,408
1	110,596	1,137,804	1,136,616	45,480	357	238	595	5,891	382	15,883
2	.....	221,253	158,695	.....	88	.....	88	503	.....	.....
3	.....	.....	977,779	.....	.....	363	363	**6,228	.....	.....
	\$110,596	\$1,359,057	\$2,273,090	\$45,480	445	601	1,046	12,622	382	15,883
	\$15,889,033	\$16,511,706	\$19,227,818	\$23,100,338	3,642	1,914	5,556	99,226	12,743	\$199,291
1	\$.....	\$.....	\$.....	\$.....	.....	.....	753	3,385	.....	.....
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	.....	.....	.....	.....	.....	.....	120	604	.....	.....
4	.....	.....	.....	.....	.....	.....	7,356	142,029	.....	.....
	\$.....	\$.....	\$.....	\$.....	.....	.....	8,229	146,018	.....	.....

EDUCATIONAL INSTITUTIONS IN THE FOREIGN FIELD

Institutions in roman type are those of the Board of Foreign Missions; in *italic type*, those of the Woman's Foreign Missionary Society. These tables have been compiled by the Board of Foreign Missions.

UNIVERSITIES, COLLEGES, MEDICAL SCHOOLS

CHINA

CENTRAL CHINA CONFERENCE

University of Nanking, Nanking, Kiangsu. Conducted by Missionary Boards of the Christian (Disciples, Methodist Episcopal, Northern Presbyterian, and Southern Presbyterian Churches. Maintains College of Liberal Arts, College of Agriculture and Forestry (in which the Board of Northern Baptist Church co-operates), Junior College, School of Education, Department of Missionary Training and University Hospital.

Gingling College, Nanking, Kiangsu. Conducted by the Woman's Foreign Missionary Societies of the Northern Baptist, Christian (Disciples), and Methodist Episcopal Churches, and by the Missionary Boards of the Methodist Episcopal South and the Northern Presbyterian Churches.

FOOCHOW CONFERENCE

Fukien Christian University, Foochow, Fukien. Conducted by Missionary Boards of the Congregational, Methodist Episcopal and Dutch Reformed Churches, and the Church Missionary Society (British).

Hua Nang College, Foochow, Fukien.

NORTH CHINA CONFERENCE

Peking University, Peking, China. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, and Northern Presbyterian Churches and the London Missionary Society. Maintains the College of Arts and Sciences and Theological School.

Yenching College, Peking, China. Affiliated with Peking University. Conducted by Missionary Boards of the Congregational (Women's Auxiliary), Northern Presbyterian Churches, the London Missionary Society, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Shantung Christian University Medical School, Tsinanfu, Shantung. Conducted by Missionary Boards of the Baptist Missionary Society (British), the Presbyterian Church in Canada, the Northern Presbyterian, the Southern Presbyterian, the Methodist Episcopal, the Wesleyan Methodist (British), the English Presbyterian, the United Lutheran Churches, the London Missionary Society, the Society for the Propagation of the Gospel, the China Medical Board, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Peking Union Medical College, Peking, China. Conducted by the China Medical Board which carries all costs and has preponderance of control and with which are associated the Missionary Boards of the Congregational, Methodist Episcopal, Northern Presbyterian Churches, the London Missionary Society, the Society for the Propagation of the Gospel, the China Medical Board, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

gation of the Gospel (British), the London Medical Missionary Association.

CHENG TU WEST CHINA CONFERENCE

West China Union University, Chengtu, Szechuan. Conducted by Missionary Boards of the Northern Baptist and Methodist Episcopal Churches, the United Church of Canada, the British Church Missionary Society, and Friends Foreign Mission Association. Maintains the School of Arts and Sciences, School of Religion, School of Medicine, and School of Education.

INDIA

INDUS RIVER CONFERENCE

Forman Christian College, Lahore. Conducted chiefly by the Missionary Board of the Northern Presbyterian Church. Methodist Episcopal Board provides two professors.

LUCKNOW CONFERENCE

Lucknow Christian College, Lucknow, India.

Isabella Thoburn College, Lucknow, India. Conducted by the Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Northern Presbyterian Board of Missions.

SOUTH INDIA CONFERENCE

Madras Christian College for Women, Madras, India. Conducted by Missionary Boards of the Northern Baptist and Congregational (Women's Auxiliary) Churches, the British Church Missionary Society, the Church of England Zenana Society, the Church of Scotland Women's Association, the General Synod of the Evangelical Lutheran Church, the London Missionary Society, Canadian Presbyterian Church (Women's Auxiliary), Dutch Reformed Church (Women's Auxiliary), United Free Church of Scotland (Women's Auxiliary), the British Wesleyan Methodist Society (Women's Auxiliary), and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

JAPAN

JAPAN

Kwassui Jo Gakko, Nagasaki.

Aoyama Gakuin, Tokyo.

Women's Christian College of Japan, Tokyo. Conducted by the Missionary Boards of the Northern Baptist, Northern Presbyterian, and Dutch Reformed (Women's Auxiliary) Churches, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Christian Woman's Board of Missions (Disciples), and the United Church of Canada.

KOREA

KOREA CONFERENCE

Chosen Christian College, Seoul, Korea. Conducted by Missionary Boards of the Methodist Episcopal, Northern Presbyterian, Methodist Episcopal South Churches and the United Church of Canada.

Ewha Haktang, Seoul, Korea.

Severance Union Medical College, Seoul, Korea. Conducted by Missionary Boards of the General Assembly of the Presbyterian Church of Australia, the Methodist Episcopal Church, the Methodist Episcopal Church, South, Northern Presbyterian, Canadian Presbyterian Churches.

THEOLOGICAL SCHOOLS

CHINA

CENTRAL CHINA CONFERENCE

Nanking School of Theology, Nanking, Kiangsu. Conducted by Missionary Boards of the Methodist Episcopal, Methodist Episcopal, South, Northern Presbyterian, Southern Presbyterian, and the Christian (Disciples) Churches.

FOOCHOW CONFERENCE

Union Theological School, Foochow, Fukien. Conducted by Missionary Boards of the Congregational and the Methodist Episcopal Churches, and the British Church Missionary Society.

NORTH CHINA CONFERENCE

School of Theology of Peking University, Peking, Chihli. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, Northern Presbyterian Churches, the London Missionary Society, and the British United Methodist Church Missionary Society.

Peking Theological Seminary. Formerly the Peking Bible Institute and distinct from the School of Theology of Peking University.

CHENG TU WEST CHINA CONFERENCE

School of Religion of West China Union University, Chengtu, Szechuan. Conducted by Missionary Boards of the Northern Baptist and Methodist Episcopal Churches, the British Church Missionary Society, the Friends Foreign Mission Association (British), and the United Church of Canada.

EUROPE

DENMARK CONFERENCE

Theological Seminary, Copenhagen, Denmark.

FINLAND CONFERENCE

Theological Seminary, Helsingfors, Finland.

SOUTHWEST GERMANY CONFERENCE

Martin Missions Institute, Frankfort-on-Main, Germany.

ITALY CONFERENCE

Reeder Theological Seminary, Rome, Italy.

NORWAY CONFERENCE

Theological School, Oslo, Norway.

SWEDEN CONFERENCE

Theological School, Gothenburg, Sweden.

INDIA

BOMBAY CONFERENCE

Florence B. Nicholson School of Theology, Baroda.

NORTH INDIA CONFERENCE

Bareilly Theological Seminary, Bareilly.

ALL INDIA

India Methodist Theological College, Jubbulpore.

JAPAN

JAPAN

Theological School of Aoyama Gakuin, Tokyo, Japan. Conducted by Missionary Boards of the Methodist Episcopal Church and the Evangelical Association.

KOREA

KOREA CONFERENCE

Union Theological Seminary, Seoul, Korea. Conducted by Missionary Boards of the Methodist Episcopal and the Methodist Episcopal, South, Churches.

LATIN-AMERICA

CHILE CONFERENCE

Union Theological Seminary, Santiago, Chile. Conducted by Missionary Boards of the Methodist Episcopal and the Northern Presbyterian Churches.

MEXICO CONFERENCE

Evangelical Seminary, Mexico City, Mexico. Conducted by Missionary Boards of the Congregational, Christian (Disciples), Methodist Episcopal, Methodist Episcopal South, Northern Presbyterian, Southern Presbyterian Churches, the American Friends and the International Committee of the Young Men's Christian Association.

PHILIPPINE ISLANDS

PHILIPPINE ISLANDS CONFERENCE

Union Theological Seminary, Manila, P. I. Conducted by Missionary Boards of the Congregational, Northern Baptist, Christian (Disciples), Methodist Episcopal and Northern Presbyterian Churches, and the United Brethren in Christ.

EDUCATIONAL STATISTICS

UNIVERSITIES, COLLEGES, MEDICAL SCHOOLS, THEOLOGICAL SEMINARIES

Schools under the Woman's Foreign Missionary Society are in italics unless otherwise noted

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARD)					
						Foreign	National	Kindergarten	Primary	Middle	High	College	Graduate Course
CHINA													
Univ. of Nanking (Union), Nanking.....		Central China.....	Nanking	5	M	41	195	...	197	342	...	524	3
<i>Ginling College</i> , Nanking		Central China.....	Nanking	1	F	25	9	...	...	14	...	133	...
Nanking School of Theology, Nanking.....		Central China.....	Nanking	1	M	9	6	...	...	...	...	...	...
Fukien Christian Univ. (Union), Foochow		Foochow	Foochow	1	M	14	2	...	...	...	...	176	...
Union Theological Seminary, Foochow.....		Foochow	Foochow	1	M	3	9	...	...	...	...	...	...
Peking University (Union), Peking.....		North China.....	Peking	1	M	47	41	...	...	...	...	375	...
School of Religion, Peking.....		North China.....	Peking	1	M	10	9	...	...	...	...	...	...
<i>Yenching College</i> (Union), Peking.....		North China.....	Peking	1	F	26	7	...	...	...	14	12	...
Theological Seminary, Peking.....		North China.....	Peking	1	M	1	5	...	...	...	...	...	...
West China Union Univ., Chengtu.....		Chengtu	Chengtu	9	M F	9	20	...	...	95	...	150	...
EUROPE													
Theological Seminary, Frankfurt.....		South Germany..	Northern.....	1	M	...	6	...	...	...	...	...	...
Theological Seminary, Helsingfors.....		Finland	...	1	M	...	5	...	...	...	...	...	...
Theological Seminary, Oslo.....		Norway	Eastern	1	M	...	2	...	...	...	...	...	...
Theological Seminary, Gothenburg.....		Sweden	Western.....	1	M	...	4	...	...	...	...	...	...
INDIA													
India Meth. Theol. Coll., Jubbulpore...		All India	...	1	M F	7	...	...	...	...	...	...	...
Nicholson Theological Sch., Baroda....		Gujarat	Baroda	1	M F	...	5	...	...	...	...	...	...
Theological Seminary, Bareilly.....		North India...	Bareilly	1	M F	2	10	...	...	...	...	...	...
JAPAN													
Aoyama Gakuin, Tokyo.....		East Japan	Tokyo	3	M	23	105	...	...	1083	...	802	...
Theological Sch. (Union), Tokyo....		East Japan	Tokyo	Includ	ed under	6	35	Other,	in	Aoyama	...	Gakuin	...
<i>Woman's College</i> (Union), Tokyo...		East Japan	Tokyo	1	F	...	...	...	...	...	...	300	...
KOREA													
Chosen Christian Coll. (Union), Seoul...		Korea	Seoul	1	M	11	27	...	...	...	...	234	...
Theological Seminary (Union), Seoul...		Korea	Seoul	1	M	Not	Reported	...	...	...	...	...	...
LATIN AMERICA													
Theological Seminary (Union), Mexico..		Mexico.....	Central	1	M F	5	6	...	...	...	...	...	...
PHILIPPINE ISLANDS													
Theological Seminary (Union), Manila...		Philippine Islands	Manila	1	M F	9	7	...	...	...	...	...	...
Total				37	...	248	515	...	197	1534	14	2786	31

ALL OTHER SCHOOLS

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARD)				
						Foreign	National	Kindergarten	Lower Elementary	Higher Elementary	High	
AFRICA, CENTRAL AND SOUTH												
Primary and Grammar Schools.....		Angola.....	Loanda.....	10	M F	3	17	...	...	...	...	...
Day Schools, Quessua Station.....		Angola.....	Malanje.....	2	M F	1	1	...	87	...	...	...
Boarding School.....		Angola.....	Malanje.....	1	M	3	3	...	117	1	...	...
Boarding School, Quessua.....		Angola.....	Malanje.....	1	F	3	1	...	70	75	...	...
District Day Schools.....		Angola.....	Quiongua.....	6	M F	...	6	...	150	...	...	...
Total.....				20	...	10	28	...	424	76	...	...

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							
						Foreign	National	Kindergarten	Lower Elementary	Higher Elementary	High	Other	Total Pupils		
AFRICA, CENTRAL AND SOUTH															
Institute, Kanene.	Congo	Elisabethville	1 M F	2	..	..	..	..	..	..	..	21	21		
Schools, Elisabethville Circuit.	Congo	Elisabethville	10 M F	2	7	..	..	268	..	..	..	70	338		
Schools, Kabongo Circuit.	Congo	Elisabethville	14 M F	1	14	..	..	906	..	..	..	..	906		
Boarding School, Kabongo.	Congo	Elisabethville	1 F	1	..	..	..	10	2	..	..	..	12		
Schools, Kanene Circuit.	Congo	Elisabethville	8 M F	..	10	..	..	110	..	..	..	..	110		
Schools, Likasi Circuit.	Congo	Elisabethville	14 M F	..	15	..	..	626	..	..	..	..	626		
Schools, Kapanga Circuit.	Congo	Lunda-Chiokwe	15 M F	2	25	..	..	800	..	..	..	..	800		
Schools, Sandoa Circuit.	Congo	Lunda-Chiokwe	23 M F	2	28	..	..	910	..	..	..	..	910		
Total.			86	..	10	99	..	3630	2	..	..	91	3723		
Al Academy, Grand Bassa.	Liberia.	Bassa.	1 M F	..	3	..	..	87	46	..	..	..	133		
River Indus. Inst., Jackstown.	Liberia.	Bassa.	1 M F	1	3	..	..	73	7	..	..	..	80		
Almas Seminary, Cape Palmas.	Liberia.	Cape Palmas.	1 M F	..	6	..	..	205	94	..	..	..	299		
River Indus. Inst., Wissika.	Liberia.	Cape Palmas.	3 M F	1	4	..	..	115	8	..	..	..	123		
ing School, Garraway.	Liberia.	Cape Palmas.	1 M F	2	4	..	..	25	131	..	..	..	208		
Schools, Nana Kroo Mission.	Liberia.	Kroo Coast.	15 M F	2	29	..	..	741	33	..	..	..	774		
of West Africa, Monrovia.	Liberia.	Montserrado.	1 M F	1	11	..	..	159	107	16	..	..	282		
l River Indus. Inst., White Plains	Liberia.	Montserrado.	1 M F	1	3	..	..	33	44	..	..	..	77		
Memorial Day Sch., Monrovia.	Liberia.	Montserrado.	1 M F	..	1	..	..	102	..	..	..	..	102		
Total.			25	..	8	64	..	1540	470	16	..	52	2078		
ing School, Mtoko.	Rhodesia.	Mrewa.	1 M F	1	..	..	..	7	..	..	..	..	7		
ing School, Mrewa.	Rhodesia.	Mrewa.	1 M F	2	3	..	..	80	..	..	..	..	80		
ing School, Nyadiri.	Rhodesia.	Mrewa.	1 F	3	1	..	..	68	..	..	..	..	68		
Schools.	Rhodesia.	Mrewa.	91 M F	13	64	..	..	4107	..	..	..	..	4107		
ing School, Mutambara.	Rhodesia.	Mutambara.	1 M F	4	4	..	..	317	..	..	..	..	317		
Schools.	Rhodesia.	Mutambara.	18 M F	6	34	..	..	1288	..	..	..	..	1288		
d School, Old Umtali.	Rhodesia.	Old Umtali.	1 M F	4	4	..	..	289	58	..	..	..	347		
Schools.	Rhodesia.	Old Umtali.	40 M F	5	38	..	..	2823	..	..	..	..	2823		
Total.			154	..	38	148	..	8979	58	..	..	..	9037		
Girls' School, Inhambane.	Southeast Africa.	Inhambane.	1 F	2	4	..	..	87	..	..	..	..	87		
Schools.	Southeast Africa.	Inhambane.	89 M F	..	106	..	..	2852	..	..	..	..	2852		
Schools.	Southeast Africa.	Limpopo.	81 M F	..	82	..	..	1978	..	..	..	..	978		
Schools.	Southeast Africa.	Transvaal.	80 M F	..	123	..	..	1459	..	..	..	..	1459		
Total.			251	..	2	315	..	6376	..	..	..	..	6376		
ard.	Africa.	..	531	..	52	640	..	20118	473	16	..	815	21422		
ciety.	Africa.	..	5	..	16	14	..	831	133	..	..	..	964		
Total.			536	..	68	654	..	20949	606	16	..	815	22386		
CHINA															
								Lower Primary	Higher Primary	Middle					
hools.	Central China.	Chinkiang.	5 M F	..	10	..	..	180	12	..	..	..	192		
eh Middle School, Chinkiang.	Central China.	Chinkiang.	1 M	..	8	..	..	90	50	..	..	..	140		
h Middle School, Chinkiang.	Central China.	Chinkiang.	1 M F	4	13	..	..	51	31	66	..	..	148		
hools.	Central China.	Kiangning.	10 M	..	16	..	..	175	66	..	..	..	241		
hools.	Central China.	Kiangning.	6 F	..	8	..	..	143	11	..	..	..	154		
hools.	Central China.	North Anhwei.	6 M F	..	10	..	..	105	59	..	..	..	164		
Day Schools.	Central China.	North Anhwei.	4 M F	..	7	..	..	117	5	..	..	..	122		
School, Hochow.	Central China.	North Anhwei.	1 M	..	4	..	..	11	12	12	..	..	35		
hools.	Central China.	Nanking.	5 M F	..	17	..	..	256	117	..	..	..	373		
nce Academy, Nanking.	Central China.	Nanking.	1 M	2	7	..	..	..	96	..	..	..	96		
en Middle School, Nanking.	Central China.	Nanking.	1 F	5	20	..	..	..	235	..	..	..	235		
ining School, Nanking.	Central China.	Nanking.	1 F	2	9	..	..	18	27	35	..	..	80		
s Bible School (Union), Nanking	Central China.	Nanking.	1 F	10	9	..	..	..	..	..	..	91	91		
hools.	Central China.	Ningkwofu.	6 M F	..	16	..	..	226	27	3	..	..	256		
hools.	Central China.	Ningkwofu.	1 M F	..	3	..	..	65	15	..	..	..	80		
hools.	Central China.	Ningkwofu.	1 M	..	18	..	..	..	30	125	..	..	155		
School, Ningkwofu.	Central China.	Ningkwofu.	1 M F	..	2	..	..	34	6	..	..	..	40		

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)						
						Foreign	National	Kindergarten	Lower Primary	Higher Primary	Middle			Other
CHINA														
Day Schools.....		Central China.....	Wuhu.....	12	M F	219	14	312	67					
Day Schools.....		Central China.....	Wuhu.....	6	M F		9	285	37					
Green Hill School, Wuhu.....		Central China.....	Wuhu.....	1	F	2			37					
Total.....				71		25	219		1978	649	622			
Day Schools.....	Chengtu.....	Chengtu.....	Chengtu.....	22	M	27		654						
Day Schools.....	Chengtu.....	Chengtu.....	Chengtu.....	16	F	28		625	4					
Day Schools, City, Chengtu.....	Chengtu.....	Chengtu.....	Chengtu.....	4	M F	14	56	236						
Boarding School, Chengtu.....	Chengtu.....	Chengtu.....	Chengtu.....	1	F	4	15		39	71				
Asbury Woman's School, Chengtu.....	Chengtu.....	Chengtu.....	Chengtu.....	1	F	4		24	6					
Higher Primary Schools.....	Chengtu.....	Chengtu.....	Chengtu.....	2	M	1	8		99					
Day Schools.....	Chengtu.....	Tzechow.....	Tzechow.....	18	M	22		612						
Higher Primary Schools.....	Chengtu.....	Tzechow.....	Tzechow.....	7	M	10			165					
Middle School, Tzechow.....	Chengtu.....	Tzechow.....	Tzechow.....	1	M	1	7			79				
Caldwell School, Tzechow.....	Chengtu.....	Tzechow.....	Tzechow.....	1	F	2	8		72	55				
Day Schools, City, Tzechow.....	Chengtu.....	Tzechow.....	Tzechow.....	3	M F	8		230						
Day Schools.....	Chengtu.....	Tzechow.....	Tzechow.....	15	F	30		735						
Total.....				91		8	181	56	3116	385	205			
Day Schools.....	Chungking.....	Chungking.....	Chungking.....	5	M	10		200						
Day Schools.....	Chungking.....	Chungking.....	Chungking.....	19	F	1	37	896						
Higher Primary Schools.....	Chungking.....	Chungking.....	Chungking.....	5	M	15			136					
Higher Primary Schools.....	Chungking.....	Chungking.....	Chungking.....	4	F	8			23					
Middle School, Chungking.....	Chungking.....	Chungking.....	Chungking.....	1	M	5	12			146				
Middle School, Chungking.....	Chungking.....	Chungking.....	Chungking.....	1	F	2	6		42	40				
Kindergartens.....	Chungking.....	Chungking.....	Chungking.....	4	M F	1	9	134						
Industrial School, Chungking.....	Chungking.....	Chungking.....	Chungking.....	1	F	1	2							
Woman's School, Chungking.....	Chungking.....	Chungking.....	Chungking.....	1	F	2								
Day Schools.....	Chungking.....	Hochow.....	Hochow.....	4	M	4		184						
Day Schools.....	Chungking.....	Hochow.....	Hochow.....	6	F	8		284						
Higher Primary Schools.....	Chungking.....	Hochow.....	Hochow.....	4	M	6			78					
Higher Primary Schools.....	Chungking.....	Hochow.....	Hochow.....	5	F	9			27					
Day Schools.....	Chungking.....	Jungchang.....	Jungchang.....	6	M	9		242						
Day Schools.....	Chungking.....	Jungchang.....	Jungchang.....	6	F	12		367						
Higher Primary Schools.....	Chungking.....	Jungchang.....	Jungchang.....	5	M	9			55					
Higher Primary Schools.....	Chungking.....	Jungchang.....	Jungchang.....	2	F	4			18					
Day Schools.....	Chungking.....	Suining.....	Suining.....	10	M	10		323						
Day Schools.....	Chungking.....	Suining.....	Suining.....	15	F	1	25	616						
Higher Primary Schools.....	Chungking.....	Suining.....	Suining.....	7	M	8			177					
Higher Primary Schools.....	Chungking.....	Suining.....	Suining.....	8	F	1	10		58					
Middle School, Suining.....	Chungking.....	Suining.....	Suining.....	1	M	2	5			67				
Middle School, Suining.....	Chungking.....	Suining.....	Suining.....	1	F	2	8		35	51				
Kindergarten, Suining.....	Chungking.....	Suining.....	Suining.....	1	M F	1	2	42						
Total.....				122		17	230	176	3112	649	304			
Day Schools.....	Foochow.....	Binghu.....	Binghu.....	8	M F	10		175	8					
Day Schools.....	Foochow.....	Binghu.....	Binghu.....	11	F	1	14	175	5					
Day Schools.....	Foochow.....	Bingtang.....	Bingtang.....	1	M F	3		60						
Day Schools.....	Foochow.....	Bingtang.....	Bingtang.....	11	F	14		146						
Higher Primary School, Bingtang.....	Foochow.....	Bingtang.....	Bingtang.....	1	M	6		42	30					
Higher Primary School, Bingtang.....	Foochow.....	Bingtang.....	Bingtang.....	1	F	7		37						
Day Schools.....	Foochow.....	Foochow.....	Foochow.....	19	M F	36		598						
Day Schools.....	Foochow.....	Foochow.....	Foochow.....	13	M F	18		298						
Siong-Iu-Dong Kindergarten, Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	M F	6	70							
Higher Primary School, Foochow.....	Foochow.....	Foochow.....	Foochow.....	2	M	17		12	130					
Higher Primary School, Foochow.....	Foochow.....	Foochow.....	Foochow.....	2	M F	3	37	300	159					
Mary E. Cook Kindergarten, Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	M F	4	140							
Anglo-Chinese College, Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	M	4	39		110	76				
Hua Nan Middle School, Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	F	13	9		20	185				
Woman's Bible School, Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	F	1	6							
Normal and Mid. Sch. (Union), Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	M	1	8	32	12	60				
Kindergarten Tr. Sc. (Union), Foochow.....	Foochow.....	Foochow.....	Foochow.....	1	F	1	1							
Day Schools.....	Foochow.....	Futsing.....	Futsing.....	4	M	7		156						
Day Schools.....	Foochow.....	Futsing.....	Futsing.....	6	M F	11		166						
Higher Primary School, Futsing.....	Foochow.....	Futsing.....	Futsing.....	1	M	2	5	8	32					
Higher Primary School, Futsing.....	Foochow.....	Futsing.....	Futsing.....	1	F	8		61						

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							Other	Total Pupils
						Foreign	National	Kindergarten	Lower Primary	Higher Primary	Middle					
CHINA																
nan's Bible School, Futsing.	Foochow	Futsing		1	F	1	5		30							30
Schools.	Foochow	Kutien		13	M F		13		264	8						272
Schools.	Foochow	Kutien		24	M F	1	33		388	39					50	477
Kindergarten, Kutien.	Foochow	Kutien		1	M F		2	26								26
er Primary School, Kutien	Foochow	Kutien		1	M	1	8			96						96
er Primary School, Kutien	Foochow	Kutien		1	F	1	10			74						74
nan's Bible School, Kutien	Foochow	Kutien		1	F	1	4		10						23	33
Schools.	Foochow	Lungtien		4	M		7		130							130
Schools.	Foochow	Lungtien		3	M F		7		70							70
er Primary School, Lungtien.	Foochow	Lungtien		1	M		8		30	79						109
Schools.	Foochow	Mintsing		34	M		19		847	26						873
Schools.	Foochow	Mintsing		18	F		25		481	19						500
er Primary School, Mintsing.	Foochow	Mintsing		1	M	1	6		54	61						115
er Primary School, Mintsing	Foochow	Mintsing		1	F	1	6		10	44						54
nan's Bible School, Mintsing.	Foochow	Mintsing		1	F	1	3								18	18
Schools.	Foochow	Nguka.		5	M		6		165							165
Schools.	Foochow	Nguka.		2	M F		2		50							50
Total.				200		35	430	236	4697	1050	321				183	6487
Schools.	Hinghwa	Hankong		2	M		6		137							137
Schools.	Hinghwa	Hankong		2	F		8	60	176							236
Schools.	Hinghwa	Hinghwa		5	M		12		327							327
Schools.	Hinghwa	Hinghwa		3	F	2	9	50	237							287
ilton Boarding School, Hinghwa.	Hinghwa	Hinghwa		1	F	4	10				140					140
Turner Training Sch., Hinghwa.	Hinghwa	Hinghwa		1	F	1	5	58								58
rie Mem. High School, Hinghwa.	Hinghwa	Hinghwa		1	M	1	4							48		48
or High School, Hinghwa.	Hinghwa	Hinghwa		1	M	2	42		150		415					565
Schools.	Hinghwa	Ng Sauh.		1	M	2	11		179	64						243
Schools.	Hinghwa	Heoh Bing.		8	M		11		367							367
Schools.	Hinghwa	Heoh Bing.		2	F		2		36							36
Schools.	Hinghwa	Siennyu.		8	M		14		174							174
Schools.	Hinghwa	Siennyu.		7	F		9	43	180							223
Knöchel Mem. Tr. Sch., Siennyu.	Hinghwa	Siennyu.		1	F	1	5	60								60
Hart Boarding School, Siennyu.	Hinghwa	Siennyu.		2	F	3	20		198	58						256
Boarding School, Siennyu.	Hinghwa	Siennyu.		1	M	1	12		136	103						239
Total.				46		17	180	271	2297	225	555				48	3396
Schools.	Kiangsi	North Kiangsi		12	M F		34	82	652							734
am Nast College, Kiukiang.	Kiangsi	North Kiangsi		1	M	5	13	7	165	44						216
on High School, Kiukiang.	Kiangsi	North Kiangsi		1	F	4	17	40	152	83						275
les Bible Training Sch., Kiukiang.	Kiangsi	North Kiangsi		1	F	4	12		71	57						128
Schools.	Kiangsi	Nanchang		5	M F		10		122							122
al Church Higher Pri., Nanchang	Kiangsi	Nanchang		1	M		3			25						25
al Church Evening Sch., Nanchang	Kiangsi	Nanchang		1	M		4	32								32
hang Academy, Nanchang	Kiangsi	Nanchang		1	M	6	18		119	201						320
in Girls' School, Nanchang.	Kiangsi	Nanchang		1	F	5	13		64	131				12		207
Schools.	Kiangsi	Hwangmei.		11	M F		25	45	387							432
Higher Primary, Taihu.	Kiangsi	Hwangmei.		1	M		9			69						69
Higher Primary, Taihu	Kiangsi	Hwangmei.		1	F		3		6	20						26
Schools.	Kiangsi	Kienchang.		8	M F		14		250							250
Higher Primary, Fuchow.	Kiangsi	Kienchang.		1	M		4		6	24						30
School.	Kiangsi	Kan River.		1	M F		1		33							33
Higher Primary, Changshu.	Kiangsi	Kan River.		2	M F		6		50	32						82
Total.				49		24	186	206	2077	686					12	2981
Schools.	North China.	Chingchao.		3	M		3		67							67
Schools.	North China.	Chingchao.		7	F		7		113							113
ding Schools.	North China.	Chingchao.		3	M		8			79						79
Schools.	North China.	Lanhsien.		19	M		19		665							665
Schools.	North China.	Lanhsien.		16	F		19		300							300
Higher Primary, Lanhsien.	North China.	Lanhsien.		1	M		6			104						104
ustrial School Lanhsien.	North China.	Lanhsien.		1	M		1							14		14
Boarding School, Lanhsien	North China.	Lanhsien.		1	F		4	8	36	30						66
Schools.	North China.	Peking.		8	M F		10		175							175
Schools.	North China.	Peking.		5	M F	1	13		241							24

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)						Other	
						Foreign	National	Kindergarten	Lower Primary	Higher Primary	Middle				
CHINA															
Higher Primary, Chushihkou		North China.	Peking	1	M		8		84	113					
Higher Primary, Shunchihmen		North China.	Peking	1	M		7		74	111					
Higher Primary, Peking		North China.	Peking	1	M		14			420					
Peking Academy, Peking		North China.	Peking	1	M	8	59			497	370				
Mary Porter Gamewell School, Peking		North China.	Peking	1	F	5	18			171	45				
Women's Training School, Peking		North China.	Peking	1	F	1	4								
Kindergartens		North China.	Peking	4	M F	1	4	56						45	
Day Schools		North China.	Shanhaikuan.	12	M F		12		425						
Day Schools		North China.	Shanhaikuan.	10	F		17		297	20					
Middle School, Shanhaikuan.		North China.	Shanhaikuan.	1	M	1	9		106	72					
Middle School, Changli		North China.	Shanhaikuan.	1	M	2	10		41	204	76				
Alderman Memorial School, Changli.		North China.	Shanhaikuan.	3	F	3	12		100	120					
Thompson Memorial School, Changli.		North China.	Shanhaikuan.	3	F	1	4	30							
Day Schools		North China.	Tientsin.	21	M F		26		854						
Day Schools		North China.	Tientsin.	13	M F	2	18		377	44					
Middle School, Tientsin		North China.	Tientsin.	1	M	8	15			215	100				
Higher Primary, Tientsin		North China.	Tientsin.	1	M	2	6			144					
Keen Memorial School, Tientsin.		North China.	Tientsin.	1	F		7	26	38	123	48				
Day Schools		North China.	Tsunhua	2	M		3		70						
Day Schools		North China.	Tsunhua	11	F		12		173						
Boarding School, Tsunhua		North China.	Tsunhua	1	F		4		38	19					
Total				155		35	359	112	4274	2486	639			56	
Day Schools		Shantung.	Taianfu	35	M		48		878	226					
Day Schools		Shantung.	Taianfu	7	F		9		190						
Middle School, Taianfu		Shantung.	Taianfu	1	M	1	17			339					
Middle School, Taianfu		Shantung.	Taianfu	1	F	3	9			53	120				
Women's Training School, Taianfu.		Shantung.	Taianfu	1	F	1	2		18						
Day Schools		Shantung.	Yenchow	16	M		18		332	51					
Day Schools		Shantung.	Yenchow	7	F		9		175	3					
Total				68		5	112		1593	333	459				
Day Schools		South Fukien.	Tatien	10	M F		11		194						
Higher Primary, Tatien		South Fukien.	Tatien	1	M F		8		61	31	7				
Day Schools		South Fukien.	Tehwa	20	M F		23		406	18					
Higher Primary, Tehwa		South Fukien.	Tehwa	1	M F		7		60	32	33				
Day Schools		South Fukien.	Yungchun.	33	M F		48		928	42					
Bible School, Yungchun.		South Fukien.	Yungchun.	1	M	2	3							12	
Hardy Boys' School, Yungchun.		South Fukien.	Yungchun.	1	M	3	10		30	32	27				
Girls' Boarding School, Yungchun.		South Fukien.	Yungchun.	1	F	1	6		57	30					
Women's School, Yungchun		South Fukien.	Yungchun.	1	F	1	2	20							
Kindergarten, Yungchun.		South Fukien.	Yungchun.	1	M F	1	2	40							
Total				70		8	120	60	1736	185	67			12	
Day Schools		Yenping.	Changhufan.	2	M		8		103	22					
Day Schools		Yenping.	Changhufan.	1	F		3		48						
Day Schools		Yenping.	Shahsien	3	M		8		92	8					
Day Schools		Yenping.	Shahsien	5	F		6		100	3					
Day Schools		Yenping.	Shunchang	3	M		8		143	7					
Day Schools		Yenping.	Shunchang	2	F		5		86	5					
Day Schools		Yenping.	Yenping.	3	M		9		149	40					
Day Schools		Yenping.	Yenping.	5	F		6		175	4					
Nathan Sites Mem. Acad., Yenping.		Yenping.	Yenping.	1	M	3	12		68	20					
Emma Fuller Memorial Sch., Yenping.		Yenping.	Yenping.	1	F	3	7		43	15					
Women's Bible School, Yenping.		Yenping.	Yenping.	1	F	1	5							39	
Day Schools		Yenping.	Yuki.	3	M		8		78	22					
Day Schools		Yenping.	Yuki.	2	F		6		69	7					
Day Schools		Yenping.	Yungan.	2	M		5		79	12					
Day Schools		Yenping.	Yungan.	2	F		8		97	4					
Total				36		7	102		1219	245	35			51	
Board.		China.		529		72	1202	352	15056	4821	2101			134	
Society.		China.		379		109	917	765	11043	2072	1106			366	
Total				908		181	2119	1117	26099	6893	3207			500	

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)								Total Pupils
						Foreign	National	Kindergarten	Lower Elementary	Higher Elementary	Secondary			Other		
EUROPE AND NORTH AFRICA																
Orphan School, Lovetch.	Bulgaria.			1	F	4	14		86	34						120
Orphanage, Epila.	Finland.			1	M F		2		7	11						18
Orphanage, Viborg.	Finland.			1	M F		2		6	11						17
Orphan Home School, Charvieu.	France.			1	M		8		40		15				18	73
Orphan Home School, Grenoble.	France.			1	F		2		30							30
Orphan Materna (Orphanage), Naples.	Italy.			1	M F		5		110						80	190
Orphanage, Monte Mario, Rome.	Italy.			2	M		12		47		80				8	135
Orphanage, London Hall, Rome.	Italy.			1	F	5	31	72	111	75					111	369
Orphanage, Industrial Institute, Venice.	Italy.			1	M		8			31	8				26	65
Orphanage, Training School, Novi Sad.	Jugo-Slavia.			1	F	1	6								60	60
Orphanage, Angelical Schools, Seville.	Spain.			2	M F		5								200	200
Board.	Europe.			10		1	48		210	53	103				392	758
Society.	Europe.			3		9	47	72	227	109					111	519
Total.				13		10	95	72	437	162	103				503	1277
Orphanage, Elementary Schools.	Madeira.			5	M F		5								165	165
Orphan Home, Algiers.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				45	45
Orphan Home, Algiers.	North Africa.			1	F	At	tend	Governm	ent	Sch	ools				41	41
Orphanage, Hostel, Algiers.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				10	10
Orphan Home, Constantine.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				32	32
Orphan Home, Constantine.	North Africa.			1	F	At	tend	Governm	ent	Sch	ools				25	25
Orphan Home, Tunis.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				24	24
Orphan Home, Tunis.	North Africa.			1	F	At	tend	Governm	ent	Sch	ools				12	12
Orphanage, Carpet School, Il Maten.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				12	12
Orphanage, Indust. and Agri. School, Sidi Aich.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				4	4
Orphanage, School, Ouadhias.	North Africa.			1	F	At	tend	Governm	ent	Sch	ools				22	22
Orphanage, Industrial Institute, Algiers.	North Africa.			1	M	At	tend	Governm	ent	Sch	ools				5	5
Board.	North Africa.			7											132	132
Society.	North Africa.			4											100	100
Total.				11											232	232
INDIA AND BURMA																
Orphanage, Elementary Schools.	Bengal.	Asansol.		12	M		13	288	22							310
Orphanage, Elementary Schools.	Bengal.	Asansol.		7	F		11	198	10							208
Orphanage, School, Ashabaree.	Bengal.	Asansol.		1	M	1	7				76					76
Orphanage, School, Ashabaree.	Bengal.	Asansol.		1	F	1	7				89					89
Orphanage, School, Calcutta.	Bengal.	English.		1	M		14	61	36			71				168
Orphanage, School, Calcutta.	Bengal.	English.		1	F		19	242	79			78				399
Orphanage, Elementary Schools.	Bengal.	Birbhum.		5	M		5	147	5							152
Orphanage, Elementary Schools.	Bengal.	Birbhum.		6	F	1	14	141								141
Orphanage, Elementary Schools.	Bengal.	Calcutta-Bengali.		6	M		13	156	12	8						176
Orphanage, Elementary Schools.	Bengal.	Calcutta-Bengali.		11	F		20	517	8							525
Orphanage, Boys' School, Calcutta.	Bengal.	Calcutta-Bengali.		1	M		20	52	65		79	210				406
Orphanage, Memorial, Calcutta.	Bengal.	Calcutta-Bengali.		3	F	1	21	130	40		24	22	19			235
Orphanage, Elementary Schools, Calcutta.	Bengal.	Cal-Hindustani.		2	M F		2	66								66
Orphanage, Elementary Schools.	Bengal.	Pakaur.		17	M		23	366	5							371
Orphanage, Elementary Schools.	Bengal.	Pakaur.		2	F		4	126	8							134
Orphanage, Elementary Schools.	Bengal.	Tamluk.		2	M F		6	109	11	5	1	4				130
Total.				78		4	199	2599	301	13	269	385	19			3586
Orphanage, Elementary Schools.	Burma.	Pegu-Burmese.		1	M		1	7	5							12
Orphanage, Elementary Schools.	Burma.	Pegu-Burmese.		2	M F		2	52	3							55
Orphanage, School, Rangoon.	Burma.	Rangoon-Burmese.		1	M		20	207	299		346	149				1001
Orphanage, School, Rangoon.	Burma.	Rangoon-Burmese.		2	F		40	165	66		72	46				349

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							
						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	
INDIA AND BURMA															
Boys' School, Syriam	Burma	Rangoon-Burmese		1	M F	..	8	37	61	..	65	..	..	..	..
Boys' School, Thongwa	Burma	Rangoon-Burmese		2	M	..	6	33	31	..	78	..	..	..	..
Girls' School, Thongwa	Burma	Rangoon-Burmese		1	F	..	5	33	21	..	10	..	..	..	..
Boys' Schools, Twante	Burma	Rangoon-Burmese		3	M F	..	9	120	65	..	51	..	..	..	..
Primary School, Pegu	Burma	Chinese		1	M	..	2	10	9	..	..	..	..	..	..
Boys' School, Rangoon	Burma	Chinese		1	M	..	8	70	41	..	9	..	..	..	..
Girls' School, Rangoon	Burma	Chinese		1	F	..	7	162	26	..	4	..	..	..	..
Girls' High School, Rangoon	Burma	English		1	M F	2	16	180	60	..	..	20	..	..	..
Primary School, Thandaung	Burma	English		1	M F	2	..	12	24	11	..	..	..	..	..
Primary Schools	Burma	Indian		8	M F	..	13	366	27	..	..	..	..	..	..
Total				26	..	4	135	1454	738	11	635	215	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Bombay	Basim		3	M F	..	6	118	..	..	..	..	..	..	..
Boys' Middle School, Basim	Bombay	Basim		1	M	..	4	28	11	..	22	4	1	..	..
Boarding School, Basim	Bombay	Basim		1	F	..	5	42	7	2	3	..	..	..	..
Girls' School, Basim	Bombay	Basim		1	F	..	5	41	9	..	..	..	..	..	..
Primary Schools (Gujarati)	Bombay	Bombay		3	M F	..	5	88	..	..	..	..	..	..	..
Primary Schools (Marathi)	Bombay	Bombay		4	M F	..	9	171	..	..	..	..	..	..	..
Primary Schools	Bombay	Nagpur		7	M F	..	19	442	..	..	..	..	..	..	..
Middle School, Nagpur	Bombay	Nagpur		1	M	1	5	59	22	58	5	4	..	..	..
Primary Schools	Bombay	Nagpur		3	F	..	5	123	..	..	..	..	..	..	..
Primary and Middle Schools, Nagpur	Bombay	Nagpur		1	M F	1/2	5	73	26	13	7	..	1	..	..
Normal Training School, Nagpur	Bombay	Nagpur		1	F	1/2	2	..	..	..	..	..	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Bombay	Poona		3	M F	..	5	150	62	..	..	..	..	..	..
Primary Schools	Bombay	Poona		2	F	..	4	65	23	..	..	..	..	..	..
Taylor High School, Poona	Bombay	Poona		1	F	..	10	72	35	33	..	6	..	..	..
Hillman Memorial School, Telegaon	Bombay	Poona		1	M F	1	9	69	..	36	..	..	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Bombay	Puntamba-Igat'ri		5	M F	..	5	90	..	..	..	..	..	..	..
Boarding School (B.F.M. & W.F.M.S.)	Bombay	Puntamba-Igat'ri		1	M F	..	5	109	17	..	21	4	..	..	..
Biblical Institute (Marathi), Igatpuri	Bombay	Puntamba-Igat'ri		1	M	2	1	..	..	..	..	..	..	..	..
Total				40	..	5	109	1740	212	142	58	18	2	34	..
Primary Schools (B.F.M. & W.F.M.S.)	Central Provinces	Balaghat		2	M F	..	8	170	16	..	..	..	..	..	..
Coed Middle Schs. (B.F.M. & W.F.M.S.)	Central Provinces	Balaghat		4	M F	..	11	116	27	..	33	..	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Central Provinces	Gadawara		4	M F	..	4	52	..	..	..	..	..	..	..
Primary Schools	Central Provinces	Jagdalpur		2	M F	..	2	17	..	..	..	..	..	..	..
Middle School, Jagdalpur	Central Provinces	Jagdalpur		1	M	..	5	60	15	..	15	2	..	..	..
Alderman Girls' School, Jagdalpur	Central Provinces	Jagdalpur		1	F	..	9	77	37	..	12	1	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Central Provinces	Jubbulpore		1	M F	..	1	15	..	..	..	..	..	..	..
Thoburn Biblical Institute (B.F.M. and W.F.M.S.), Jubbulpore	Central Provinces	Jubbulpore		1	M F	1	1	..	..	..	..	..	..	..	..
Hardwicke Boys' High Sch., Narsinghpur	Central Provinces	Jubbulpore		4	M	1	22	95	42	3	130	90	..	..	..
Primary Schools	Central Provinces	Jubbulpore		3	F	..	8	85	15	3	..	..	..	..	..
Johnson Girls' High School, Jubbulpore	Central Provinces	Jubbulpore		2	F	4	19	173	42	..	97	35	..	..	..
Christian Normal School, Jubbulpore	Central Provinces	Jubbulpore		1	F	..	3	..	..	..	..	..	..	..	..
Primary Schools	Central Provinces	Khandwa		4	M F	..	4	66	..	..	..	..	..	..	..
Middle School, Khandwa	Central Provinces	Khandwa		1	M	..	9	80	15	30	..	..	..	..	..
Primary School	Central Provinces	Khandwa		1	F	..	1	8	..	..	..	..	..	..	..
Middle School, Khandwa	Central Provinces	Khandwa		1	F	..	7	51	24	15	..	..	..	..	..
Primary Schools	Central Provinces	Raipur		6	M F	..	7	108	3	..	..	..	..	..	..
Middle School, Raipur	Central Provinces	Raipur		1	M	1	7	43	19	25	..	..	..	..	..
Primary School	Central Provinces	Raipur		1	F	..	3	67	..	..	..	..	..	..	..
Stevens Girls' School, Raipur	Central Provinces	Raipur		1	F	1	9	50	49	..	49	..	..	..	..
Total				42	..	8	140	1333	304	76	336	128	..	5	..
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Ahmedabad		69	M F	..	130	2190	6	..	..	..	..	..	..
Industrial School, Nadiad	Gujarat	Ahmedabad		1	M	1	..	..	..	..	..	..	..	..	..
Vernacular School, Nadiad	Gujarat	Ahmedabad		1	M	1	..	104	32	..	..	..	..	..	..
Boys' High School, Baroda City	Gujarat	Baroda		1	M	1	6	..	..	..	..	141	..	..	..
Boys' School, Baroda Camp	Gujarat	Baroda		1	M	..	5	..	..	..	130	..	..	..	..
Teacher-Training School, Baroda City	Gujarat	Baroda		1	M	..	1	..	..	..	..	..	..	..	..
Webb Mem. Girls' School, Baroda City	Gujarat	Baroda		2	M F	2	29	227	26	..	55	27	..	..	..
Butler Mem. Nurse Tr. Sch., Baroda City	Gujarat	Baroda		1	F	2	..	..	..	..	..	..	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Baroda		32	M F	..	38	665	..	..	..	..	..	..	..
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Central		27	M F	..	32	882	..	..	..	..	..	..	..
Primary Schools	Gujarat	Kathiwar		9	M F	..	12	231	..	..	..	..	..	..	..

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	PUPILS (DAY AND BOARDING)											
					Sex of Pupils	No. of Teachers		Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	Total Pupils	
						Foreign	National									
INDIA AND BURMA																
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Godhra		39	M F	..	57	860	..	..	..	..	..	..	..	860
Primary School	Gujarat	Godhra		1	M	1	6	115	..	..	..	..	..	..	..	115
Middle School (Practising), Godhra	Gujarat	Godhra		1	F	1	11	123	49	..	..	..	..	..	..	175
Normal College, Godhra	Gujarat	Godhra		1	F	1	5	..	..	..	..	..	..	..	46	46
Total				188		10	332	5396	113	..	185	168	..	90	5952	
Primary Schools	Hyderabad	Bidar		2	M F	..	2	26	..	..	..	..	..	..	..	26
Boarding School, Bidar	Hyderabad	Bidar		1	M	..	7	35	16	..	16	8	..	1	76	76
Primary Schools (B.F.M. & W.F.M.S.)	Hyderabad	Bidar		35	M F	..	34	445	12	..	..	..	..	..	..	457
Boarding School, Bidar	Hyderabad	Bidar		1	F	1	7	76	..	4	..	..	..	12	92	92
Primary Schools	Hyderabad	Hyderabad		15	M F	..	15	285	..	..	..	..	..	..	..	285
High School, Hyderabad	Hyderabad	Hyderabad		1	M	2	19	119	..	..	123	1	1	244	244	
Primary Schools	Hyderabad	Hyderabad		34	M F	..	31	449	..	..	..	..	..	..	..	449
Primary School, Hyderabad	Hyderabad	Hyderabad		1	F	2	20	86	110	..	98	41	..	..	335	335
Primary Schools	Hyderabad	Hyderabad		2	M F	..	2	18	..	..	..	..	..	..	..	18
Boarding School, Sironcha	Hyderabad	Sironcha		1	M F	..	12	..	212	22	20	5	..	..	259	259
Primary Schools (B.F.M. & W.F.M.S.)	Hyderabad	Sironcha		1	M F	..	3	38	..	..	..	..	..	..	..	38
Ranches Davis Boarding School, Sironcha	Hyderabad	Sironcha		1	F	1	6	..	..	92	..	3	..	2	97	97
Primary Schools	Hyderabad	Tandur		11	M F	..	11	144	..	..	..	..	..	..	..	144
Primary Schools (B.F.M. & W.F.M.S.)	Hyderabad	Tandur		22	M F	..	22	367	..	..	..	..	..	..	..	367
Rawford Boys' School, Vikarabad	Hyderabad	Vikarabad		1	M	..	9	..	..	..	97	..	..	..	97	97
Primary Schools	Hyderabad	Vikarabad		25	M F	..	24	346	..	..	..	..	..	..	..	346
Primary Knott Girls' School, Vikarabad	Hyderabad	Vikarabad		1	F	..	10	..	..	146	..	..	..	..	146	146
Primary Schools	Hyderabad	Yellandu		4	M F	..	4	107	..	..	..	..	..	..	..	109
Total				159		7	238	2465	428	114	381	180	1	16	3585	
Rowen Memorial Hostel, Ajmer	Indus River	Ajmer		1	M	..	..	32	33	..	7	5	..	..	..	77
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Ajmer		19	M F	..	17	197	47	..	..	..	..	..	..	244
Every Girls' School, Ajmer	Indus River	Ajmer		1	M F	..	9	94	31	18	..	..	..	..	..	143
Harry Wilson Sanitarium Sch., Tilaunia	Indus River	Ajmer		1	F	..	5	18	21	..	..	..	..	..	..	39
Baluchistan Chris. Inst., Sheikh Mandah	Indus River	Baluchistan		1	M	..	5	23	5	..	1	..	..	27	56	56
Bible Training School, Sheikh Mandah	Indus River	Baluchistan		1	M	1	1	..	..	..	..	..	..	2	2	2
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Batala		8	M F	..	9	157	..	..	..	..	..	..	..	157
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Bhantinda		17	M F	..	17	224	..	..	..	..	..	..	..	224
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Bikanir		7	M F	..	9	65	..	..	..	..	..	..	..	65
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Hissar		5	M F	..	5	72	..	..	..	..	..	..	..	72
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Lahore		10	M F	..	13	254	11	10	..	..	..	..	..	275
Christian Institute, Raewind	Indus River	Lahore		1	M	..	8	37	30	..	57	..	..	..	..	124
Lucie Harrison Girls' School, Lahore	Indus River	Lahore		1	F	..	9	92	..	33	2	..	..	..	..	126
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Lahore		7	M F	..	7	107	..	..	..	..	..	..	..	107
Total				80		1	114	1371	178	10	116	7	..	29	1711	
Primary Schools	Lucknow	Arrah		6	M	1	8	92	..	..	..	..	..	..	..	92
Boarding School, Arrah	Lucknow	Arrah		1	M	1	4	..	..	27	4	..	..	..	..	31
Primary Schools	Lucknow	Arrah		2	F	1	5	55	3	..	..	..	..	..	..	58
Primary Schools	Lucknow	Ballia		2	M	..	2	25	..	..	..	..	..	..	..	25
Primary Schools	Lucknow	Buxar		1	M	..	..	12	..	..	..	..	..	..	..	12
Primary Schools	Lucknow	Cawnpore		26	M	1	38	404	84	..	..	..	..	..	..	488
Central Middle School, Cawnpore	Lucknow	Cawnpore		1	M	5	7	37	..	..	..	..	..	..	..	37
Madison Memorial School, Cawnpore	Lucknow	Cawnpore		1	M F	..	2	25	..	6	..	..	..	..	..	31
Girls' High School, Cawnpore	Lucknow	Cawnpore		1	M F	2	13	52	33	23	28	..	..	..	..	136
Lucknow College, Lucknow	Lucknow	Lucknow		1	M	9	31	..	..	..	..	503	..	..	..	503
Boys' School, Lucknow	Lucknow	Lucknow		1	M	2	16	..	..	175	..	..	..	..	..	175
Al Bagh School, Lucknow	Lucknow	Lucknow		1	F	3	13	..	..	313	..	..	..	..	..	313
Primary School, Lucknow	Lucknow	Lucknow		1	F	..	1	28	..	..	..	..	..	..	..	28
Isabella Thoburn High Sch., Lucknow	Lucknow	Lucknow		1	F	15	10	..	..	..	124	..	..	..	..	124
Primary Schools	Lucknow	Rae-Bareilly		2	M F	..	3	62	..	..	..	..	..	..	..	62
Indian Girls' School, Muzaffarpur	Lucknow	Tirhoot		1	F	1	7	..	..	59	..	..	..	..	..	59
Total				49		41	161	792	120	..	603	156	503	..	2174	
Boys' Middle School, Bareilly	North India	Bareilly		1	M	1	13	..	..	203	..	..	..	..	..	203
Girls' Boarding School, Bareilly	North India	Bareilly		1	F	..	14	..	141	42	..	23	..	..	..	206
Training School, Shahjahanpur	North India	Bareilly		1	M	1	4	..	..	..	..	..	5	..	..	5
Boys' Middle School, Shahjahanpur	North India	Bareilly		1	M	..	30	..	76	..	339	138	..	..	..	553

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							
						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other	
INDIA AND BURMA															
Industrial School, Shahjahanpur.		North India	Bareilly	1	M	7	6								92
Primary Schools.		North India	Bareilly	7	M		15	72	120						
Primary Schools.		North India	Bareilly	2	F		4	42							
Boarding School, Bijnor.		North India	Bijnor.	2	M F	1	10	82	25		5	17			
Primary Schools.		North India	Bijnor	4	M		4	121							
Primary Schools.		North India	Bijnor	7	F		7	67							
Training Schools, Budaon.		North India	Budaon.	4	M F		9								59
Boarding School, Budaon.		North India	Budaon.	1	M		16				164	2			
Boarding School, Budaon.		North India	Budaon.	1	F	1	5				63				
Primary Schools.		North India	Budaon.	12	M		12	189							
Primary Schools.		North India	Budaon.	14	F		12	233							
Primary Schools.		North India	Chandausi.	6	M F		6	88							
Gill School, Gadoli.		North India	Garhwal.	1	M F		8	50	29		19				
High School, Pauri.		North India	Garhwal.	1	M	1	20	228			114	53			
Primary Schools.		North India	Garhwal.	13	M		22	267	81						
Boarding School, Hardoi.		North India	Hardoi.	1	M F	2	8	40	33						
Boarding School, Almora.		North India	Kumaon	1	M	2	35	35	110		272	126			
Boarding School, Almora.		North India	Kumaon.	3	F	2	15	127	26		31	12			
Boarding School, Dwarahat.		North India	Kumaon.	1	M		11	17	48		88				
Boarding School, Dwarahat.		North India	Kamaon.	2	F		8	33	8		13				
High School, Naini Tal.		North India	Kumaon.	1	M	10		28	44		72	54			
High School, Naini Tal.		North India	Kumaon.	1	F	10		36	23		34	38			
Boarding School, Pithoragarh.		North India	Kumaon.	1	M		6	45			37				
Boarding School, Pithoragarh.		North India	Kumaon.	1	F		6	20			12				
Boarding School, Ranikhet.		North India	Kumaon.	1	F		6				155				
Primary Schools.		North India	Kumaon	12	M		24	365							
Primary Schools.		North India	Kumaon	4	F		8	267							
Parker High School, Moradabad.		North India	Moradabad.	1	M	1	17		89		193	60			
Parker Branch School, Moradabad.		North India	Moradabad.	1	M	1	6	142							
Normal School, Moradabad.		North India	Moradabad.	1	F		5								15
Girls' School, Moradabad.		North India	Moradabad.	1	F	2	11	41			183				
Primary Schools.		North India	Moradabad.	16	M		21	274	5						
Primary Schools.		North India	Moradabad.	12	F		20	207	3						
Primary Schools.		North India	Pilibhit.	7	M		7	74							
Primary Schools.		North India	Pilibhit.	2	F		2	32							
Boarding School, Sitapur.		North India	Sitapur.	1	M	1	8	66	22						
Boarding School, Sitapur.		North India	Sitapur.	1	F	2	8	54	23		25				
Primary School, Lakhimpur.		North India	Sitapur.	1	F	3	2	77							
Total				153		48	451	3126	1199	42	2043	523			180
Industrial Institute, Aligarh.		Northwest India.	Aligarh.	1	M	1	10								39
Middle School, Aligarh.		Northwest India.	Aligarh.	1	M	1	6		40		3				
Middle School, Aligarh.		Northwest India.	Aligarh.	1	F	2	10		93	32	21				
Primary Schools.		Northwest India.	Aligarh.	34	M		36	617							
Primary Schools.		Northwest India.	Aligarh.	22	F		18	285							
Primary Schools.		Northwest India.	Anupshahr.	5	M		5	64							
Primary Schools.		Northwest India.	Anupshahr.	1	F		1	11							
Primary Schools.		Northwest India.	Bulandshahr.	9	M		12	146							
Primary Schools.		Northwest India.	Bulandshahr.	3	F		3	28							
Primary School.		Northwest India.	Delhi.	1	F		6	30	5						
Training School, Meerut.		Northwest India.	Meerut.	1	F	1	2								18
Middle School, Meerut.		Northwest India.	Meerut.	1	M	3	10		27		90				
Middle School, Meerut.		Northwest India.	Meerut.	1	F	2	10		38		29	38			
Primary Schools.		Northwest India.	Meerut.	30	M		35	603							
Primary Schools.		Northwest India.	Meerut.	6	F		10	154							
Training Schools, Muttra.		Northwest India.	Muttra.	2	F	4	7								60
Middle School, Muttra.		Northwest India.	Muttra.	1	M		12				165				
Middle School, Muttra.		Northwest India.	Muttra.	1	F	1	12				123				
Primary Schools.		Northwest India.	Muttra.	25	M		30	429							
Primary Schools.		Northwest India.	Muttra.	6	F		7	49							
Primary Schools.		Northwest India.	Muzaffarnagar.	5	M		5	101							
Boarding School, Roorkee.		Northwest India.	Muzaffarnagar.	7	F		7	66							
Boarding School, Roorkee.		Northwest India.	Roorkee.	1	M	1	4		9		9				
Boarding School, Roorkee.		Northwest India.	Roorkee.	1	F	1	5		29			3			
Primary Schools.		Northwest India.	Roorkee.	16	M		12	289							
Primary Schools.		Northwest India.	Roorkee.	4	F		4	103							
Primary Schools.		Northwest India.	Sonepat.	6	M F		7	107							
Total				192		17	286	3082	241	32	440	41			117

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of TEACHERS		PUPILS (DAY AND BOARDING)								Total Pupils
						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other		
INDIA AND BURMA																
Primary Schools.	South India.	Bangalore.		5	M F	1	10	197								197
Normal and Industrial Institute, Kolar.	South India.	Bangalore.		1	M	1	2							9		9
Boarding School, Kolar.	South India.	Bangalore.		1	M		9	43	37		53	6				139
Baldwin High School, Bangalore.	South India.	Bangalore.		1	M	1	10		41		53	19				139
Training School (B.F.M. & W.F.M.S.).	South India.	Bangalore.		1	M F	1	1							9		9
Primary Schools.	South India.	Bangalore.		17	M F		40	591								591
Nurses' Training School, Kolar.	South India.	Bangalore.		1	F	3	5							12		12
Kindergarten and Baby Fold, Kolar.	South India.	Bangalore.		1	M F	1	2	16								16
Boarding School, Kolar.	South India.	Bangalore.		1	F	1	16	80	36	72		18		7		213
Baldwin High School, Bangalore.	South India.	Bangalore.		1	F	1	8	24	45		32	17		1		119
Training Institute (B.F.M. & W.F.M.S.).	South India.	Bangalore.		1	M F	1	1							43		43
Primary Schools.	South India.	Belgaum.		9	M F		9	150								150
Primary Schools (B.F.M. & W.F.M.S.).	South India.	Belgaum.		15	M F		15	243								243
Leynon Smith High School, Belgaum.	South India.	Belgaum.		1	M	2	29				292	347				639
Primary Schools.	South India.	Belgaum.		7	M F		20	236	29							265
German Girls' School, Belgaum.	South India.	Belgaum.		1	F		10	82	8							90
Walter Smith High School, Belgaum.	South India.	Belgaum.		1	F	2	7				29	17				46
Industrial School, Gokak Falls.	South India.	Belgaum.		1	M		1							9		9
Primary Schools (B.F.M. & W.F.M.S.).	South India.	Belgaum.		34	M F		39	723	32							745
Boarding School, Gulbarga.	South India.	Gulbarga.		9	M F		9	33								33
Industrial School, Gulbarga.	South India.	Gulbarga.		1	M		3	51	7		7	2				67
Boarding School, Gulbarga.	South India.	Gulbarga.		1	M		1							9		9
Boarding School, Gulbarga.	South India.	Gulbarga.		1	M F		8	29	36	4						69
Primary Schools.	South India.	Gulbarga.		1	F		1	2								2
Primary Schools.	South India.	Madras.		32	M F		54	1188	44							1232
Boarding School, Madras.	South India.	Madras.		1	M	1	8	23	33	12	27	5		1		101
Primary Schools.	South India.	Madras.		5	M F		22	353	36	5						394
Madamomem. Girls' School, Madras.	South India.	Madras.		1	F		12	69	35		28	5		20		157
Boarding School, Raichur.	South India.	Raichur.		1	M		2	8	18							26
Primary Schools.	South India.	Raichur.		17	M F		17	196								192
Boarding School, Raichur.	South India.	Raichur.		1	M F		10	97	19	22				4		142
Total				171		15	381	4424	456	115	521	436		124		6076
Board.	India.			517		88	1143	10743	2388	158	3670	1774	524	298		19555
Society.	India.			319		71	908	8741	1672	387	1863	479	1	262		13405
Jointly Operated.	India.			342		1	495	8298	230	10	54	4		85		8681
Total				1178		160	2546	27782	4290	555	5587	2257	525	645		41641
JAPAN																
								Kindergarten		Primary	Middle	High	College			
O-Gijuku, Hirosaki.	East Japan.	Tohoku		1	M	4	21				490					490
Gakko, Hirosaki.	East Japan.	Tohoku		1	F	2	16					202				202
Alexander Memorial, Hirosaki.	East Japan.	Tohoku		1	M F	1	3	55								55
Cho Kindergarten, Hirosaki.	East Japan.	Tohoku		1	M F	1	3	45								45
Cho Jo Gakki, Hakodate.	East Japan.	Hokkaido		1	F	2	19					289				289
Anderson Memorial, Hakodate.	East Japan.	Hokkaido		1	M F	1	6	90								90
Iscoe Memorial, Hokodate.	East Japan.	Hokkaido		1	M F		3	36								36
Magawa Kindergarten, Yokohama.	East Japan.	Tokai.		1	M F		3	62								62
Meiji, Oizawa.	East Japan.	Tokai.		2	M F									120		120
Yama Jo Gakuin, Tokyo.	East Japan.	Tokyo.		1	F	5	47				950					950
Training School, Tokyo.	East Japan.	Tokyo.		1	F	1	9							15		15
Inzei Gakuin, Nagasaki.	West Japan.	North Kyushuu.		1	M	2	20				500					500
Gakko, Fukuoka.	West Japan.	North Kyushuu.		1	F	2	18				305					305
Yasei Jo Gakko, Nagasaki.	West Japan.	North Kyushuu.		1	F	5	32				369			51		420
Yasei College, Nagasaki.	West Japan.	North Kyushuu.		1	F	3	8					93				93
Kindergarten.	West Japan.	North Kyushuu.		2	M F		7	168								168
Kindergarten, Kumamoto Station.	West Japan.	South Kyushuu.		6	M F		6	122								122
Kindergarten, Kagoshima.	West Japan.	South Kyushuu.		1	M F		3	68								68
Board.	Japan.			2		6	41			490	500					990
Society.	Japan.			23		23	190	646			2115	93		186		3040
Total				25		29	231	646		490	2615	93		186		4030

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)						
						Foreign	National	Kindergarten	Primary	High	College			Other
KOREA														
Primary Schools.....	Korea.....	Chemulpo.....	6	M	21	...	...	640	...	...	...	...	...	...
Primary School.....	Korea.....	Chunan.....	1	M	2	...	...	40	...	...	...	...	...	...
Primary School, Haiju.....	Korea.....	Haiju.....	1	M	6	...	...	260	...	...	...	...	...	...
Primary School, Kalsan.....	Korea.....	Hongsung.....	1	M F	2	...	...	100	...	...	...	...	...	...
High School, Kongju.....	Korea.....	Kongju.....	1	M	2	4	...	...	70	...	...	...	...	...
Primary School, Kongju.....	Korea.....	Kongju.....	1	M	2	...	...	130	...	...	...	...	...	...
Primary Schools.....	Korea.....	Pyongyang.....	38	M	103	...	...	3760	...	...	...	...	...	...
Primary Schools.....	Korea.....	Pyongyang.....	13	F	27	...	...	923	...	...	...	...	...	...
Kindergartens.....	Korea.....	Pyongyang.....	17	M F	28	850	...	...	...	...	...	...	...	...
Pai Chai High School, Seoul.....	Korea.....	Seoul.....	1	M	9	15	...	...	773	...	...	...	...	...
Kindergartens.....	Korea.....	Seoul.....	4	M F	3	21	320	...	...	...	...	...	...	...
Primary Schools.....	Korea.....	Seoul.....	4	M	3	26	1411	...	...	...	...	...	...	...
Bible School (Union), Seoul.....	Korea.....	Seoul.....	1	M	...	...	...	...	...	...	...	...	50	...
Ewha Haktang, Seoul.....	Korea.....	Seoul.....	5	F	8	29	120	339	225	...	...	...	35	...
Primary School, Suwon.....	Korea.....	Suwon.....	1	M	4	...	...	270	...	...	...	...	...	...
High School, Yengbyen.....	Korea.....	Yengbyen.....	1	M F	1	7	...	...	80	...	...	...	...	...
Primary Schools.....	Korea.....	Yengbyen.....	4	M F	11	...	...	254	...	...	...	...	...	...
Boys' School, Kwangju.....	Korea.....	Yichun.....	1	M F	2	...	...	40	...	...	...	...	...	...
Primary Schools.....	Korea.....	Yichun.....	7	M F	21	40	99	...	...	...	...	...	132	...
Board.....	Korea.....	...	58	...	15	222	1411	5240	923	...	...	...	85	...
Society.....	Korea.....	...	50	...	11	109	1330	1615	225	...	...	...	132	...
Total.....	...	...	108	...	26	331	2741	6855	1448	...	...	...	217	...
LATIN AMERICA														
Day Schools.....	Mexico.....	Central.....	6	M F	12	...	...	340	...	...	...	...	...	...
Sarah L. Keen School, Mexico City.....	Mexico.....	Central.....	1	M F	5	14	54	130	94	45	...	...	6	...
Industrial School, Mexico City.....	Mexico.....	Central.....	1	F	4	4	...	32	31	...	...	...	...	...
Bible Training School, Mexico City.....	Mexico.....	Central.....	1	F	3	1	...	...	...	...	...	...	8	...
Day Schools.....	Mexico.....	Central.....	2	M F	4	...	...	173	10	...	...	...	...	...
Day Schools.....	Mexico.....	Northern.....	5	M F	9	39	195	6	...	...	...	...	...	...
Velasco Institute, Queretaro.....	Mexico.....	Northern.....	1	M F	6	15	65	20	...	...	...	...	...	...
Villagran School, Pachuca.....	Mexico.....	Northern.....	1	M	12	20	123	40	...	...	...	...	...	...
Ludlow Institute, Pachuca.....	Mexico.....	Northern.....	1	M F	4	11	60	175	71	...	...	...	...	...
Colegio Juarez, Guanajato.....	Mexico.....	Northern.....	1	M F	2	7	23	34	18	...	...	...	...	...
Day School.....	Mexico.....	Northern.....	1	M F	2	26	61	...	...	...	...	...	...	...
Day Schools.....	Mexico.....	Puebla.....	18	M F	23	82	636	18	...	...	...	...	...	...
Methodist Mexican Institute, Puebla.....	Mexico.....	Puebla.....	1	M	3	18	...	130	199	...	...	...	...	...
Day Schools.....	Mexico.....	Puebla.....	3	M F	5	85	113	24	...	...	...	...	...	...
Normal Institute, Puebla.....	Mexico.....	Puebla.....	1	M F	7	19	70	336	217	...	...	...	...	...
Board.....	Mexico.....	...	32	...	3	80	156	1489	283	...	...	...	...	...
Society.....	Mexico.....	...	12	...	25	67	318	1054	465	45	...	...	14	...
Total.....	...	...	44	...	28	147	474	2543	748	45	...	...	14	...
Pan-American Institute, Panama City.....	Central America.....	Panama.....	1	M F	5	6	...	100	17	40	...	...	30	...
Pan-American Institute, David.....	Central America.....	Panama.....	1	M F	3	2	...	17	...	12	...	...	32	...
Methodist School, Alajuela.....	Central America.....	Costa Rica.....	1	M F	2	2	...	31	...	...	...	...	6	...
Methodist School, San Jose.....	Central America.....	Costa Rica.....	1	M F	4	4	...	71	14	...	...	...	4	...
Total—Board.....	...	...	4	...	14	14	...	219	31	52	...	...	72	...
American Institute, Pa Paz.....	Bolivia.....	La Paz.....	1	M F	10	16	...	328	178	24	...	...	...	...
American Institute, Cochabamba.....	Bolivia.....	Cochabamba.....	1	M F	7	10	...	97	42	51	...	...	...	...
Night Schools.....	Bolivia.....	Cochabamba.....	2	M F	4	...	...	220	...	...	...	...	...	...
Total—Board.....	...	...	4	...	17	30	...	645	220	75	...	...	...	...

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of TEACHERS		PUPILS (DAY AND BOARDING)									
						Foreign	National	Kindergarten	Primary	High	College				Other	Total Pupils	
LATIN AMERICA																	
Santiago College, Santiago.....	Chile.....	Central		1	F	7	22	54	201	65						4	324
olegio Americano, Concepcion.....	Chile.....	Concepcion		1	M	6	9		42	37	29					11	119
Concepcion College, Concepcion.....	Chile.....	Concepcion		1	F	6	7	20	31	62						64	177
Junster Farm Agri. Inst., Angol.....	Chile.....	Southern		2	M F	4	2		26							24	50
Total—Board.....				5		23	40	74	300	164	29					103	670
olegio American e Institute Commer- cial Ward, Buenos Aires.....	East'n So. Amer.	Buenos Aires		2	M	6	25		160	86	35						281
Training School (Union), Buenos Aires.....	East'n So. Amer.	Buenos Aires		1	M	2	1									2	
Instituto Modelo, Buenos Aires.....	East'n So. Amer.	Buenos Aires		1	F	2	4		11								11
Evangelical School, Buenos Aires.....	East'n So. Amer.	Buenos Aires		1	M F		2									35	35
Orphanage and Agri. Inst., Mercedes.....	East'n So. Amer.	Buenos Aires		1	M		3									57	57
Primary Schools.....	East'n So. Amer.	Northern		3	M	1	3		112								112
enson Institute, Rosario.....	East'n So. Amer.	Northern		1	F		2		163								163
olegio Americano, Rosario.....	East'n So. Amer.	Northern		1	M F	4	16		70	54						31	155
Evangelical Schools.....	East'n So. Amer.	Northern		3	M F		6		108								108
olegio Rivadavia, San Luis.....	East'n So. Amer.	Cuyo		1	M F		3		68								68
Evangelical School, Mendoza.....	East'n So. Amer.	Cuyo		1	M F		1	15	20							9	44
Random Institute, Montevideo.....	East'n So. Amer.	Uruguay		1	F	9	19	25	107	238						49	419
North American Academy, Montevideo.....	East'n So. Amer.	Uruguay		1	M	4	6		31	47	56					6	140
an-American Inst. (Cerro), Montevideo.....	East'n So. Amer.	Uruguay		3	M F		3	20	38								58
oward Evan. Sch. (Cerro), Montevideo.....	East'n So. Amer.	Uruguay		1	M F		1		31								31
Board.....	East'n So. Amer.			17		15	58	35	579	133	91					109	947
Society.....	East'n So. Amer.			3		13	37	25	340	292						80	737
Total.....				20		28	95	60	919	425	91					189	1684
nglo-American School, Callao.....	North Andes.....	Coast		1	M F	2	13	60	320								380
ictoria School, Lima.....	North Andes.....	Coast		1	M F	2	3		161								161
irls' School, Lima.....	North Andes.....	Coast		1	M	6	7		135	30							165
Board.....	North Andes.....			2		4	16	60	481								541
Society.....	North Andes.....			1		6	7		135	30							165
Total.....				3		10	23	60	616	30							706
Board.....	Latin America.....			64		76	238	325	3713	831	247					284	5400
Society.....	Latin America.....			16		44	111	343	1529	787	45					94	2798
Total.....				80		120	349	668	5242	1618	292					378	8198
MALAYA																	
hinese School, Ayer Tewar.....	Malaya.....	Fed. Malay States		2	M F		3	20	32	5							57
nglo-Chinese School, Ipoh.....	Malaya.....	Fed. Malay States		2	M	2	28	193	316	171	75						765
hinese School, Kajang.....	Malaya.....	Fed. Malay States		1	M		1	25									25
nglo-Chinese School, Kampar.....	Malaya.....	Fed. Malay States		1	M F		12	131	137	65							333
nglo-Chinese School, Klang.....	Malaya.....	Fed. Malay States		1	M	2	14	98	264	103	22						487
ethodist School, Kuala Lumpur.....	Malaya.....	Fed. Malay States		2	M	4	19	146	305	163	37						651
nglo-Chinese School, Parit Buntar.....	Malaya.....	Fed. Malay States		1	M F		11	65	134	83	10						292
nglo-Chinese School, Port Swettenham.....	Malaya.....	Fed. Malay States		1	M F		4	38	45								83
hinese School, Pusing.....	Malaya.....	Fed. Malay States		1	M		2	51									51
nglo-Chinese School, Sitiawan.....	Malaya.....	Fed. Malay States		1	M F		4	37	60	18							115
nglo-Chinese School, Ipoh.....	Malaya.....	Fed. Malay States		1	F	3	7	121	110	38	14						283
ethodist School, Klang.....	Malaya.....	Fed. Malay States		1	F	1	4	48	22	5							75
ethodist School, Kuala Lumpur.....	Malaya.....	Fed. Malay States		1	F	4	8	214	131	61	11						417
eacher School, Taiping.....	Malaya.....	Fed. Malay States		1	F	2	6	51	66	23	2						142
nglo-Chinese School, Telok Anson.....	Malaya.....	Fed. Malay States		1	M F		11	81	150	74	19						324
hinese School, Asahan.....	Malaya.....	Malacca		1	M F		1	10	10								20

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	Foreign	No. of Teachers	PUPILS (DAY AND BOARDING)							
								Primary	Lower Elementary	Higher Elementary	Cambridge	Industrial	Commercial	Other	
MALAYA															
Anglo-Chinese School, Malacca.....	Malaya.....	Malacca.....		1	M	2	8	53	128	15	9				
Anglo-Chinese School, Seremban.....	Malaya.....	Malacca.....		1	M F	1	7	65	82	56	11				
Chinese Schools, Malacca.....	Malaya.....	Malacca.....		3	M F		3	20	16					31	
Suydam Schools, Malacca.....	Malaya.....	Malacca.....		1	F	2	6		139	12	9				
Anglo-Chinese School, Bukit Mertajam.....	Malaya.....	Penang.....		1	M		6		158						
Anglo-Chinese School, Dato Kramat.....	Malaya.....	Penang.....		1	M		4		131						
Anglo-Chinese School, Nebong Tebal.....	Malaya.....	Penang.....		1	M		7		185						
Anglo-Chinese School, Penang.....	Malaya.....	Penang.....		2	M	5	57		1183	345	155				
Lindsay School, Penang.....	Malaya.....	Penang.....		1	F	3	14		373	36	14				
All Schools.....	Malaya.....	Sarawak.....		17	M F	1	29		450	50					
Anglo-Chinese School, Singapore.....	Malaya.....	Singapore.....		1	M	4	40		665	553	113		20		
English Schools, Singapore.....	Malaya.....	Singapore.....		2	M F	1	16		541	56					
Oldham Hall, Singapore.....	Malaya.....	Singapore.....		2	M	1	7		256	37					
Continuation School, Singapore.....	Malaya.....	Singapore.....		1	M		13		299	101					
Short Street School, Singapore.....	Malaya.....	Singapore.....		1	F	4	14		312	133	22				
Fairfield Girls' School, Singapore.....	Malaya.....	Singapore.....		1	F	1	12		320	54					
Nind Home, Singapore.....	Malaya.....	Singapore.....		1	F	1	4		99						
Gaylang School, Singapore.....	Malaya.....	Singapore.....		1	F		2		78						
Board.....	Malaya.....			48		23	307	1033	5547	1895	451		20	31	
Society.....	Malaya.....			10		21	77	434	1650	362	72				
Total.....				58		44	384	1467	7197	2257	523		20	31	
NETHERLANDS INDIES															
Vernacular Schools.....	Netherl'nds Indies	Java.....		14	M F		18	433	36	7					
Training School.....	Netherl'nds Indies	Java.....		1	M	1	2		27						
English School, Buitenzorg.....	Netherl'nds Indies	Java.....		1	M	3	7	65	127	49			10		
English School, Palenbang.....	Netherl'nds Indies	Java.....		1	M F	1	5	53	48	42					
English School, Malang.....	Netherl'nds Indies	Java.....		1	M	2			6	9	1		5		
Girls' School, Baitoni.....	Netherl'nds Indies	Java.....		2	F	2	2	14	21	7				18	
Girls' School, Buitenzorg.....	Netherl'nds Indies	Java.....		1	F	3	5	68	40	30	4				
Vernacular Schools.....	Netherl'nds Indies	West Borneo.....		1	M F		5	127							
Board.....	Netherl'nds Indies			23		7	37	678	217	134	1		15		
Society.....	Netherl'nds Indies			3		5	7	82	61	37	4			18	
Total.....				26		12	44	760	278	171	5		15	18	
NORTH SUMATRA															
District Schools.....	North Sumatra.....	Asahan.....		7	M F		7	35	62	7				10	
Boys' School, Medan.....	North Sumatra.....	Medan.....		1	M	12	4	106	196	60	1				
Girls' School, Medan.....	North Sumatra.....	Medan.....		1	M F	1	5	62	25	16					
District Schools.....	North Sumatra.....	Medan.....		4	M F		12	120	153	35				7	
Total—Board.....				13		13	28	323	436	118				17	
PHILIPPINE ISLANDS															
Harris Memorial Training Sch., Manila.....	Philippine Islands	Central.....		1	F	3	6							50	
Training School—Bible Women, Lingayen.....	Philippine Islands	Pangasinan.....		1	F	3	5							45	
Total—Society.....				2		6	11							95	
Grand Total—Board.....	All Fields.....			1809		550	4410								
Grand Total—Society.....	All Fields.....			849		366	2407								
Jointly Operated.....	India.....			342		1	495								
Grand Total.....	All Fields.....			3000		917	7312								

Report of the Board of Education

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MEDICAL STATISTICS, 1925

Union Hospitals are starred. Only those Hospitals and Dispensaries of the Board of Foreign Missions from which statistics have been received are reported here. All sums of money are in United States currency.

NAME AND LOCATION	STAFF								HOSPITAL								OUT-PATIENTS				DISPENSARY				
	FOREIGN				NATIONAL				Number of Beds	Number of In-Patients	Number of Patient Days	Average Days Per Patient	Number of Major Operations	Number of Minor Operations	Obstetrical Cases	First Visits	Return Visits	Obstetrical Cases	Number of Itinerary Treatments	Total Out-Patient Treatments	First Calls	Return Calls	Total Treatments	Number of Minor Operations	Number of Preventive Inoculations
	Missionary Doctors	Missionary Nurses	Other Doctors	Total	Doctors	Nurses	Other Workers	Total																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
EASTERN ASIA																									
Central China	1	1	1	1	5	6	12	92	1587	17	13	84	5	7	5	1	4	16	1532	3683	5213	53	80		
Shanghai General	2	1	3	4	6	8	18	42	901	13144	14	356	63	19	146	114	7	262	4321	9546	13867	207			
Union of Nanking (Union)	4	5	2	11	7	8	7	22	150	2964	38042	13	1132	69				3000	15940	31591	47531				
Shanghai	1	2	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
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Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
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Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491			
Shanghai	1	1	1	3	1	7	26	34</																	

REPORT OF THE BOARD OF EDUCATION

National Homes, Schools, and Settlements of the Woman's Home Missionary Society
of the Methodist Episcopal Church in which Educational Work
and Industrial Training are provided

HOMES, SCHOOLS, AND SETTLEMENTS	LOCATION	SUPERINTENDENT	Expense	Faculty	PUPILS 1927-1928			
					Resident Students	Day Students	Total	Total
<i>Alaska</i>								
Jesse Lee Orphanage.....	Seward.....	Rev. Chas. T. Hatten.....	\$31,565	9	120	...	120	120
<i>Children's Homes</i>								
Mothers' Jewels Home and School.....	York, Neb.....	Rev. John Calvert.....	30,765	13	110	...	110	110
Sager-Brown Orphanage.....	Baldwin, La.....	Rev. H. C. Seidel.....	15,346	9	44	77	121	121
<i>Chinese Work</i>								
Chinese Home.....	San Francisco, Cal.....	Miss Isabel Fleming.....	15,015	6	34	100	134	134
<i>City Missions</i>								
Italian Kindergarten.....	New Orleans, La.....	Miss Emily Hauschild.....	900	1	...	30	30	30
Blodgett Community House.....	Hazleton, Pa.....	Miss Glenna Ford.....	7,660	5	...	214	214	214
Italian Mission.....	Utica, N. Y.....	Miss Helen Edick.....	7,855	4	...	214	214	214
East Saint Louis Settlement.....	East Saint Louis, Ill.....	Miss Lillie Sheffer.....	8,200	6	...	214	214	214
Unity Mission.....	Berwick, Pa.....	Miss Edith Orvis.....	3,720	2	...	64	64	64
Italian Mission.....	Barre, Vt.....	Miss Blanche Kinison.....	5,485	4	...	107	107	107
E. E. Marcy Center.....	Chicago, Ill.....	Miss Anna Heistad.....	18,260	11	...	275	275	275
Campbell Settlement.....	Gary, Ind.....	Rev. Buel Horn.....	10,295	4	...	189	189	189
Mothers' Memorial Social Center.....	Cincinnati, Ohio.....	Mrs. John Boomgaard.....	8,705	5	...	72	72	72
Portland Industrial Settlement.....	Portland, Ore.....	Miss Clla G. Davis.....	11,375	7	...	163	163	163
Rock Springs Settlement.....	Rock Springs, Wyo.....	Miss Dorothy Burns.....	2,840	3	...	125	125	125
Bingham Canyon Settlement.....	Bingham Canyon, Utah.....	Miss Ida Volz.....	4,340	...	...	62	62	62
<i>Indian Work</i>								
Navajo Industrial School.....	Farmington, N. M.....	Mr. James H. Odle.....	17,650	11	105	...	104	104
<i>Japanese and Korean Work</i>								
Catherine P. Blaine Home.....	Seattle, Wash.....	Mrs. Mae Holcomb.....	5,050	3	...	48	48	48
<i>Negro Work</i>								
Thayer Home.....	Atlanta, Ga.....	Miss Emma Bass.....	10,445	5	50	109	159	159
Haven Home.....	Savannah, Ga.....	Miss E. Mae Comfort.....	17,320	10	94	20	114	114
Boylan Home.....	Jacksonville, Fla.....	Miss Bertha Losee.....	26,375	17	100	134	234	234
Atlanta Mission.....	Atlanta, Ga.....	Mrs. Hattie Carmichael.....	1,050	1	...	55	55	55
E. L. Rust Home.....	Holly Springs, Miss.....	Miss Nellie Carson.....	11,295	4	72	49	121	121
Allen Home and School.....	Asheville, N. C.....	Miss Louisa A. Bell.....	18,660	13	41	156	197	197
Browning Home and School.....	Camden, S. C.....	Mrs. E. O. Zellers.....	21,435	15	62	144	206	206
Bennett College.....	Greensboro, N. C.....	David D. Jones, Pres.....	10,500	18	66	145	211	211
Eliza Dee Home.....	Austin, Tex.....	Miss Clara I. King.....	8,160	5	26	16	42	42
Adeline Smith Home.....	Little Rock, Ark.....	Mrs. Hilda Nasmith.....	14,420	5	51	37	88	88
Peck Home.....	New Orleans, La.....	Miss Elinor Neal.....	9,955	5	35	134	169	169
Faith and Zion Kindergartens.....	New Orleans, La.....	{ Mrs. Elma Allen Miss Hilda Faye McDonald }	{ 3,520	{ 6	...	160	160	160
Friendship Home Kindergarten.....	Cincinnati, Ohio.....	Miss Myrtle Willette.....	2,690	3	...	60	60	60
<i>National Training Schools for Missionaries and Deaconesses</i>								
Lucy Webb Hayes, including Sibley Memorial Hospital†.....	Washington, D. C.....	Rev. Chas. S. Cole, D.D., Pres.....	290,510	*33	163	...	163	163
Kansas City National Training School.....	Kansas City, Mo.....	Miss Anna Neiderheiser, D.Ped., Pres.....	39,820	*10	89	61	150	150
San Francisco National Training School†.....	San Francisco, Cal.....	Rev. E. V. DuBois, D.D., Pres.....	18,510	*6	20	2	22	22
McCrum Slavonic Training School.....	Uniontown, Pa.....	Miss Emma White.....	12,400	*3	11	...	11	11
Iowa National Bible Training School.....	Des Moines, Ia.....	Rev. Amos E. Griffith, D.D., Pres.....	21,220	*8	28	2	30	30
Dwight W. Blakeslee Memorial Training School†.....	New Haven, Conn.....	Rev. James B. Berry, B.D., Pres.....	11,115	2	8	...	8	8
<i>Spanish-American Work</i>								
Harwood Home and School.....	Albuquerque, N. M.....	Miss Verr Zelfi.....	17,925	10	108	...	108	108
Mary J. Platt Home and School.....	Tucson, Ariz.....	Miss Winifred Myser.....	14,006	7	42	...	42	42
Frances C. Pauw Home and School.....	Los Angeles, Cal.....	Miss Jennie Mathias.....	20,205	13	125	...	125	125
Rose Gregory Houchen Settlement.....	El Paso, Tex.....	Miss Emma Brandeberry.....	10,775	8	...	260	260	260
George O. Robinson Orphanage.....	San Turce, Porto Rico.....	{ Mrs. James C. Murray.....	{ 24,365	{ 7	90	...	90	90
Day Schools (4).....	Porto Rico.....			5	...	300	300	300
<i>White Work</i>								
Elizabeth Ritter Home.....	Athens, Tenn.....	Mrs. R. P. Cummings.....	17,460	5	90	48	138	138
Ebenezer C. Mitchell Home and School.....	Misenheimer, N. C.....	Miss Caroline F. Youngs.....	26,405	16	102	135	237	237
Bennett Academy.....	Mathiston, Miss.....	Rev. Jasper Weber, Pres.....	38,525	18	103	75	178	178
Rebecca McCleskey Home.....	Boaz, Ala.....	Miss Catherine Ten Eyck.....	16,082	8	105	66	171	171
Erie Home and Aiken Hall.....	Olive Hill, Ky.....	Mrs. F. A. Hendricks.....	22,165	13	86	174	260	260
Epworth School for Girls.....	Saint Louis, Mo.....	Miss Eloise A. Hafford.....	15,440	7	45	...	45	45
Total.....			\$977,779	389	2,225	4,296	6,810	6,810

* Non-Resident Teachers and Lecturers not included, except where full-time service is given.

† This school excluding hospital also listed under schools of Board of Hospitals, Homes, and Deaconess Work.

‡ See also report of Board of Hospitals, Homes, and Deaconess Work.

Deaconess Training Schools of the Methodist Episcopal Church

	Faculty	Students	Value of Property	Endowment	Income	Expense
Chicago Training School, L. F. W. Lesemann, President, Chicago, Ill.	22	132	\$360,374	\$329,159	\$84,152	\$45,560
The Cincinnati Missionary Training School, Rev. C. E. Schenk, D.D., President, Cincinnati, Ohio.	9	71	126,000	109,127	18,949	20,369
Dorcas Institute, Rev. Frederick Schaub, D.D., Principal, Cincinnati, Ohio.	7	21	20,000	12,500	6,500	6,000
Iowa National Bible Training School, Rev. A. E. Griffith, D.D., Superintendent, Des Moines, Iowa.	8	30	250,000	.....	.....	21,220
Kansas City National Training School, Miss Anna Neiderheiser, President, Kansas City, Mo.	10	150	500,000	8,700	37,811	39,820
Dwight W. Blakeslee Memorial Training School, Rev. James B. Berry, President, New Haven, Conn.	2	8	25,000	.....	7,007	11,115
National Missionary Training School, Rev. E. V. DuBois, D.D., President, San Francisco, Cal.	6	22	127,000	.....	31,882	18,510
Northwest Training School, Miss Ruth A. Fogle, Superintendent, Seattle, Wash.	5	27	42,000	.....	12,507	9,842
Lucy Webb Hayes National Training School, Rev. Charles S. Cole, D.D., President, Washington, D. C.	33	163	594,323	.....	.....	57,000
	102	624	2,044,697	459,486	198,808	229,436

Deaconess Educational Schools of the Methodist Episcopal Church

	Faculty	Students	Value of Property	Endowment	Income	Expense
Chaddock Boys' School, Mrs. Eva C. Fields, Superintendent, Quincy, Ill.	14	70	\$160,000	\$123,000	\$28,000	\$41,000
Monnett School for Girls, Miss Mary A. Sager, Principal, Rensselaer, Ind.	4	40	40,000	.....	11,145	10,924
Montana Deaconess School, Miss Roxana Beck, Superintendent, Helena, Mont.	12	75	175,000	20,000	60,000	25,000
Jennings Seminary, Miss Bertha Barber, Superintendent, Aurora, Ill.	15	67	105,000	36,000	39,295	37,460
	45	252	480,000	179,000	138,440	114,384
Grand Total.	147	876	2,524,697	638,486	337,248	343,820

REPORT OF THE EDITOR OF CHURCH SCHOOL PUBLICATIONS

*To the General Conference of the Methodist Episcopal Church,
Meeting in Kansas City, May, 1928:*

FATHERS AND BRETHREN:

Education to-day has as its objective the interpretation, control and enrichment of human experience. It seeks, as did the older education, to transmit to each younger generation the rich social and spiritual heritage of the past. More particularly, it seeks the full, rounded development of persons through their intelligently directed participation with other persons in the gradual mastery of their common inheritance, in the discovery of new truth and in the progressive reconstruction of human society. Man learns to do by doing. He learns to live by living. Learning begins in life situations that stimulate interest and call forth responses. It results from purposeful activities carried through to successful outcomes in the solving of problems and the completion of individual and group enterprises. It is the task of formal education to accelerate the process of learning by controlling and changing the environment in which that process takes place, in such a way that interesting and worthwhile problems and enterprises will emerge naturally and in a sequence advantageous to the uninterrupted development of the learner.

In harmony with this conception of educational process, Christian education undertakes to safeguard, stimulate and guide the unfolding religious experience of children and young people. In so doing, it seeks to transmit to each younger generation the living faith and spiritual wisdom of the Fathers. More especially it seeks the progressive realization of the Christian way of life in human society. Religious education, therefore, is pupil-centered and society-centered. The chief objective is the cultivation of intelligent, Christ-like attitudes and conduct in the pupils. Its contents and methods are determined by the religious development and spiritual needs of the individual and the group to whom it ministers. The Christian teacher recognizes that the Bible is a divine-human record of divine-human experiences, written in terms of the thought and forms of expression of people who lived many centuries ago. It reflects man's faltering but successful search for God and his gradual and often imperfect solution of the problems of individual and group conduct in the light of his discovery of God. The place and use of any narrative or other passage of the Bible in the work of

Christian teaching is to be determined by the question whether a consideration of the event or experience which the passage portrays is best adapted to promote growth toward mature Christian character. Used in this selective and graded manner, the Bible records yield their largest returns for the enrichment of the religious life of the pupil by the portrayal of classic examples of typical religious experiences which the problems and projects of the pupil's immediate environment do not provide.

THE TEACHING PROGRAM OR CURRICULUM

It is for the task of Christian education conceived in this vital way as a guiding force in the developing religious experience of children, young people and adults that the teaching program and Church School literature of the Methodist Episcopal Church are now prepared. The program itself is intended definitely

To bring all who come under the influence of this teaching to an increasingly rich and fruitful personal experience of faith and fellowship in the Christian way of life by leading them

(1) To a knowledge of God and of his will and purpose for men through a diligent study of his Word and of his revelation of himself in nature, in human experience, and in Jesus Christ;

(2) To a transforming and vitalizing experience of faith, personal communion, trust and obedience; and

(3) To an understanding and a daily practice of the Christian way of life in all human relationships and a whole-hearted participation in the work of establishing the kingdom of God among men.

The teaching materials and study courses, by means of which it is sought to attain these results in personal experience, are determined by the Committee on Curriculum of the Board of Education.

The Committee on Curriculum

Because of this responsibility for the religious educational program served by the Church School publications, it seems appropriate to include in this report a brief statement concerning the work of the Committee on Curriculum since its organization in May, 1925, following the legislation of the last General Conference creating the present Board of Education. At the time of the organization of the Committee certain important problems of adjustment and procedure were pending, namely;

a. The closer co-ordination of the teaching program and courses of instruction in the Church School with those provided by the Epworth League and the missionary agencies of the Church.

b. The problem of the further development of lesson courses for the Church School with reference to the relative emphasis to be placed upon Uniform, Closely Graded, and Group lessons.

The consideration of these immediate problems had much to do in determining the working organization of the committee which in its personnel represents not only the Board of Educa-

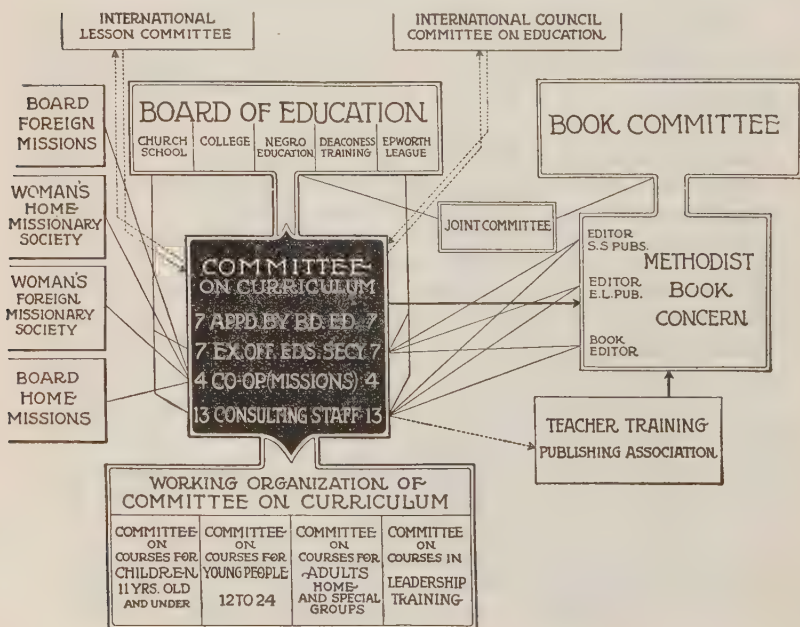
tion but also the four major missionary agencies of the Church, namely: the Board of Foreign Missions, the Woman's Foreign Missionary Society, the Board of Home Missions, and the Woman's Home Missionary Society. In its ex-officio membership are represented the administrative departments of Church Schools and the Epworth League of the Board of Education and the editorial offices of The Methodist Book Concern responsible for the production of religious educational literature for the Church. In its working organization, however, the Committee steadfastly has avoided organizational groupings of its members and has carried on its work through three standing age-group committees:

- I. The Committee on Courses for Children.
- II. The Committee on Courses for Young People.
- III. The Committee on Courses for Adults, Home and Special Groups.

To these age-group committees was added

- IV. The Committee on Courses in Leadership Training.

The Committee has thus succeeded in placing major emphasis upon the developing religious life of the pupil, consideration for which has been central in the work of the Committee from the beginning. The constitution and relationships of the Committee are graphically set forth in the accompanying chart:



Inventory and Survey

Since its organization the Committee has reaffirmed a long established policy of co-operation with the Methodist Episcopal Church, South, the International Sunday School Lesson Committee, the Committee on Education of the International Council of Religious Education, and other similar denominational and interdenominational groups. This co-operation has been maintained to the fullest extent consistent with denominational initiative and freedom of action. A careful analysis of existing courses of study for Sunday Schools, Epworth Leagues, week-day and vacation schools and for missionary study classes has made possible the adjustment and closer co-ordination of all curriculum materials in the interests of a more unified and effective teaching program for the whole Church. Since the organization of the Committee no new lesson courses or teaching materials for either the Church School or the Epworth League have been promulgated which have not been approved by the Committee on Curriculum.

Results

The results thus far achieved include the following: *Duplicating courses have been eliminated.* This does not mean a curtailment of available material or the elimination of desirable variety in such materials. It means rather that there can be no longer a serious question of over-production or of unnecessary duplication of similar courses for different organizational groups. Ultimately it will mean a greater and more carefully adapted variety of teaching literature for all age-groups in the Church.

A definite policy for the further development of the Church School curriculum has been established. This policy recognizes the *Closely Graded Courses* as the ideal or standard system of instruction for Methodist Church Schools. At the same time it provides *Group Lessons*, a simpler system of consecutive instruction in which all the children within a given age group or department study one and the same lesson at the same time. For children under 12 years of age; that is, for those in the Beginners, Primary and Junior grades, Group Lessons and Closely Graded Lessons are available. For older boys and girls in the Intermediate and Senior grades, ages 12 to 17 inclusive, the *International Uniform Lessons* with appropriate adaptations, are provided in addition to the Closely Graded and Group Lessons. For Young People and Adults, ages 18 and over, a large variety of elective courses in inexpensive book form is provided, in addition to the International Uniform Lessons. With the acceptance of the principles of gradation and variety in teaching materials, the traditional unity of the Church School

is preserved by the use of a common *Service of Worship and Devotional Reading* which the Committee on Curriculum has provided, and which is printed in all lesson periodicals and in a separate Service and Lesson Leaf.

There has been a substantial increase in the missionary emphasis in Uniform, Group and Graded Lessons. For this happy result we are indebted to the wise counsel and guidance of the co-operating members representing the foreign and home missionary agencies of the Church. The closer co-ordination of the teaching materials and programs of the Epworth League, Church School and missionary agencies has resulted in reciprocal courses and joint programs of activity, while at the same time the particular program of each group has been planned and executed with a full knowledge of the programs of other groups, and in a spirit of friendly co-operation.

Authorizations

Since its organization the Committee on Curriculum has approved the revision of the Closely Graded Lessons, comprising in all twenty-eight textbooks (for pupils and teachers). Outlines have been approved for fourteen annual courses of fifty-two lessons each in the International Group Lesson series (Primary and Junior 1928, 1929, 1930, and Intermediate and Senior 1927 to 1930), and three annual courses (1928, 1929, 1930) of the International Uniform Lessons. Epworth League outlines and topics have been approved for Junior, Intermediate and Senior groups for 1926, 1927 and 1928, including also the first half of 1929. Twelve Epworth League textbooks, eight elective courses for the Church School, and five reciprocal courses for joint use in the Epworth League and Church School have been authorized. The largest single group of authorizations has been that of leadership training texts, of which twenty-nine have been approved, either for new production or revision.

THE CLOSELY GRADED CHURCH SCHOOL COURSES

One of the major tasks during the quadrennium has been the re-writing of the Closely Graded Lessons on the basis of new outlines approved by the Committee on Curriculum. The textbooks of the Closely Graded Courses used in Methodist Church Schools are produced jointly by The Methodist Book Concern, the publishing house of the Methodist Episcopal Church, South, and the Congregational Publishing Society. They are used in addition by a larger group of denominations not officially participating in their production. The present re-writing of these courses is being carried out in full recognition of recent progress in religious educational theory and practice, on the basis of actual experimental teaching and with the

closest possible collaboration of all of the writers. Among the distinctive features of the new courses are the re-enforcement of the Sunday lessons in the Beginners' Course and Courses I-VII (1) by the provision of materials for one supplementary Midweek Session for each grade each week during the school year, October to June, and (2) by the selection of themes and materials for the Sunday lessons of the summer months with a view to the expansion of the Sunday lessons of early summer into a closely co-ordinated course of instruction for Vacation Church Schools. Thus, the new Closely Graded Courses make possible a co-ordinated Sunday, Week-Day and Daily Vacation teaching program for the local church.

As expressed by those responsible for their production, the general purpose of the new *Closely Graded Courses* is

To stimulate and guide the developing religious experience of children and young people in such a way that they shall (1) discover and realize for themselves the Christian Way of Life and (2) attain unto that measure of spiritual growth which belongs to each stage of normal development in Christian character, and to effectiveness of Christian conduct in all the relationships of life.

This purpose it is sought to realize

By providing opportunities, stimulation and guidance for growing experience in

1. Rich and abundant appreciation of God's gifts and of his revelation of himself, through the Holy Scriptures, through nature and in human experience.

2. Knowledge of and vital relationship with God the Father and His Son, our Lord and Saviour, Jesus Christ.

3. The formation of habits and ideals of Christian behavior in all the relationships of life.

4. Joyous participation in the interests and enterprises of the world-wide community and fellowship of Christ's followers, with increasing appreciation of and loyalty to the Christian Church.

5. Courageous and independent facing of the problem presented by new and changing conditions of life and creative efforts toward solving these problems in the spirit of Jesus.

The great contribution to religious education made by the original Graded Lessons was their recognition of the continuous development of the individual life through successive stages of interests and abilities. In this sense these courses have always been "pupil-centered." The new courses are more truly pupil-centered in that the new graded "lesson" is a co-operative adventure shared by the group of pupils and teacher. The pupil, as well as the teacher, is a molding force in an enterprise into which he purposefully enters and to which he creatively contributes. Success is measured not by how closely the conduct of a session corresponds with the plan prepared by the teacher, but by evidences of growing insight, initiative and skill in Christian living manifested by each pupil, by his ability to live

and work more happily and helpfully in all social relationships. The curriculum, in materials, activities and arrangement, is integrated around developing personality.

This procedure involves a much wider selection of Biblical materials. In addition, stories from nature, literature, history and current experiences are more plentiful and of a finer quality. Pictures are more numerous, richer in content, of a size better adapted for teaching use, and more beautifully colored. Material from nature and science is chosen to keep pace with advancing discovery. Songs, prayers, symbolism and other worship material are more fitting and worthy. Activities are not mere written or verbal "expression" to test the pupils' acquisition of facts that teacher or textbook have imparted, but are part of the pupils' own vital Christian experience, as rich and meaningful as life itself. There is an underlying faith that the human soul taught from childhood to live and think in loving companionship with the heavenly Father and gladly to co-operate with his Son in his supreme interest in helping and saving the world will be "enabled by his spirit in the inner man" visibly and measurably to bring to realization the kingdom of God on earth. Pupils are expected to learn how to utilize the power of God unto salvation, not only of individual persons, but of all spheres of human activity, of business, of industry and government, and to trust the leadership of Jesus in all fields of human thought and endeavor.

In seeking to accomplish these high objectives we are not unmindful that the measure of their accomplishment differs somewhat with the different yearly courses. It must inevitably differ also with the skill, industry and consecration of the individual teacher. The new Closely Graded Courses are like the old in that they will not teach themselves. Central in all the work of Christian education is the personality and devotion of the teacher. But given earnest, consecrated and diligent teachers, the better working tools at their command in these new Closely Graded Courses will make possible the realization of the hope and the promise of the new day upon which we are even now just entering.

CHURCH SCHOOL PUBLICATIONS

The editorial preparation and supervision of our Church School literature is conducted under three age group departments, including (1) Children's Publications for pupils and teachers of pupils in the Cradle Roll, Beginners, Primary and Junior departments of the Church School, ages up to and including 11; (2) Young People's Publications for pupils and teachers of pupils in the Intermediate, Senior and Young People's departments, ages 12 to 24; (3) Adult and Home Publications for adults in the Church School, parents and special groups.

Children's Publications

The personnel of the Department of Children's Publications is as follows: Associate Editor, Ethel L. Smither; Assistant Editors, Josephine L. Baldwin, Jessie Eleanor Moore, Ida Angelman and Grace I. Alston.

The publications in this department include *First Steps in Christian Nurture* (New, established 1926), a quarterly magazine for Cradle Roll workers and parents of little children; *The Picture Story Paper* (established 1869), an illustrated weekly story paper for little children; *The Primary Quarterly* (1905), for children and teachers using the Primary Group Lessons; *The Boys' and Girls' Quarterly* (1902), for children and teachers using the Junior Group Lessons; *The Elementary Magazine* (established 1927), an illustrated magazine for teachers of all age groups from Cradle Roll to Junior and carrying teachers' materials for both Group and Closely Graded Courses; *Textbooks in the Closely Graded Courses*, for pupils and teachers in the Beginners, Primary and Junior age groups; *Leadership Training Texts* for teachers and superintendents of departments from Cradle Roll to Junior.

The record of changes and progress in this department includes the appointment of the Associate Editor for the department in 1926; the launching of two new publications, *First Steps in Christian Nurture* in 1926, and the *Elementary Magazine* in 1927; the discontinuance of the *Primary Teacher* and the *Junior Teacher* and the transfer of the service which these earlier publications rendered to the *Elementary Magazine*; editorial supervision of the revisions of the Closely Graded Lessons, and the editing of book publications for this department.

Young People's Publications

The personnel of this department is as follows: Associate Editor, E. Leigh Mudge; Assistant Editors, Alfred D. Moore, Mary E. Moxcey, Wilma K. McFarland, Cecil D. Smith, Gladys E. Meyerand and Anne M. Buntain.

The publications include the *Illustrated Quarterly* (established 1897), carrying the International Uniform Lessons for Intermediate and Senior ages, 12 to 17; *Intermediate Quarterly* (1883), carrying the International Group Lessons for pupils, ages 12 to 14; *Studies for Youth* (established 1926), a pupil's quarterly carrying the Senior Group Lessons for pupils from 15 to 17; the *Church School Journal* (continuing the Sunday School Journal established in 1868), a monthly magazine for teachers of young people and adults, ages 12 years and over; the *Portal*, a weekly story paper for girls of late Junior and Intermediate ages; the *Target*, a weekly story paper for boys of late Junior and Intermediate ages, publication of both begun

in 1922. Together the Target and Portal continue the Sunday School Advocate, first published in 1840. The *Classmate*, a weekly story paper for young people, first published in 1893; *Closely Graded Lessons* for pupils and teachers in the Intermediate and Senior age groups, first published in 1909; *Elective Courses for Young People*; *Leadership Training Texts* for teachers and other workers with young people.

The record of changes and progress in this department for the quadrennium should include the change in the content of the *Intermediate Quarterly* from Uniform to Group Lessons for Intermediates; the launching of *Studies for Youth* in 1927; the change from the *Sunday School Journal* to the *Church School Journal* in 1926 in enlarged and improved form; editorial supervision of revisions of the Closely Graded Lessons for Courses VII-XII inclusive, and the editing of book publications for this department.

Adult and Home Publications

The personnel of this department is as follows: Associate Editor, Jonathan B. Hawk; Assistant Editors, Lyndon B. Phifer and Alpheus B. Austin.

The publications in this department include the *Senior Quarterly*, carrying the exposition of the International Uniform Lessons for older young people and adults, first published in 1872; the *Home Quarterly and Visitor*, an illustrated magazine and lesson quarterly carrying expositions of the International Uniform Lessons for Home Departments; the *Adult Bible Class Monthly*, first published in 1907, a monthly magazine for adult classes and departments carrying the expositions of the International Uniform Lessons for adults; *World Neighbors*, a monthly magazine of missionary education devoted to missionary materials and methods for use in the Church School, first published as *Missionary Education* in 1921.

The record of changes and progress in this department during the quadrennium includes the appointment of Jonathan B. Hawk as Associate Editor in 1924; the discontinuance of *The Officer* as of December, 1927, and the transfer of the service which it rendered to the *Church School Journal*; editorial supervision of elective courses for adults.

Additional staff members include Edwin S. Lewis, Contributing Editor, and George E. Smith, Art Editor.

A list of textbooks for the Church School use published during the quadrennium include the following:

TEXTBOOKS PUBLISHED DURING THE QUADRENNIUM

1924

<i>Christian Neighborliness</i>	Davis
<i>Our American Churches</i>	Sweet
<i>The Coming Kingdom</i>	Rall

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<i>Deuteronomy, a Prophetic Lawbook</i>	Longacre
<i>Stewardship for All of Life</i>	Lovejoy
<i>Christianity for To-day</i>	Hill
<i>Christian Ideals in Industry</i>	Johnson-Holt
<i>Chinese Lanterns</i>	Meyer
<i>Training for Leadership and Teaching</i>	Barclay
<i>The Organization and Administration of the Intermediate Department</i>	Harris
<i>The Lesson Handbook for 1925</i>	Meyer
<i>The Superintendent's Helper</i>	Barclay

1925

<i>A Christian in the Countryside</i>	Felton
<i>The Country Church and Its Program</i>	Roadman
<i>The Christian's Personal Religion</i>	Craig
<i>Psychology of Middle Adolescence</i>	Moxcey
<i>The Adult Worker and Work</i>	Barclay-Phifer
<i>The Lesson Handbook for 1926</i>	Meyer

1926

<i>Agencies for Religious Education of Adolescence</i>	Monroe
<i>Youth Organized for Religious Education</i>	Maus
<i>Alcohol and the New Age</i>	Pickett
<i>Pioneers of the Kingdom</i>	High
<i>New Testament Women and Problems of To-day</i>	Miller
<i>Making Life Count</i>	Reid
<i>Principles and Technique in Religious Dramatics</i>	Edland
<i>Psychology of Later Adolescence</i>	Mudge
<i>Organization and Administration of the Adult Department</i>	Barclay
<i>The Negro in American Life</i>	King
<i>Out of Their Own Mouths</i>	Buck
<i>Church School Methods. Part II—Introduction</i>	Bartlett
<i>The Lesson Handbook for 1927</i>	Meyer-Nesbit

1927

<i>Makers of a New World</i>	Stowell
<i>Church School Methods. Part II—A Working Program</i>	Le Sourd
<i>Recreational Leadership for Boys</i>	La Porte
<i>Parenthood and the Character Training of Children</i>	Galloway
<i>Prohibition in Outline</i>	Johnson-Warner
<i>The Lesson Handbook for 1928</i>	Meyer-Nesbit
<i>Worship Training for Juniors</i>	Baldwin
<i>How to Teach Seniors</i>	Shaver
<i>Study of Babyhood</i>	Haviland

With the re-writing of the Graded Lessons nearing completion, much time has necessarily been given to this important enterprise in which The Methodist Book Concern has a major interest, and in which, necessarily, both Publishing Agents and Editor bear important responsibilities. We are able to report the following new Closely Graded Courses nearing completion for use in Methodist Sunday Schools, beginning October of this year, 1928:

Beginner's Courses

The Little Child and the Heavenly Father. Parts I-IV.

Primary Courses

Course I.—God's Friendly World.

Course II.—Working with the Heavenly Father.

Course III.—Learning to Live as God's Children.

Junior Courses

Course IV.—At Work in God's World.

Course V.—Hero Stories and Being Heroic.

Course VI.—Jesus and His Helpers.

Intermediate Courses

Course VII.—Religion in Everyday Life.

The remaining courses for the Intermediate and Senior groups—Courses VIII, IX, X, XI and XII—are in process of preparation and will be completed for use beginning October, 1929.

CO-OPERATION AND SYNDICATION

The four years covered by this report have been marked by a continuance and extension of co-operation with the Departments of Church Schools and the Epworth League of the Board of Education, with the four major missionary agencies of the Church and the World Service Commission, the Board of Temperance, Prohibition and Public Morals, and the Methodist Federation for Social Service. This inter-board co-operation has resulted in a greater emphasis on missionary, temperance and social teaching, as well as in the closer co-ordination of all the teaching literature of the Church. A World Service Number of all of the Church School periodicals was issued in January, 1928. A similar Temperance Number of all Church School periodicals is planned for the fall (1928), just preceding the coming Presidential election. The Committee on Curriculum has provided a natural and effective channel of co-operation with all teaching agencies within the Church, as well as with the International Sunday School Lesson Committee and other interdenominational groups.

Editorial co-operation with other denominations is through the Editorial and Publishers' sections of the International Council and the subsection of Story Paper Editors; through the Graded Lesson Syndicate, engaged in the re-writing of the International Graded Lessons; through the Teacher Training Publishing Association and by direct personal conference with the executive editors of other denominations and their associates. At the request of the Story Paper Editors, made at their annual meeting in May, 1927, the Editorial Office of the Methodist Book Concern at Cincinnati is now serving as the purchasing agent for a larger group of denominational story papers. The result of this arrangement in increased syndication is reflected in the substantial improvement of the Sunday School story papers of

all the denominations sharing in the enterprise. Equally effective co-operation has been maintained in connection with the lesson quarterlies, several of which are syndicated with one or more denominations, and to a lesser extent in the case of the monthly magazines for which special articles and lesson materials are frequently secured for simultaneous publication. Because of the numerical strength of the Methodist Episcopal Church and its better editorial and publishing facilities, we are privileged to extend our literature service beyond the circulation limits of our own Methodist constituency. This service we have reason to believe is contributing to a growing unity of spirit and of purpose among the Protestant evangelical forces of America.

CHURCH SCHOOL LITERATURE AND EVANGELISM

The General Conference of 1924 expressed a justifiable concern for the loyalty of the Church School literature to the doctrinal standards of Methodism and instructed the Editor diligently to safeguard these standards. This mandate of the General Conference the Editor and his associates have sought to obey both in spirit and in letter, remembering always that saving faith in Christ is a living, ever-deepening and expanding personal experience of grace which cannot be circumscribed for any individual or generation by the symbols and thought forms of past generations. The spirit of Methodism, in so far as it is the spirit of Christ, constantly demands new forms of expression in harmony with the growing knowledge and experience of the Church. In its teaching as in its preaching, Methodism has always emphasized Christian experience more than creeds. It has exalted the Christian way of life above dogma and ritual. Its central purpose and its distinguishing message have been evangelistic and personal rather than theological and general. In harmony with these teaching objectives of Methodism the Church School Publications have sought to stimulate and enrich, to interpret and guide personal religious experience. They have been prepared and edited with a view to their use as effective tools of evangelism conceived of as the task of bringing individuals and groups of individuals into conscious personal relationship with God through Jesus Christ.

This educational-evangelistic purpose has determined the selection of lesson writers and contributors. The list of these during the past four years, has included one-third of the members of the Board of Bishops, most of the executive secretaries of benevolent boards and societies of the Church, representative presidents and professors of Methodist seminaries and colleges and a goodly number of representative pastors and laymen from all parts of the Church. These responsible leaders and servants of the Church have been the teachers of Methodism through its Church School literature. The literature itself has

been constantly before the Church and is available for the consideration of members of this Conference in bound volumes including all periodicals and textbooks published during the quadrennium.

ACKNOWLEDGMENTS

In submitting this report with the publications to which it refers, we acknowledge with appreciation the efficient services of associates and assistants on the editorial staff. We are indebted likewise to the cordial and effective co-operation of the Board of Education and its Committee on Curriculum, to the generous and constructive policy of the Book Committee and to the brotherly counsel and assistance of the Publishing Agents.

Respectfully submitted,

HENRY H. MEYER,
Editor Church School Publications.

BOARD OF PENSIONS AND RELIEF

JOSEPH B. HINGELEY, Corresponding Secretary

CHICAGO, ILLINOIS, FEBRUARY 15, 1928.

To the Members of the Board of Pensions and Relief and the Delegates of the 1928 General Conference of the Methodist Episcopal Church:

DEAR BRETHREN: I herewith present my report as Corresponding Secretary. Charles R. Oaten will report the business operations of the Board and the activities of the field workers; Mrs. Moore, the operations of the Board in behalf of the Supply Pastors, and Thomas A. Stafford, the Complete Text of the Ministers' Reserve Pension Fund and a "Technical Report on the Pension Situation."

The Treasurer, Robert W. Campbell, will make the financial report and present the audit and matters related to the finances.

MEMBERS OF THE BOARD OF PENSIONS AND RELIEF

LAYMEN

- Mr. John E. Andrus, Yonkers, N. Y.; manufacturer and capitalist, charter member of the Board.
- Mr. James E. Kavanagh, Mount Vernon, N. Y.; Vice-President of the Metropolitan Life Insurance Company.
- Mr. Robert W. Campbell, Chicago; banker and investor; attorney for the Illinois Steel Corporation.
- Mr. Oscar P. Miller, Rock Rapids, Ia.; banker of 60 years' experience; large investor of trust funds; Treasurer of the General Conference.
- Mr. Charles E. Waterman, Dolton, Ill.; banker; wholesale producer and dealer in agricultural products.
- Mr. Charles A. Parmalee, Los Angeles; proprietor of department stores on the Pacific Coast.
- Mr. Achalis M. Legg, Pontiac, Ill.; manufacturer; an active and efficient member of the Executive Committee.

Mr. Benjamin F. Adams, Bloomington, Ind., deceased, was a man of sterling worth and keen business capacity. His useful life closed while in attendance on the Executive Committee.

MINISTERS

- Bishop Frederick T. Keeney, resident Bishop of the Omaha Area.
- Dr. Joseph B. Hingeley, Corresponding Secretary; member of the Northern Minnesota Conference.
- Dr. James R. Gettys, Nebraska Conference; World Service representative in the Omaha Area.
- Dr. Samuel J. Greenfield, Utica, N. Y.; Financial Secretary of the Northern New York Conference.
- Dr. C. Oscar Ford, Winthrop, Mass., New England Conference; familiar with Church law and procedure.
- Dr. Henry L. Davis, Indianapolis, Ind.; in charge of the Conference Claimants' interest of the Northwest Indiana Conference.
- Dr. Robert E. Meader, Kalamazoo, Mich.; District Superintendent; Chairman of the Committee on Supply Pastors.
- Dr. Edgar R. Heckman, Clearfield, Pa.; Central Pennsylvania Conference; pastor and Conference leader.
- Dr. John W. Holland, Saint Paul, Minn., pastor, Minnesota Conference; devoted to the Cause.

During the quadrennium Mr. Joseph B. Morrell, a valued member of the Board, resigned. The vacancy was filled by the election of Mr. James E. Kavanagh, one of the Vice-Presidents of the Metropolitan Life Insurance Company. The vacancy caused by the resignation of Mr. E. H. Wilson was filled by the election of Mr. Achalis M. Legg. In November, 1926, Mr. Benjamin F. Adams died. The vacancy has not been filled.

THE TREASURER

The obligations of the Board to Mr. Robert W. Campbell, Treasurer, cannot be overstated. Willing, enthusiastic, accurate and conscientious in the performance of his duties as Treasurer, he has exalted his duties into a high type of Christian service. It is all the easier to urge this busy man to continue in his place of high responsibility, because he finds in it the compensating delight of accomplishing a task to which he is devoted. Holding him in high personal esteem, we greatly admire his skill and accuracy. In every possible way his burdens have been lightened by his assistant, Thomas A. Stafford.

OFFICE PERSONNEL

I congratulate the Church on the high character of the office personnel and record my appreciation of their faithful services.

Charles R. Oaten, Business Representative for twelve years, is in every way worthy of the high opinion every member of the Board has of him. His assistants, engaged in activities outside of the office, are able, industrious and successful: Drs. Benson M. Powell, William M. Jeffers and Edmund M. Jones. Miss Mabel VanderPloeg is his competent and efficient office assistant.

Thomas A. Stafford, Recording Secretary and Statistician, deserves the credit of investigating and setting up the new modern, scientific *Ministers' Reserve Pension Fund*. Miss Josephine Holmes, thoroughly equipped and competent as accountant, relieves him in part of his responsibilities; Miss Irene Flesner makes the actuarial computations of valuations for the new Pension Fund, and Miss Luella VanCleve is engaged in special statistical research and secretarial work.

Mrs. Helen E. Moore, since 1908, has had charge of the office, including the work of the Supply Pastors. Miss Myrtle Strider has been associated with her for many years and is thoroughly familiar with the reports of the Conference Claimants and other assignments. Miss Edith Stull renders valuable services as stenographer and Miss Harriet Ida Sheldon, a former employee of Mr. Nitchie, has charge of information, addressing and the switchboard.

The Corresponding Secretary finds in Miss K. Elizabeth Mackenzie a highly-trained, competent and reliable assistant and private secretary.

ROBINSCROFT

Steady progress is being made in the development of "*Robinscroft*," Pasadena, the property given by Mrs. Jane Bancroft Robinson, to be divided into lots for the purpose of making it possible for Methodist preachers to locate amid the beautiful surroundings of Pasadena.

The beautiful dream of Mrs. Robinson is being realized to the increasing joy of many ministers and their families.

While enjoying the fragrance and beauty of a delicate flower, I learned that its name was diosia—"breath of heaven," but it was not more fragrant or beautiful than the purpose of this gracious Christian woman, who has learned long since that the alabaster box must be broken if the odor is to be enjoyed.

Mr. Oaten has disclosed great skill in the administration of this enterprise, in which he is loyally supported by the Board.

BUSINESS OPERATIONS

A review of the business operations of the Board for the fiscal year ending December 31, 1927, reveals the fact that the financial affairs of the corporation are in excellent condition. The total investments now approach nearly \$2,000,000. In this are included \$1,654,999.16 in the Permanent Fund, \$66,000 held in trust for various Annual Conferences and the balance in other trust funds held under contract. The investments are diversified as follows:

Real Estate Mortgages.....	\$322,000
Public Utility Bonds.....	421,000
Railroad Corporation Bonds.....	542,000
Industrial Corporation Bonds.....	177,000
Municipal and Foreign Government Bonds....	306,000
	<u>\$1,768,000</u>

Of the corporation bond holdings 41.36 per cent carry Aaa rating, 26.33 per cent Aa rating, 28.46 per cent A rating, 3.24 per cent Baa rating and .71 per cent Ba rating.

The investments are all made under rigid restrictions and careful expert advice, both the Moody and Standard Statistics Corporation services being employed.

The vice-president of one of the outstanding trust companies in America, having reviewed our entire bond holdings, says:

"I have been looking over the report on bonds held by the Board of Pensions and Relief as of December 31, 1927, and in my opinion this list represents an unusually good combination of a high degree of security and good marketability, with a reasonably high yield. It is well diversified as to classes of investment and individual issues. There is not a security in the list that could be considered doubtful."

We are gratified to be able again to report that the average earning rate of our investments for the past year was 5.8 per cent, a remarkable showing in view of the high character of the investments.

FOUR-YEAR COMPARATIVE BALANCE SHEET

For the Quadrennium 1924-1927

ASSETS				
CURRENT ASSETS:				
Cash—	Dec. 31, 1924	Dec. 31, 1925	Dec. 31, 1926	Dec. 31, 1927
Petty Cash on Hand.....	\$200.00	\$200.00	\$200.00	\$200.00
Cont'l Nat'l Bank & Trust Co. (General Account).....	29,099.29	11,841.68	33,728.04	40,624.91
Lake Shore Trust & Savings Bank (Off. Exp. Acc't).....	3,000.00	3,000.00	3,000.00	3,000.00
City National Bank of Evanston (Trust Fund).....	1,454.75	255.50	287.00	.....
Accounts Receivable.....	5,504.14	8,531.57	8,810.98	9,159.41
OTHER BOOK AND MISCELLANEOUS ASSETS:				
Expense Advances.....	650.00	350.00	450.00	350.00
Expenses Prepaid.....	400.00	375.00	250.00	515.36
INVESTMENTS:				
Bonds (Book Value—as affected by Prem. and Disc't).....	1,031,924.98	1,255,467.01	1,350,352.34	1,402,798.25
Mortgages.....	409,462.43	288,425.23	242,980.11	245,189.25
Notes Receivable.....	15,786.74	15,720.67	6,754.67	6,702.00
Miscellaneous.....	8,900.00	10,225.00	26,752.07	31,454.28
Real Estate.....	102,641.00	101,042.00	101,043.00	118,078.06
FIXED ASSETS:				
Office Furniture and Equipment.....	6,590.12	6,319.82	11,962.78	10,227.98
Technical Library (set up separately in 1927).....	.....	.....	.....	1,007.26
	\$1,615,613.45	\$1,701,753.48	\$1,786,570.99	\$1,869,306.76
LIABILITIES				
CURRENT LIABILITIES:				
Accounts Payable.....	\$180.00	\$482.27	\$516.63	\$1,109.00
Conference Stewards' Trust Funds.....	1,454.75	255.50	287.00	274.00
Special Annual Conference Funds.....	822.17	2,100.34	3,235.88	1,402.80
General Interest Income.....	53,303.41	55,284.08	56,631.26	60,344.68
Reserve for Interest payable on Trust Funds	1,643.21	2,445.21	4,000.00	3,500.00
Undivided Princ. and Int. paid on Wright Note.....	20.00	10.00	10.00	10.00
Matured Annuity Bond Fund—Interest Income.....	7,619.96	3,528.95	3,936.74	4,969.96
FUND BALANCES:				
General Distribution Fund (Annual Conferences).....	16,735.38	12,566.40	14,912.42	14,607.92
Supply Pastors' Distribution Fund (for appropriation).....	9,703.86	9,747.96	9,970.00	11,500.00
General Fund.....	3,497.27	4,009.47	4,216.98	5,091.40
Invested Funds—Special Contracts.....	.....	.....	1,849.63	* 2,158.73
Ministers' Reserve Pension Funds (Personal Accounts).....	.....	.....	1,604.75	6,782.65
Supply Pastors' Annuity Funds (Personal Accounts).....	.....	.....	30.58	83.11
Staff Fund Credits.....	.....	.....	.....	2,187.40
ENDOWMENT FUNDS HELD IN TRUST:				
Colored Conferences.....	30,125.50	38,127.09	45,731.38	51,935.78
Lexington Conf. Preachers' Association.....	.....	1,000.00	1,600.00	1,600.00
White Conferences.....	2,076.67	26,234.43	35,427.30	45,185.10
Miscellaneous Endowment Funds.....	1,226.06	1,308.39	1,446.29	1,565.07
PERMANENT FUNDS:				
Endowment Fund.....	990,735.14	994,660.68	997,720.45	1,004,056.72
Activity Annuity Bond Fund.....	442,281.42	486,500.57	527,071.35	555,173.83
Matured Annuity Bond Fund (including Depreciation Fund).....	54,188.65	63,492.14	76,372.35	94,868.61
	\$1,615,613.45	\$1,701,753.48	\$1,786,570.99	\$1,869,306.76

N.B. The detailed Annual Reports of the Treasurer for the past Quadrennium will be open for inspection at the seat of the General Conference.

METHODISM'S TWENTY YEARS' ADVANCE—1907-1927

The Board of Conference Claimants and the present Retirement System were born in Baltimore at the General Conference of 1908. Its provisions are liberal, but it was not scientifically constructed or based on an actuarial study of costs, methods or

results. The adoption of the annuity principle registered a great advance, the annuity being fixed at one-seventieth of the average salary, at that time \$700. The annuity rate of \$10 was considered visionary, extravagant and beyond attainment. Since 1908, however, salaries have trebled, and the average annuity rate now is \$21, and in a few prosperous Conferences \$25 to \$32.

GROWTH OF INCOME—1907-1927

The total money distributed has steadily increased, as is shown by the following payment by quadrenniums:

First Quadrennium.....	1900-1903.....	\$1,183,000
Second	1904-1907.....	1,473,000
*Third	1908-1911.....	3,171,000
Fourth	1912-1915.....	4,431,000
Fifth	1916-1919.....	5,497,000
Sixth	1920-1923.....	9,849,000
Seventh	1924-1927.....	12,647,000
Total.....1900-1927.....		\$38,251,000

Almost \$36,000,000 of the above has been paid since the establishment of the Board, a third of it during the quadrennium that has just closed.

The advance made by the Church since 1908 has been rapid, but has been accomplished without hindering other causes. The notable advance made in the third quadrennium over the second, and the advance of each succeeding quadrennium, has been largely due to co-operative work between the Board and the Annual Conferences. Taking as a standard the amount paid during the immediately preceding quadrennium, 1904-1907, the money paid during the third quadrennium, 1908-1911, was *twice* as much; during the fourth quadrennium, 1912-1915, *three times* as much; during the fifth quadrennium, 1916-1919, *four times* as much; during the sixth quadrennium, 1920-1923, *seven times* as much; and during this, the seventh quadrennium, 1924-1927, *eleven times* as much!

The strong hold that the cause has on the hearts of liberal-minded Methodists is shown by the fact that during the last two decades, 1908-1928, they raised \$36,000,000 for current distribution and \$22,000,000 for endowment. If only the standard of 1907 had been maintained the total current distribution would have been \$7,365,000, instead of \$38,000,000.

The laymen are kind to the cause because of their love for the veteran ministers, but they are impatient with out-of-date, unscientific and unbusinesslike methods which make it necessary for them to raise so much more money than they would have to do if the *Reserve Fund* were in operation and compound

*Board operations began in 1908.

interest harnessed to the work. No business concern would think of using our present antiquated, expensive and impracticable methods, but at any cost would substitute a modern, scientific, actuarial plan, such as that now presented to the General Conference—a plan which will both protect the claims of those who are retired and will set up a reserve to pay the future pensions of those who are now in the active service.

The following comparative statements are of great interest:

QUADRENNIAL ANALYSIS OF THE TABULATIONS
1923-1927

	1923	1927	Increase Decrease*
Average Salary.....	\$1,396.00	\$1,496.00	\$100.00
Average Annuity Rate.....	19.67	21.01	1.36
Total Service Years.....	167,684	176,210	8,526
Total Annuity Claims.....	\$3,967,983.00	\$4,413,915.00	\$445,932.04
Total Annuities Paid.....	2,586,336.00	3,069,343.00	483,007.00
Average Annuity Rate Paid.....	12.77	14.43	1.66
Percentage Paid.....	59%	69%	10%
Total Paid to Necessitous Cases.....	\$197,076.00	\$171,226.00	*\$25,850.00
Number of Retired Ministers.....	3,441	3,516	75
Number of Widows.....	3,939	4,097	158
Number of Orphans.....	888	917	29
Total Conference Claimants.....	8,268	8,530	262
Ministers receiving less than \$200.....	486	464	*22
Ministers receiving \$201-\$600.....	1,780	1,554	*226
Ministers receiving \$601-\$1,000.....	994	1,230	236
Ministers receiving \$1,000 or more.....	113	231	118
Total receipts from Churches.....	\$1,930,805.00	\$2,221,325.00	\$290,520.00
Total receipts from Investments.....	530,044.00	671,062.00	141,018.00
Grand Total Receipts.....	3,001,270.00	3,519,749.00	518,479.00
Apportionments to Charges.....	2,206,492.00	2,576,764.00	370,272.00
Paid by Charges.....	1,955,873.00	2,273,600.00	317,727.00
Total Pension Claims.....	4,165,059.00	4,585,181.00	420,122.00
Total Pension Distribution.....	2,783,981.00	3,240,609.00	456,628.00
Deficit or Shortage.....	1,381,068.00	1,344,572.00	*\$36,496.00
Investments by Annual Conferences and Societies.....	16,317,456.00	20,649,126.00	4,331,670.00
Investments of Board.....	1,539,766.00	1,804,221.00	264,455.00
Grand Total of Investments.....	\$17,857,222.00	\$22,453,347.00	\$4,596,125.00

The complete tabulations of the Pension Statistics of the American Conferences during 1927, appended to the report, merit careful study. Note that the number of annuity years steadily increases. During the quadrennium the number of service years increased 8,526 years—more than eighty-five centuries! “What Will the Harvest Be” in 1937? 8,526 annuity years at the average annuity rate of \$21 represent annuities of \$179,046, equivalent to an endowment of \$3,500,000. Watch us grow—in *debt*!—unless we repent.

HIGH PENSIONS 1907-1917-1927

A comparative study of the growth of the pensions paid by twenty-five large Conferences, whose reports for 1907, 1917, 1927 are before us, bear witness to the success of the Church's pension work. The basis of comparison is the average of the largest five pensions.

TABLE SHOWING THE AVERAGE OF THE HIGHEST FIVE PENSIONS
PAID IN 1907-1917-1927

CONFERENCE	Retired Ministers			% Increase 1907-1927	—Widows—			% Increase 1907-1927
	1907	1917	1927		1907	1917	1927	
Baltimore.....	336	504	1,326	395%	235	214	815	346%
C. New York.....	236	386	1,240	525	160	271	840	525
Cent. Penna.....	213	448	1,305	612	207	200	862	416
Des Moines.....	297	370	762	256	179	309	516	288
Erie.....	248	336	1,099	443	145	243	762	525
Genesee.....	285	384	1,293	453	174	263	657	377
Illinois.....	209	408	1,099	525	200	342	763	381
Kansas.....	270	266	900	333	174	192	600	344
New England.....	270	389	1,210	448	210	181	825	392
New Jersey.....	261	315	868	332	221	265	535	242
New York.....	438	480	1,116	254	225	337	756	336
New York East.....	450	581	1,462	325	222	276	961	432
Newark.....	358	492	1,336	373	221	253	890	402
North Indiana.....	395	721	1,040	263	183	323	732	400
Northern Minnesota.....	144	494	853	585	166	377	502	302
Ohio.....	241	357	789	327	234	313	607	259
Philadelphia.....	330	374	1,255	380	289	298	836	289
Pittsburgh.....	316	590	1,260	398	139	373	778	559
Rock River.....	400	535	1,378	344	230	338	769	334
Southern California.....	317	484	1,220	384	162	308	776	479
Troy.....	282	380	1,047	371	122	217	680	557
S. W. Kansas.....	92	420	1,050	1,141	43	396	710	1,651
Upper Iowa.....	251	382	812	323	198	275	596	301
West Virginia.....	195	275	686	351	146	169	491	336
Wisconsin.....	229	324	1,115	486	175	199	276	157

Central New York, Central Pennsylvania, Illinois, Northern Minnesota, Baltimore, Erie, Genesee, New England, Pittsburgh, Wisconsin, increased approximately *five-fold*; Kansas, New York East, Newark, Ohio, Philadelphia, Rock River, Southern California, Troy, Upper Iowa, *four-fold*; California, Colorado, Des Moines, New York, North Indiana, *three-fold*. The actual cash average increase in the Baltimore, Central New York, Central Pennsylvania, New York East and Rock River Conferences was \$1,000 or more.

NECESSITOUS CASES

Both actually and relatively the money paid to "necessitous cases" is decreasing, as it should, because larger annuities are being paid. In 1923, \$197,088 was paid to "necessitous cases"; in 1927, \$171,266, a decrease of \$25,822. Almost one-third of this money was paid by the Board of Pensions and Relief. Ultimately all necessitous allowances will be paid by it. This was one of the purposes for which the Board was created—"that the preachers and people of the stronger Annual Conferences might be united with those of the weaker Conferences in one connectional or general plan, in order that by such co-operation a more equitable and general support may be secured for retired ministers and other Conference Claimants, especially for those in the more needy Conferences." Hence the appropriations are made "according to need."

The wisdom of this Christ-like connectional provision is evident when we consider the old age situation of ministers who serve in weak and poor Conferences. The greatest needs are in Conferences that have the smallest resources. The Board of Pensions and Relief is Methodism's strong right-hand reached

out to help them. The scope of the legislation should be enlarged, so as to make it possible for the Board to relieve individual ministers who are in the midst of distressing emergencies. This could be done by striking out the word "not" in the last line of ¶488, §1, and inserting the words "or at its discretion." Then the Board would exercise for the whole Church the Christ-like function of relieving special distress by "hidden charity"—the right hand not knowing what the left hand was doing—and humiliating public appeals at Annual Conferences would cease.

DISCRIMINATIONS

One of the inherent evils of the present "Retirement System" is the discriminations in the Conferences. In 1927, of the 3,516 retired ministers, 237 received pensions of \$1,000 or more, while 243 received \$100 or less. Four hundred and thirty-seven received \$90 a month and 715 did not receive \$25 a month; 243 of them less than \$10 a month!

Of the 4,097 widows, 57 received \$800 or more, and 1,549 received less than \$100!

The discriminations may be visualized by taking the first twenty white conferences in the alphabetic list. The annuities are: \$5, \$26, \$7, \$6, \$2.16, \$12, \$16, \$25, \$14, \$5.21, \$3, \$22, \$16, \$16, \$16, \$20, \$13.60, \$11, \$24. Should an aged minister be blamed if he seeks membership in a Conference that pays \$26 in preference to remaining in one that pays \$3? Should another aged minister be blamed if he complain of having his own old age resources diverted to others, however worthy? An annuity of \$700 is paid to a claimant in a certain Conference in which not 10 per cent of his services was rendered. Had he not transferred a few months before, his pension would have been less than \$75.

"Privileged classes" will disappear when the new *Ministers' Reserve Pension Fund* is established; for the Plan covers the entire ministry—Bishops, District Superintendents and "detached" ministers, as well as Pastors. All will be under the same law and all organizations and institutions employing members of the *Fund* will contribute to it. Today 1,000 preachers are not serving pastoral charges and yet are prospective pension beneficiaries of the funds paid by the churches. No pension plan can survive a "Free List." The charges served must pay their share of the pension support, and this will be done when the new *Fund* functions. Changes in Conference relationship will not affect the pension, because the contributions will be credited to the individual pension accounts and will provide definite pensions for specified individuals. The administration will be confidential and, ultimately, almost automatic, and divorced from the Church's benevolent program.

TRANSFERS

Pension difficulties growing out of transfer are disturbing, being especially acute in certain Conferences in which an excessive number of transfers has greatly increased the pension obligations. In one Conference the transfers during a quadrennium swallowed up the entire income on \$300,000 that had been added to the endowment. A more rational administrative policy is necessary, and curative legislation will be sought. A minister with forty service years was transferred and after a brief service retired, to the embarrassment of the Stewards and loss to the claimants. Another, fatally ill when transferred, left the burden of the pension support of his family on a Conference in which he never served. The valuation of these two obligations is \$15,000. So expensive is a drop of ink on a Bishop's pen! This one drop costs the old preachers and widows \$1,000 per year! A heavy draft on the lean purses of the claimants.

An analysis of the transfers in the fall of 1926 and the spring of 1927 shows the following:

1. Conferences which had no transfers, *in* or *out*: Alabama, Blue Ridge-Atlantic, Philadelphia, California German, Western Norwegian-Danish.

2. Conferences in which the same number were transferred *in* and *out*: Central New York, Central Pennsylvania, Georgia, Kentucky, Maine, New Mexico.

3. Conferences in which more were transferred *in* than *out*:

	Trans- ferred In	Trans- ferred Out
Baltimore.....	2	1
California.....	6	5
Central German.....	3	1
Chicago-Northwest.....	3	1
Colorado.....	18	15
Columbia River.....	9	4
East German.....	1	0
Genesee.....	9	6
Holston.....	6	3
Illinois (combined).....	14	11
Indiana.....	11	8
Iowa.....	11	4
Kansas.....	30	1
Michigan.....	11	7
Minnesota.....	6	4
Missouri.....	6	4
Nebraska.....	36	10
New York.....	4	1
New York East.....	8	1
Newark.....	6	1
North Indiana.....	2	1
Northern New York.....	3	2
Northwest Kansas.....	11	7
Ohio (combined).....	19	6
Oklahoma.....	8	5

	<i>Trans- ferred In</i>	<i>Trans- ferred Out</i>
Oregon.....	10	8
Pacific Swedish.....	1	0
Pittsburgh.....	3	2
Puget Sound.....	6	4
Rock River.....	11	8
Saint Johns River.....	2	0
Saint Louis.....	30	16
Southern California.....	7	5
Southwest Kansas.....	12	6
Troy.....	5	3
Upper Iowa.....	5	3
Vermont.....	5	4
Wisconsin.....	9	6
	349	174

4. Conferences in which more were transferred *out* than *in*.

Central Tennessee.....	0	1
Dakota.....	4	6
Des Moines.....	8	9
Detroit.....	4	9
Eastern Swedish.....	0	1
Erie.....	8	9
Inter-Mountain.....	1	2
Montana.....	2	7
New England.....	0	1
New England Southern.....	4	5
Maine.....	1	6
New Jersey.....	4	6
North Dakota.....	3	4
North-East Ohio.....	9	12
Northern Minnesota.....	5	9
Northern Swedish.....	1	2
Northwest Indiana.....	5	7
Northwest Iowa.....	6	7
Pacific German.....	1	2
Southern Illinois.....	3	5
Western Swedish.....	0	1
West Virginia.....	1	3
West Wisconsin.....	1	2
Wyoming.....	1	5
Wyoming State.....	1	4
	73	125

Some suggestions made with a view of greater equity in the matter of transfers, while relieving the situation create administrative difficulties. However, one suggestion which has been submitted to scores of ministers in different parts of the country meets with general approval, namely: that after the day of adjournment of the General Conference of 1928 the responsibility for service liabilities accrued prior to that time will remain with the Conference in which the minister held his membership at that time; and that thereafter the Conference or Con-

ferences in which the minister served would be liable for his pension for subsequent service years, either under the "Original Pension System" of 1908 or as a member of the new Reserve Pension Fund. This suggestion so generally approved was approved by the Board of Pensions and Relief, and sent as a memorial to the General Conference. It will conserve the equities among all the Annual Conferences, and in the long run will not work hardship to any Conference or minister.

RELIEF OF AGED AND DISABLED SUPPLY PASTORS

The work of the Board in behalf of Supply Pastors is under the immediate direction of Mrs. Helen E. Moore, office manager, in association with Drs. Robert E. Meader, chairman; Charles A. Gage and William C. Bloomquist. This Special Committee in a careful, systematic way, appropriates \$10,000 per year to aged or disabled Supply Pastors and their widows. The distribution is difficult because only \$10,000 is available for this purpose, and five times that amount is needed. The beneficiaries, divided into four classes, receive the following amounts, 10 per cent more than last year:

Class A—34 preachers and	6 widows who received	\$132 per year
Class B—23 preachers and	7 widows who received	88 per year
Class C—25 preachers and	10 widows who received	55 per year
Class D—12 preachers and	3 widows who received	44 per year

The number of beneficiaries is 120 and the total distribution, \$10,505. A small amount is left for emergencies. During the last six years \$60,990 has been paid to 145 Supply Pastors and 39 widows, of whom 23 preachers and 4 widows have been on the list from the beginning.

There are 6,622 Methodist local preachers, of whom 2,678 are Supply Pastors. One-sixth of the 15,419 pastoral charges are served by them, and salaries of \$2,062,188 were paid to them last year, an average of \$843. Five years ago the average was \$712, an average increase of \$131. At that time 50 Conferences paid to them an average salary of \$600; today 65 Conferences do so. Then only 4 received a salary of \$1,000; now 17 receive \$1,000 or more. The highest average salary paid is in the Erie Conference, \$1,208.

The average term of service of the Supply Pastors helped by the Board was 21 years, and of the widows, 24 years. That of the retired ministers is 28 years, the shorter term of Supply Pastors being due to a late start and irregular service. The problem is difficult, but we are making progress, and after the new *Pension Fund* has been adopted there will be a great improvement. More than anything else we need authoritative action by the General Conference, adopting the Plan of the new *Ministers' Reserve Pension Fund*.

PENSION PROGRESS AMONG THE DENOMINATIONS

Remarkable progress in the matter of providing for the retired ministers and widows has been made by many denominations as well as our own, which, on account of its larger size, distributes the most money. The following tabulation made by Dr. Charles S. Mills, Chairman of the Conference of Pension Secretaries, is significant. All Churches share in the advance, and the work is co-ordinated by the Conference of Denominational Secretaries. More than \$8,000,000 was distributed to 27,516 beneficiaries; the largest group being our own with 8,458 beneficiaries. Ten years ago no church had a modern, scientific pension system, but under inspirational leadership and the success of the *Church Pension Fund*, many churches have adopted the reserve principle, and have either perfected a plan or are in the process of adapting the accumulation-reserve principle to their pension operations.

TABULATION OF PENSION FUNDS—1927

Denomination	Assets	Distribution	Beneficiaries
Baptist—Northern Convention.....	\$13,526,513	\$520,065	3,905
Baptist—Southern Convention.....	2,470,487	156,516	1,204
Congregational.....	9,730,343	351,738	1,160
Disciples of Christ.....	1,062,332	103,568	382
Evangelical.....	1,500,000	64,500	255
Lutheran—Augustana Synod.....	1,060,922	61,772	250
Lutheran—Missouri Synod.....	2,700,000	240,106	1,280
Lutheran—Norwegian Synod.....	667,000	77,496	275
Lutheran—United.....	252,010	155,800	748
Methodist Episcopal.....	19,000,000	3,252,930	8,458
Methodist Episcopal South.....	7,500,000	726,000	2,500
Presbyterian—Northern.....	12,348,181	755,160	2,415
Presbyterian—Southern.....	1,654,138	180,339	452
Presbyterian—United.....	689,460	40,933	147
Protestant Episcopal.....	20,649,669	604,215	2,100
Reformed Church in U. S.....	887,994	53,622	212
Reformed Church in America.....	990,717	49,426	208
United Brethren.....	75,000	35,486	245
United Church—Canada.....	4,179,405	649,565	1,320
	\$100,944,171	\$8,079,237	27,516

The Denominational Secretaries are a unit in commending the new *Ministers' Reserve Pension Fund*. They write:

I am struck favorably by the increased percentage of allocation to the smaller salaries. The men who serve in sacrificial positions should receive the greater return. Another splendid feature is the Death Benefit, which will be a great relief to many a woman in her hour of sorrow and suffering.

The salient points of the Plan which you have devised with such care, take advantage of all that has gone before, and make improvements thereon.

The adoption by the Methodist Episcopal Church of the participation and reserve principles will have weighty significance in the development of pensions in the United States, and will merit highest congratulations.

You are on the right track. The basis is sound and will work out ultimately to the satisfaction of all.

You are making real progress. We feel much interested because we are on the eve of larger things ourselves.

The Reserve Fund is the only practical solution of this important proposition. I am much interested in your Plan.

I congratulate you on the inauguration of the Plan and on the lucidity with which you have presented it for the rank and file readers.

SEPARATE DENOMINATIONAL PENSION BOARDS

Most denominations have a separate, independently organized denominational Board of Pensions. The Northern Presbyterians have four general divisions of their denominational activities:

1. National Missions.
2. Foreign Missions.
3. Christian Education.
4. *Relief and Sustentation (Pensions).*

The Southern Presbyterians also have four divisions:

1. Foreign Missions.
2. Education and Sabbath Schools.
3. Christian Education.
4. *Ministerial Relief (Pensions).*

The Northern Baptists have a five-fold division:

1. Foreign Missions.
2. Home Missions.
3. Publications.
4. *Ministers' Benefit Board (Pensions).*
5. Education.

The Methodist Episcopal Church, South, has eleven divisions, one of which, the "*Board of Finance*," is the *denominational Pension Board*.

The Methodist Episcopal Church has seven divisions:

1. Foreign Missions.
2. Home Missions.
3. Education.
4. *Pensions and Relief.*
5. Temperance, Prohibition and Public Morals.
6. Hospitals and Homes and Deaconess Work.
7. The American Bible Society.

THE CONGREGATIONAL CHURCH

Through the courtesy of a leader of the Congregational Church we present the following condensed statement of their new plan of organizing their denominational work into two groups:

1. *One Foreign Missionary Society*, consisting of the "American Board," unified in administration with the three Women's Foreign Missionary Societies. Executive control is lodged in the "Prudential Committee," consisting of thirty-six Directors, at least one-third of whom must be women. Each Corporation continues its identity, in order to protect its trust funds.

2. *One Home Board*.—Administrative unity is secured by

electing an identical Board consisting of the same thirty-six Directors as the Prudential Committee. The Home Board serves:

(a) The Church's three Extension Boards, consisting of the "Congregational Home Missionary Society," "Congregational Church Building Society," "Congregational Church Sunday School Extension Society."

(b) "American Missionary Association."

(c) "Congregational Educational Society," including the funds for education in schools and colleges.

(d) "Congregational Board of Ministerial Relief." (Necessary help.)

The "*Annuity Fund for Congregational Ministers*," corresponding to the Methodist Board of Pensions, is not included in the new organization, but has its own separate Board of Trustees, elected by its members. *The Plan of the "Annuity Fund" was highly approved by the National Council, and was left without change at any point. The Prudential Committee believed that it would be unwise, if not altogether impracticable, to include it as a department of the overhead benevolent organization, since its work is in a technical field and involves relations with its members.*

THE METHODIST EPISCOPAL "COMMITTEE OF NINE"

The "Committee of Nine" (§408, §3), Bishop McConnell, chairman, was appointed by the World Service Commission, by order of the General Conference, to consider modifications, if any, of the present plan of the World Service Commission. In a preliminary report the "Committee of Nine" recommended

That upon the inauguration of the new Plan of the Board of Pensions and Relief, the operating expenses of said Board be provided out of its own funds; it being understood that such action will render the Board of Pensions and Relief independent of the Co-operative Administrative Staff.

We could not more clearly state our own judgment of what should be accomplished ultimately, but the endowment funds of the Board of Pensions and Relief (its only reliable source of income at present) are tied up to connectional appropriations made to Annual Conferences, and the Board is without funds to do the important work which must be done during the coming quadrennium, except as provided by the General Conference.

Our recommendation, modeled after the above carefully drawn statement of the Committee, would be:

After the inauguration of the new Plan of the Board of Pensions and Relief, which will call for the carrying out of a carefully considered program during the next quadrennium, the expenses of said Board shall be provided out of its own funds, as far as possible; it being understood

that such action will render the Board of Pensions and Relief independent of the Co-operative Administrative Staff and the World Service Commission. Meanwhile an adequate preferential amount shall be placed in the budget of the World Service Commission for the expenses of the Board of Pensions and Relief, for setting up the new Plan throughout the Church and for the relief of Supply Pastors.

To the Board and the General Conference we report the *Complete Plan of the new Ministers' Reserve Pension Fund*.

As to pensioning Deaconesses, Medical and Lay Missionaries (§484, §4; §591) our services were offered to the organizations concerned and substantial expert help was given to the Board of Hospitals, Homes and Deaconess Work.

The item, "Other Church Workers" (§591) covers pension provisions for non-ministerial employees of Methodist organizations and institutions. The actuaries have worked out a pension plan for them which is being worked out successfully with the employees of the Board and which can be applied either to the entire group of Methodist employees or to the segregated groups; a fine outgrowth of the Christian principles of social justice.

Our task has been accomplished by intense study, the employment of trained actuaries and discussions with every group of ministers and laymen that could be reached, and we now come to the General Conference with the *Complete Text of the Plan*. The reactions of ministers and laymen have been sought, and their suggestions for the solution of difficulties have been given careful consideration.

THE MINISTERS' RESERVE PENSION FUND

In this brief statement of the Plan of the *Ministers' Reserve Pension Fund*, we do not attempt to give a technical explanation of the actuarial processes by which it was prepared or will be operated, because, ultimately, the *Fund* rests on the unchallengeable ability of pension experts—scientifically trained actuaries—whose names are a guarantee of permanency, reliability and scientific accuracy, who, by order of the General Conference, were selected to set up an adequate "Contributory Reserve Pension Plan."

Thomas A. Stafford will make a full actuarial report of the Plan of the *Ministers' Reserve Pension Fund* under the title, "*Technical Report on the Pension Situation, With Text of the New Plan.*"

Fortunately we are not sailing over uncharted seas, for other Churches have adopted the contributory reserve principle and are now operating modern pension plans on safe, sound and scientific lines. The principal differences among them grow out of the different forms of ecclesiastical organization in the Protestant Episcopal, Baptist, Presbyterian, Congregational, Disciples of Christ, United Brethren, United Church of Canada,

British and Australian Wesleyan Conferences and the Established Church of England.

The Board of Pensions and Relief, acting under the authority of the General Conference, will administer the *Ministers' Reserve Pension Fund*, under State supervision, safeguarded in every way. The *Fund* now stands on its own merits before the calm judgment of Methodist laymen and ministers, and for it we solicit sympathetic and helpful understanding and co-operation. From them have come rational and practical suggestions with regard to methods of adjusting the new *Reserve Fund* and the old *Retirement System*, by processes more or less gradual. But in the end the entire pension task will be connectional or general, not limited as now in its operation and benefits to the Annual Conferences. Some ministers need to disabuse their minds of the notion that the *Fund* is complicated or difficult to understand. Compared with the present plan it is so simple that it can be stated in two paragraphs:

First: The *Fund* is supported by annual contributions made by the pastoral charges of graduated amounts of 6 per cent to 9 per cent of the salaries, which will provide both pensions and valuable contingent benefits covering death, disability, widowhood and orphanage. The contributions will be allocated to the several ministers' pension accounts in an approximately *inverse ratio to their salaries*, so that those whose salaries have been small will receive larger and more liberal pensions than at present.

Second: The *Ministers' Reserve Pension Fund* will be administered connectionally as a reserve by the Board of Pensions and Relief, according to actuarial principles tested by long experience. The connectional character of the *Fund* gives hope and courage to all ministers and their families, especially to those who serve in hard places.

The plan and principles of the new *Fund* have been generally accepted, and sound methods of "carrying on" while the two plans will more or less overlap are being perfected in many Conferences. The Plan should be adopted in its entirety and a date fixed (January 1, 1929) when it will become effective for "New Entrants," who, having no acquired pension rights on account of ministerial service, are "clear on the books." They have no rights in the old "Retirement System" and become automatically members of the *Fund*. They enter a ministry in which the *Ministers' Reserve Pension Fund* is an essential part of its organic plan. For Methodism is an organism, not merely the agent of local churches, and its new pension system should be organic and should ultimately cover the entire ministerial group. Gradually, as in the Protestant Episcopal Church, the present uncertain "Retirement System" will give way to the new simple, modern, sure and self-adequate *Reserve Pension*

Fund. Anything that an Annual Conference may do to hasten the process will be in the line of progress. Narrow, selfish thinking must give way to thinking for the greater good of all. Other Churches have found or are now finding their way to stable and satisfactory pension conditions by means of a Reserve, and we have too much confidence in the intelligence, integrity and business acumen of Methodist laymen and ministers to doubt a favorable issue. We need especially to avoid exalting the rights and comfort of the few who live on *Easy Street* and to emphasize the duty of all Methodists to all Methodist preachers and their families, especially to those that serve in hard places on small salaries. The new *Fund* is inspired by the most exalted spirit of ministerial democracy. Dr. Brummitt emphasizes this in an editorial on

"THE ERA OF TRUE PENSIONS"

He calls the new Pension Fund "The most sound and scientific plan thus far devised for adequate ministerial pensions. The Plan lifts the lowest salaried man's pension considerably above the present level, and comes nearer to equalizing pensions than we have yet come to equalizing salaries.

"When all special pleading has served its purpose, the pension question, as a matter of justice, must be answered by the pension expert, the actuary, and the tables of life-expectancy. Every pension plan ever devised, based on well-meaning but uninformed goodwill and impatient of 'cold business,' has failed or is failing—our own no less surely than others. Our present methods constitute a hindrance to the Church's other purposes.

"Here is a piece of legislation which has been more minutely scrutinized, more widely discussed, and owes more to the contributions of many expert and disinterested minds than any other that is likely to be presented at Kansas City. The manner in which it will be dealt with will furnish a revealing measure of Methodism's ability to unite the finest Christian brotherliness with an exact and workable system of pensioning its ministers."

INDISPENSABLE CONDITIONS

From the beginning certain indispensable conditions have governed the preparation of the new Plan: (1) Provision for commutation shall be made so that no Conference Claimant shall receive less than he receives at the time when the *Fund* goes into operation; (2) ministers who serve on small salaries shall receive relatively larger pensions and benefits; (3) disabled ministers and their families shall be provided for; (4) the same annuity standards that apply to Conference Claimants shall apply to the annuity claims of the effective ministers; (5) while the plan of the *Fund* shall be stated in exact, technical, scientific language, it shall also be stated in general terms; (6)

the *Fund* shall be constructed with actuarial and scientific accuracy, the lack of which has wrecked hundreds of pension systems; (7) the financial basis of the *Fund* shall be an adequate reserve, sufficient to meet definite obligations to specified individuals. Endowments are inadequate to such a task. "*It is impossible to endow a growing service.*" Assets must increase as costs grow. In life insurance annual additions to the legal reserve by the payment of premiums, augmented by compound interest, are sufficient to fulfill the contractual obligation. The same will be true of the new *Pension Fund*. Mr. Rockefeller opposes the hoarding of endowments and deliberately plans to use both principal and interest in completing a particular task. To lock up money for 100 years is not the Rockefeller method. Since the adoption of their contributory reserve plan, Baptist laymen have paid \$10,000,000 to their Pension Fund.

On the other hand Mr. Carnegie gave \$10,000,000 as an endowment to the Teachers' Fund without investigating pension costs. Later he added \$5,000,000. But when it was discovered that \$15,000,000 more was needed, an actuarial examination was ordered, and it was discovered that an endowment of \$30,000,000 more would be required to fulfill the promises already made. So the pensions for teachers under forty-eight years of age were annulled, and the Fund established on a contributory reserve basis.

Later Mr. Sayre, assisted by Bishop Lawrence, Mr. Morgan and others, established the *Church Pension Fund* of the Protestant Episcopal Church on a strictly scientific, actuarial reserve basis, for they knew that "*it is impossible to endow a growing service and that a fixed income can never balance a growing expenditure*"—a financial law as changeless and unyielding as gravitation. In a scientifically planned pension fund a perpetual equipoise must be maintained.

How long are Methodist laymen going to stand for the present unbusinesslike, unscientific and expensive pension methods under which obligations are increasing every year and no reserve is set up to meet them? The Lay Delegates especially owe it to Methodism to see that the General Conference shall substitute the sound business principles of the new *Fund* for the hand-to-mouth practices of the old—practices they would not allow in their own private or corporate business. The Board of Pensions and Relief, pursuant to the order of the General Conference, has made "*the actuarial investigation necessary to apply the contributory reserve pension principle to our present system.*" The Plan has been "*prepared by actuaries and approved by the Board.*" The laymen owe it to the Church and to themselves to see that the new *Fund* is adopted and new and better practices employed. They desire a devoted and efficient ministry and should strengthen it by providing an adequate

support for old age. As a social problem this outranks attempts to secure better political or social conditions in the ends of the earth.

HOW WE MAY "CARRY ON"

The one vexing problem is that of getting from where we now are to where we ought to be; to protect the present obligations while gradually bringing all ministers into the new *Fund*. The answer will be found in the Plan itself. We submit some suggestions.

(1) *The change cannot be accomplished in a day*, even as the problem did not develop in a day. It will take decades of intelligently guided co-operation to complete the change, but in the end every Methodist minister will be under the new Plan, the Church will be eased of intolerable burdens, and the pension work of a hundred Conferences will be merged into one great connectional *Fund*.

(2) We can cease adding to the obligations under the old system, by bringing all *new* men into the new *Fund*. They have no rights under the old "Retirement System" and never should have.

(3) If an Annual Conference desires to commute its annuity obligations and thereby hasten the slow progress of the years, it may do so; but there is no compulsion and no stereotyped method. The ideal plan would be to "wipe the slate" at once of all annuity claims by commuting them and then begin to commute the *present worth* of the pension obligations to the active ministers. A great layman suggests the largest possible commutation at an early date and then, instead of campaigning for large endowments, make a special apportionment with which to pay by installments the present worth of the claims of the active ministers. Laymen are no longer saying "*Pensions are the Preachers' Job*," but that "*Pensions are the Laymen's Job*!" They pay the bills and have too many good ways of spending their dollars to waste them by crude, out-of-date, unbusiness-like and extravagantly expensive methods which they would not employ in their private business.

The plan of a certain Conference is to commute first the annuity claims of the 131 Conference claimants, placing them under the protection of the life annuities of the *Fund*, leaving intact the current annual income (approximately \$80,000) which, increased if necessary, will be used to pay by installments the present worth of the claims of the 270 effective and supernumerary ministers, and their wives and children. With such a program the accrued obligations would disappear within fifteen years. They divide the ministers into five groups: *Group A*. Retired ministers and widows whose annuity claims will be commuted into the new *Fund*; *Group B*. Active ministers

within ten years of retirement, aged 55 years or more, for whom will be kept a special reserve sufficient to commute their annuity claims at the time when they retire, thus preventing additions to the number of claimants; *Group C.* Ministers 35 years old or less, who will have thirty to forty years for compound interest to work. These will be asked to relinquish their few service years, the present worth of which is small; *Group D.* Ministers from 35 to 40 years of age, for each of whom the Conference will commute five years. This will leave only *Group E*, active ministers 40 to 55 years old, the present worth of whose accrued obligations will be commuted by installments. The disability benefits will provide for contingencies, and time, patience, and compound interest will save the situation. This generation will not be guiltless if, having inherited vicious pension practices, it does not correct them, but continues to add to its pension obligations and to pass them on; instead of measuring costs and laying up a reserve sufficient to meet the accumulating pensions. It must also discard the expensive and inadequate endowment method.

A QUIET TALK ON THE SITUATION

(1) If there were legal compulsion to enforce the payment of annuities, under the present system, not only the Church as a whole, but practically every Annual Conference, would be unable to finance its pension obligations, and if the insurance laws which require insurance corporations to maintain a legal reserve were enforceable, our doors would be closed, for we do not have resources sufficient to pay the full annuity rates, except at the expense of the provisions for the future pensions of the active ministers and their families. All that saves us is the fact that our pensions, like our other ministerial claims, are not legally collectible. We have no taxing or assessing power over our constituency. We may "estimate" the "support" and "apportion" the money, but the "inherent claim" cannot be enforced. "Salary" is used in the Discipline only in an accommodated sense, for Methodism is a voluntary organization and "*in no case shall the Church or Conference be held accountable for a final deficiency.*" Church property may be levied on to pay the sexton or the coal bill, but not the minister, a doctrine supported by court decisions. While "solvency" and "bankruptcy" can be used only in an accommodated sense, there are tests that can be applied to determine the adequacy of our pension resources, one of which is the test of a sufficient endowment, plus current resources, capitalized on a 5 per cent basis. My own Conference, Northern Minnesota, has annuity claims for 1,409 years which, at the disciplinary annuity rate of \$27, amount to \$38,043—equivalent to 5 per cent on an endowment of \$526,140. But the endowment is only \$106,000, which other capital assets bring up

to \$165,000. After applying all of the current income the "deficit" is \$11,726, equivalent to an endowment of \$234,720. But this covers only the obligations to the fifty-nine Conference Claimants, and there are also 147 active ministers and approximately 150 wives and children whose pension obligations are larger than theirs, the present worth of which is \$476,000. For this, no provision is made. This may not be "insolvency," but it looks like it. The situation does not call for sensitiveness, but for a *Reserve Fund*.

(2) The Church reached its present financial situation by failing to balance its pension obligations and receipts and allowing its pension debts to accumulate. Hence, today we are trying to pay obligations for services rendered to our fathers or grandfathers, or to pass them on to our children and grandchildren. The new Pension Fund looks the facts squarely in the face. We are hopelessly embarrassed and must change our system. With a burdened spirit we stated our convictions to the last General Conference, which ordered an investigation, and today, after three years of study and discussion, we bring a workable plan and challenge the General Conference to approve it, improve it and make it the safest, sanest, surest, most scientific and economical Pension Plan ever devised, thereby anticipating the day when the pension obligations will be provided almost automatically; when apportionments will decrease and pension matters be handled quietly, confidentially and thoroughly. Ministers and laymen can justify the new Plan before any group. Let us take time, and in the end all ministers will be members of the new *Fund*. For they will be members of a Church in which the *Fund* is a part of the connectional ecclesiastical organism.

EUROPEAN CONFERENCES

The advisability and possibility of applying the proposed Pension Plan in Europe has been discussed in consideration of the wishes of the European groups and the relation of the new *Fund* to national pension laws. Your representative presented the proposed plan to annual conferences and interviewed the local pension authorities; and if the European Conferences so desire, adjustment may be made, after a thorough investigation and the approval of the actuaries. In many European countries civil pensions have been a function of the Government for half a century. The new contributory reserve pension system of Sweden, constructed on a plan similar to ours, covers the old-age of every citizen. In Germany the Government is setting up a modern contributory reserve pension system, and welcomed us, not so much as seekers after light, but as being familiar with modern ideas concerning contributory reserve pension systems.

MINISTERS' RESERVE PENSION FUND METHODIST EPISCOPAL CHURCH

FINAL REVISION, FEBRUARY, 1928

AUTHORIZATION BY THE GENERAL CONFERENCE OF 1924

"Whereas, It appears to be imperatively necessary that some fundamental, constructive changes be made in our present non-contributory system for the support of Conference Claimants; and

"Whereas, Many other Churches have found it necessary for similar reasons to adopt the contributory reserve pension principle; therefore be it

"Resolved, First. That the Board of Pensions and Relief be and is hereby authorized to make the actuarial investigation necessary to apply this principle to our present system; and that after the plan shall have been prepared by the actuaries, and approved by the Board, it shall be submitted to . . . the General Conference;

"Second. That the present provisions and income for Conference Claimants shall be applied for their support according to the provisions of the *Discipline*, as hitherto. Adopted May 28, 1924."

See General Conference Journal, 1924, pp. 427, 522; Discipline, ¶590.

TRANSMITTAL

To the Bishops and Delegates to the General Conference of the Methodist Episcopal Church, to be held at Kansas City, Missouri, on May 1, 1928:

DEAR BROTHERS AND SISTERS:

I herewith present to you the result of years of intense study and work by me and my associates, under the Authorization of the General Conference of 1924, and submit for your decision the "Complete Text of the Plan of the Ministers' Reserve Pension Fund"; also a copy of the proposed Enacting Resolution.

The *Complete Text of the Plan* follows the disciplinary form of statement and numbering; and, for the protection of the enlarging interests of the retired ministers and other pensioners, as well as to control the administration of the Fund, precise and definite language is used. The Plan has passed the scrutiny and discussion of hundreds of lay and ministerial gatherings and Annual Conferences and thousands of interested Methodist leaders. We pray that you, Delegates to the General Conference of 1928, who alone can register your decision by a vote, will adopt the Plan in its entirety.

The *Complete Text of the Plan* is herewith submitted, without comment. It is its own best interpreter. Let it speak for

itself. To inform yourself as to its principles, see the Report of the Corresponding Secretary and read the remarkable document by T. A. Stafford under the title, "*Technical Report on the Pension Situation*," which presents scientifically and actuarially the entire subject of ministerial pensions.

For the Board, the Staff, the Actuaries and myself, I unhesitatingly declare that we have done the best we could.

Respectfully submitted,

JOSEPH B. HINGELEY,

Corresponding Secretary of the Board of Pensions
and Relief.

MINISTERS' RESERVE PENSION FUND

Complete Text of Plan of the Ministers' Reserve Pension Fund—Methodist Episcopal Church—Proposed Pension Legislation—1928 Additions to the Discipline of 1924—Part VII—Chapter VIII.

NOTE: The paragraph numbering used in this text is purely tentative, and has been adopted for the purpose of easy reference. It will be inserted immediately after the close of ¶ 489, on page 373 of the December, 1924, printing of the Discipline. Important words, inserted within quotation marks throughout the text, are defined in ¶ 491.

VII. MINISTERS' RESERVE PENSION FUND

1. ESTABLISHMENT AND ADMINISTRATION

¶ 490, § 1. On January 1, 1929, there shall be established a Reserve Pension System to be called the Ministers' Reserve Pension Fund of the Methodist Episcopal Church, hereinafter in this Chapter called the Fund.

§ 2. The Fund shall be administered by the Board of Pensions and Relief, which is hereby authorized and directed to adopt such rules and regulations as it may deem necessary for efficient and economical operation.

§ 3. The Board of Pensions and Relief shall have power to place the Fund under State supervision.

§ 4. The books and records of the Fund shall be subjected to public audit annually and actuarial examination quadrennially. The initial actuarial examination shall be made as of December 31, 1931.

2. DEFINITIONS

¶ 491, § 1. The following definitions shall apply in the interpretation of the legislation pertaining to the Ministers' Reserve Pension Fund contained in this Chapter, unless otherwise indicated by the context:

§ 2. "Original Pension System" shall mean the provisions for the support of Conference Claimants enacted by the General Conference of 1908 and amended by subsequent General Conferences.

§ 3. "Conference Claimant" shall mean any person who receives an Annuity, or a payment based on necessity, or both, under the "Original Pension System."

§ 4. "Effective Relation" shall mean the Annual Conference connection of a full member of the ministry of the Methodist Episcopal Church who is subject to Episcopal appointment.

§ 5. "Supernumerary Relation" shall mean the Annual Conference connection of a member of the ministry of the Methodist Episcopal Church who is temporarily unable to perform full work, or is permanently disabled, or who engages in any form of detached service not listed among the appointments a Bishop may make.

§ 6. "Retired Relation" shall mean the Annual Conference connection of a member of the ministry of the Methodist Episcopal Church, who

at his own request, or by action of his Annual Conference has been retired from the Effective Relation.

§ 7. "Previous Entrant" shall mean any minister in good standing who shall have been received as a member in full connection in an Annual Conference before the date of the establishment of the Fund.

§ 8. "New Entrant" shall mean any minister who shall be received as a member in an Annual Conference of the Methodist Episcopal Church on or after the date of establishment of the Fund.

§ 9. "Employer" shall mean any board, organization, institution, or firm that receives the services of a member in the Effective Relation, in the ministry of the Methodist Episcopal Church in a non-pastoral capacity and pays therefor any form of salary, compensation, or allowance.

§ 10. "Support" shall mean the annual sum received by a minister from a Pastoral Charge in compensation for his services, plus an amount equivalent to 15 per cent thereof, if the minister occupy a Parsonage.

"Support" shall mean also the following payments to a minister in the Effective Relation:

(1) The salary of a Bishop received from the Episcopal Fund as compensation for his services, plus an amount equivalent to 15 per cent thereof, if he occupy an Episcopal residence.

(2) The salary of a District Superintendent received from the District as compensation for his services, plus an amount equivalent to 15 per cent thereof, if he occupy a District Parsonage.

(3) The total salary, or compensation of a minister of the Methodist Episcopal Church serving as pastor of a federated church, or of a church of another Denomination, plus an amount equivalent to 15 per cent thereof, if he occupy a Parsonage.

(4) Aid furnished by a Missionary Board, or other organization.

(5) Salary or compensation for services rendered to any "Employer" by a minister under Episcopal appointment.

§ 11. "Regular Interest" shall mean compound interest at the rate of 4 per cent per annum.

§ 12. "Annuity" shall mean an amount payable per year during life, or during a term of years, whether payment is made annually or by periodical instalments during the year. An "Annuity" of the Fund shall be payable only upon evidence that the annuitant is alive on the date on which any instalment thereof falls due, and the liability of the Fund thereunder shall cease with the last instalment payable before death of the annuitant, unless other provision be made in the Annuity Contract (see ¶ 496, § 8). All "Annuity" payments shall be made quarterly in advance.

§ 13. "Joint Life and Last Survivor Annuity" shall mean an "Annuity" payable during the joint existence of a minister and his wife, or of a minister and a nominated dependent relative, to be continued after the decease of one, during the after-lifetime of the survivor, for two-thirds of the original amount payable during the joint existence.

§ 14. "Service Annuity" shall mean an "Annuity" payable quarterly during life, beginning after the date of Retirement, to be provided by the Fund on the basis of allocated credits accumulated therein at "Regular Interest."

§ 15. "Income Annuity" shall mean an "Annuity" payable quarterly during life, beginning after the date of Retirement, to be provided by the Fund on the basis of the personal Contributions of a member accumulated therein at "Regular Interest."

§ 16. "Pension" shall mean the total of the "Service Annuity" and the "Income Annuity."

§ 17. "Widow's Annuity" shall mean an "Annuity" payable quarterly in advance to the widow of a member of the Fund who dies before attaining Retirement, based on her attained age at the time of his death, and his total accumulated "Pension" credits.

§ 18. "Child's Annuity" shall mean an "Annuity" payable to a minor orphan child of a member of the Fund. The word "orphan" shall mean a child bereaved of father, or bereaved of both parents. "Minor child" shall mean a child under twenty-one years of age. The meaning of the word "child" shall be interpreted so as to include a legally adopted child.

§ 19. "Disability Benefit" shall mean a monthly payment due at the end of the month on account of prematurely broken health or permanent injury of a member of the Fund, during the continuance thereof before attainment of age sixty-five. This benefit shall be dependent upon completion of one year of membership in the Fund.

§ 20. "Death Benefit" shall mean the amount payable in one sum to the widow of a deceased member of the Fund immediately upon proof of his death before attainment of age sixty-five. This benefit shall be dependent upon completion of one year of membership in the Fund.

§ 21. "Allocation" shall mean an allotment of the available moneys of the Fund to the "Service Annuity" credit of a member thereof as a part of the accumulation which will provide his "Service Annuity."

3. MEMBERSHIP

¶ 492, § 1. Those eligible to membership in the Fund shall consist of the following classes of ministers in Annual Conferences of the Methodist Episcopal Church the major part of whose members reside in the United States of America:

Class A. Class A shall consist of "New Entrants," who shall be admitted to the Fund without vote of an Annual Conference; provided, however, that men past forty-five years of age shall not be accepted as members of the Fund, unless an initial provision for "Service Annuity" shall be made in such amount as may be determined by the Board of Pensions and Relief.

§ 2. Before admission to membership in the Fund, "New Entrants" shall be required to pass a physical examination satisfactory to the medical department of the Board.

§ 3. *Class B.* Class B shall consist of "Previous Entrants" who may become members of the Fund upon approval by a majority vote of those present and voting at any regular or specially called session of the Annual Conference; provided, however, that the pension obligations accrued on their account shall have been satisfactorily funded in accordance with the appertaining rules and regulations of the Board of Pensions and Relief.

§ 4. The Board of Pensions and Relief is hereby authorized and directed to make such studies and enter into such arrangements and agreements with the Board of Foreign Missions and the Board of Home Missions and Church Extension, respectively, as shall provide for admission to membership in the Fund of the ministerial missionaries connected with the work carried on under the supervision of the aforesaid Boards, after giving due consideration to the peculiar conditions involved. This authorization shall include members of Annual Conferences in Europe.

§ 5. So long as needful, there shall be appointed yearly in each Annual Conference a Commission on Pensions consisting of not less than nine members, who may be either ministers in the Effective Relation or laymen, to which shall be committed all problems and matters pertaining to entry into the Fund of ministers in Class B. Before Class B, or any part thereof, shall be recommended to the Annual Conference for membership in the Fund, the Commission on Pensions shall obtain the approval of the actuarial department of the Board of Pensions and Relief with reference to any provision that may be proposed for the purpose of the reserve funding or commutation of the pension obligations accrued on account of the ministers concerned.

4. CONTRIBUTIONS

(a) By Pastoral Charges or "Employers"

¶ 493, § 1. An annual Contribution, to be determined according to the following scale, shall be paid to the Fund by each Pastoral Charge or District served by a member thereof:

SCALE OF CONTRIBUTIONS

Estimated "Support" Current Conference Year	Contribution % of "Support"
Under \$ 500	6 %
\$ 500 up to 1,000	6½ %
1,000 up to 1,500	7 %
1,500 up to 2,000	7½ %
2,000 up to 3,000	8 %
3,000 and up	9 %

§ 2. In addition to the Contribution specified in § 1 of this paragraph, each Pastoral Charge served by a member of the Fund shall be apportioned annually an amount for the support of "Conference Claimants"; provided, however, that such additional apportionment, plus the Contribution required in § 1 of this Paragraph, shall not be less than the amount apportioned annually for support of "Conference Claimants" to a Pastoral Charge which pays a like salary and is served by a minister who is not a member of the Fund. (See Discipline, ¶ 337.)

§ 3. If a Pastoral Charge served by a member of the Fund shall fail to pay the total amount required under § 2 of this Paragraph, the Treasurer of the Annual Conference shall distribute equitably the receipts before transfer to the Treasurer of the Fund and to the Treasurer of the Conference Stewards respectively.

§ 4. The Contributions required from the Pastoral Charges and the Districts shall be made through the Treasurer of the Annual Conference who shall issue receipts therefor, and transmit the money to the Board of Pensions and Relief within 30 days after the session of the Annual Conference, together with a proper schedule of information as to the source in each case.

§ 5. An annual Contribution equivalent to the amount of "Allocation" as indicated in the Scale of Allocation (see ¶ 501, § 1) shall be paid quarterly in advance directly to the Treasurer of the Fund by, or on behalf of, the "Employer" of each member of the Fund who is engaged in non-pastoral work, such Contribution to be allocated to such members' "Service Annuity" credit.

§ 6. "Employers" who desire also to provide "Disability" and "Death Benefits" respectively, may do so by making an additional Contribution quarterly in advance at a rate to be fixed by the Board of Pensions and Relief.

§ 7. If there be doubt as to the amount of "Support" in the case of any Pastoral Charge, District, or "Employer," the required Contribution shall be made temporarily on the basis indicated by the Board of Pensions and Relief, and adjustment made subsequently according to the findings of the Board after careful investigation. Failure to comply with this requirement shall cause suspension of "Disability" and "Death Benefits" on account of the member concerned during the ensuing Annual Conference year.

(b) By Members of the Fund

¶ 494, § 1. A personal Contribution equivalent to at least 2½ per cent of his "Support" shall be paid directly to the Treasurer of the Fund annually by each member thereof in the Effective Relation who serves a Pastoral Charge, District, or "Employer." Such Contribution shall be applicable to "Income Annuity" credit only. The maximum amount

of such annual Contribution shall be \$200. A member may divide his personal Contributions to the Fund into four quarterly instalments payable in advance on the following dates: February 15, May 15, August 15, and November 15.

§ 2. If a member of the Fund be a Bishop, he shall contribute annually to the Fund on the basis required in § 1 of this Paragraph.

§ 3. If a member of the Fund be a Bishop, the Episcopal Fund shall be responsible for payment to the Fund of an annual contribution at least equivalent to the amount indicated in the Scale of Allocation. (See ¶ 501, § 1.)

(c) Additional Provisions

¶ 495, § 1. The Contributions required in ¶¶ 493, 494 shall be due and payable to the Fund at the end of the first complete Annual Conference year subsequent to the date of adjournment of the General Conference of 1928, and annually thereafter.

§ 2. (a) When directed to do so by the Annual Conference, the Conference Stewards may make an annual apportionment to the Pastoral Charges sufficient to provide for special aid in deserving cases, in which as a result of untoward circumstances, any Pastoral Charge may have been unable to make the required Contribution on account of a member of the Fund. The Conference Stewards shall grant relief in such cases in accordance with the funds received on the aforesaid annual apportionment and shall require presentation of such evidence as they may deem wise before making a grant.

(b) The Board of Pensions and Relief may raise a special fund for the purpose of granting aid in such cases in the weaker Annual Conferences, or it may use such portion of the income of the Connectional Permanent Fund as may be available for such purpose. In such cases the money shall be used to supplement the insufficient payments made to the "Service Annuity" account.

§ 3. At each Quarterly Conference, it shall be the duty of the District Superintendent to urge payment in full of the Contributions required by the Fund.

§ 4. Upon ceasing to be a minister of the Methodist Episcopal Church prior to the Retirement and Pension, a member of the Fund shall receive, as a withdrawal value, in lieu of all other benefits, a sum equivalent to the total of his own Contributions to the Fund together with "Regular Interest."

§ 5. If a member of the Fund die prior to receipt of any instalment of his "Income Annuity," without leaving a widow or minor children, there shall be refunded to his estate a sum equivalent to the total of his own Contributions to the Fund together with "Regular Interest."

5. RETIREMENT AND PENSION

¶ 496, § 1. A member of the Fund may request the Retired Relation at the Annual Conference session nearest the 68th anniversary of his birth, or after 45 years of Contributions to the Fund made on his behalf by his Pastoral Charge, District, or "Employer."

§ 2. At its option, an Annual Conference may grant the Retired Relation to any member of the Fund at the Annual Conference session nearest the 65th anniversary of his birth, or at any session thereafter.

§ 3. After he has been granted the Retired Relation by his Annual Conference, a member of the Fund shall receive the "Service Annuity" actuarially equivalent to the total "Allocations" and interest accumulations thereon, made to his "Service Annuity" credit previously; such "Service Annuity" to be based on the attained age of the beneficiary, or ages of the beneficiaries, and the tables adopted and currently in use by the Board of Pensions and Relief at such time.

§ 4. In case a member of the Fund be single or a widower at the time

of retirement, a "Service Annuity" may be paid to him during his own lifetime only; or at time of Retirement he may nominate another life as a Joint Beneficiary under an "Annuity" similar to that specified in § 5 of this Paragraph; provided, however, that the nominee shall be either his son, daughter, father, mother, brother, or sister, and wholly dependent upon him for support. Admittance of any other wholly dependent nominee shall depend on the judgment of the Board of Pensions and Relief. In case a Joint Beneficiary is not nominated by a member of the Fund who is single or a widower at time of Retirement, the "Service Annuity" shall be reduced one-third.

§ 5. In case a member of the Fund be married at time of Retirement, the "Service Annuity" shall be paid to him during the joint existence of himself and his wife, continuing after the death of either, to the survivor, during his or her after-lifetime, for two-thirds of the original amount.

§ 6. At the same time that a member of the Fund is granted a "Service Annuity," he shall be entitled to receive an "Income Annuity" in character identical with his "Service Annuity," the amount thereof to be based on his own Contributions to the Fund, together with "Regular Interest," and on the age-basis considered in fixing his "Service Annuity."

§ 7. If the female survivor under a "Joint Life and Last Survivor Annuity" contract marry, her "Survivor's Annuity" shall be terminated, and all liability of the Fund thereunder shall cease; provided, however, that she shall be entitled to a refund of the part of the deceased member's Contribution to the Funds with "Regular Interest" which has not been exhausted by the instalments of "Income Annuity" already paid. The amount of such refund shall be determined by the Actuary of the Fund, and the decision of the Board relative to such amount shall be final.

§ 8. Upon request of the member concerned, Annuity Contracts and Rates may be modified so as to provide for return to his estate of such portion of the accumulated personal Contributions as shall not have been consumed by the payment of "Income Annuities" to the annuitant or annuitants at time of death.

6. WIDOW'S ANNUITY

¶ 497, § 1. In the event that a member of the Fund die while in the Effective or Supernumerary Relation, an "Annuity" shall be paid to his widow, based on her own age and provided by the total of her deceased husband's personal Contributions, with "Regular Interest," and two-thirds of the total accumulated in his "Service Annuity" account at the time of his death. The provision for return to the estate made in ¶ 496, § 8 shall apply also to the "Widow's Annuity."

§ 2. If the "Annuity" of a widow whose husband died while he was in the Effective or Supernumerary Relation be less than \$300, at the discretion of the Board of Pensions and Relief, she may be granted aid in addition thereto; provided, however, that the "Annuity" plus the grant shall not exceed \$300 per annum.

§ 3. If the widow of a deceased member of the Fund remarry, her "Annuity" shall be terminated, and all liability of the Fund thereunder shall cease; provided, however, that she shall be entitled to a refund of that part of her deceased husband's contributions to the Fund, with "Regular Interest," which has not been exhausted by the instalments of "Income Annuity" paid to her. The amount of such refund shall be determined by the Actuary of the Fund, and the decision of the Board of Pensions and Relief relative to such amount shall be final.

§ 4. For limitations on "Widow's Annuity" in conjunction with "Child's Annuity," see ¶ 498, § 2.

7. CHILD'S ANNUITY

¶ 498, § 1. Each minor child of a deceased member of the Fund shall be entitled to an "Annuity" of \$75 until attainment of age 16; to be dis-

continued thereafter unless said child be enrolled and in regular attendance at School or College. Upon proper annual certification of School or College attendance which in the judgment of the Board is creditable, a minor child may be granted an "Annuity" of \$150 from age 16 until attainment of age 21.

§2. If a member of the Fund die before attaining Retirement, the total "Annuities" payable to his widow and children shall not exceed the average "Support" during the years up to three which he served in the Effective Relation immediately preceding his decease. If he die while receiving a "Pension," the total of the "Annuities" payable to his widow and children shall not exceed the Pension which he was receiving prior to his decease.

§ 3. In the discretion of the Board of Pensions and Relief, a "Child's Annuity" may be paid to its mother, or its guardian, or to a responsible relative or caretaker, or to a District Superintendent or Pastor, to be administered on its behalf.

§ 4. In the event of the death of a member of the Fund holding either an Effective or a Supernumerary Relation and leaving no widow surviving him, the amount of the accumulation of personal Contributions standing to his credit may be used to provide for additional "Annuities" to be paid to each minor orphan child of said member, in such amount and manner as may be determined by the Board of Pensions and Relief.

8. DISABILITY BENEFIT

¶ 499, § 1. A "Disability Benefit" may be granted to a member of the Fund under age 65, on the following conditions: If disability has been plainly evident for a period of not less than 180 days, he shall submit to examination by a physician duly appointed to act in behalf of the Board of Pensions and Relief. If it appear from the physician's report, that his health has failed as a result of disease, disability, or injury, and that presumably such disease, disability, or injury, totally and permanently incapacitates him for both ministerial work and the support of his family, and has been plainly evident for a period of not less than the aforesaid 180 days, he may be granted a "Disability Benefit" based on the average "Support" received by him during the years up to three which he served preceding disablement, according to the following scale; provided, however, that in the case of a member of the Fund who is disabled between ages 60 and 65, the total annual payment of "Disability Benefit" shall not exceed the annual "Pension" which his "Income Annuity" and "Service Annuity" credits would purchase at age 65, assuming that the annual addition of such credit between age 60 and age 65 would be the same as that made during the last year of his Effective service prior to disablement.

SCALE OF DISABILITY BENEFITS

Average "Support" for Three Years	Monthly Benefit
Under \$ 500	\$25
\$ 500 up to 700	35
700 up to 1,000	45
1,000 up to 2,000	55
2,000 and up	65

§ 2. At the discretion of the Board of Pensions and Relief, the initial payment may be made to cover the waiting period of 180 days, or only the period following the termination of the aforesaid waiting period.

§ 3. If a disabled member of the Fund recover sufficiently to be able to resume ministerial work or to engage in a remunerative occupation, his "Disability Benefit" may be reduced or terminated by the Board of Pensions and Relief at its discretion. After the "Disability Benefit"

has been terminated and after he has entered into a salaried relationship with a Pastoral Charge, District, or "Employer," he shall resume his personal Contributions to the Fund.

§ 4. In the event of continuance of disability until age 65 is attained, the "Disability Benefit" shall terminate and thereafter a disabled member of the Fund shall receive his "Pension," according to the provisions of ¶ 496.

§ 5. The provisions aforementioned in this paragraph shall be effective only for disability beginning after payment of the first yearly Contribution required to be made on the member's behalf in ¶ 493, § 1.

§ 6. During the continuance of total disability, the beneficiary may be required, while still under the age of 65 years, to have a medical examination annually, by a physician appointed to act in behalf of the Board of Pensions and Relief.

§ 7. Failure of his Pastoral Charge, District, or "Employer" to make the required Contribution during the latest completed Annual Conference year shall disqualify a member of the Fund for receipt of "Disability Benefit" if disabled during the next succeeding Annual Conference year. If the Contribution required in ¶ 493, § 1, be made in part, then the "Disability Benefit" shall be reduced proportionately.

§ 8. If his Pastoral Charge, District or "Employer," gratuitously continue his "Support" during the remainder of the first Annual Conference year of his disablement, the right of a member of the Fund to receive a "Disability Benefit" shall not be impaired.

§ 9. During the continuance of total disability, a member of the Fund shall be exempt from the requirement to contribute to the Fund and shall receive an annual "Allocation" to apply on his "Service Annuity" credit, such "Allocation" to be based on the "Support" received during the Annual Conference year preceding his disablement.

§ 10. A disabled member of the Fund shall be placed in the Supernumerary Relation by his Annual Conference while he is permanently disabled under age 65.

§ 11. If a disabled member be mentally incompetent as a result of his disability, the Board of Pensions and Relief at its discretion may pay his "Disability Benefit," or any portion thereof, to his wife or to some other competent representative, during continuance of such mental incompetence.

9. DEATH BENEFIT

¶ 500, § 1. Upon the death of a member of the Fund under age 65, there shall be paid immediately to his widow a "Death Benefit" of \$500; provided, however, that the Contribution to the Fund required to be made by the Pastoral Charge, District, or "Employer" he served shall not have been in default in the latest completed Annual Conference year of his ministry, and only in any case, after the full payment by his pastoral charge of the first yearly Contribution required to be made on his behalf in ¶ 493, § 1.

§ 2. If, in any case, the Contribution required in ¶ 493, § 1 be made in part, then the "Death Benefit" shall be reduced proportionately, and the decision of the Board of Pensions and Relief with regard to the amount of such benefit shall be final.

§ 3. If a deceased member of the Fund leave no widow, the Board of Pensions and Relief may grant the whole or part of the aforementioned "Death Benefit" to the District Superintendent, or Pastor, or to the guardian, responsible relative, or caretaker of the minor children, for administration in their behalf, or to defray the deceased member's funeral expenses; but if such grant be withheld, the Fund shall have no liability.

§ 4. Neither the estate of the deceased member, nor his widow's estate, nor the creditors of either, shall have any claim whatever upon the aforementioned "Death Benefit."

10. ALLOCATION

¶ 501, § 1. An "Allocation" from available funds shall be made annually, as of December 31, to the "Service Annuity" credit of members of the Fund according to the following table. (See § 5 of this Paragraph):

SCALE OF ALLOCATION

"Support"		Amount to be allocated
Under	\$ 500	\$ 40
\$ 500 up to	700	55
700 up to	1,000	70
1,000 up to	2,000	90
2,000 up to	3,000	110
3,000 up to	4,000	130
4,000 up to	5,000	150
5,000 up to	6,000	175
6,000 and up		200

§ 2. In the event that at the time of the aforesaid "Allocation," there be an insufficient amount in available funds to cover fully the "Allocations" according to the above scale, a proportionate reduction thereof shall be effected by the Actuary of the Fund.

§ 3. Special "Allocation" to "Service Annuity" credit of the members of the Fund of any surplus arising from unapportioned interest in excess of "Regular Interest," or any other source in the Fund, shall be made only in the year succeeding the quadrennial actuarial examination of the condition of the Fund. The amount of such quadrennial "Allocation" shall be fixed by the Board of Pensions and Relief, but shall not exceed the amount recommended by the examining actuary. Such quadrennial "Allocation" shall be made to the "Service Annuity" credit of the members of the Fund pro rata, according to the total allocated credits and accrued interest thereon standing in their respective "Service Annuity" credit accounts at the beginning of the quadrennium.

§ 4. In computation of amount available to provide the "Pension," members of the Fund, and widows of deceased members of the Fund who become annuitants before the close of any quadrennial examination period, shall be credited with an equitable share of the total undistributed surplus in hand at the close of the previous fiscal year of the Fund. The amount of such share shall be conservatively estimated by the Actuary of the Fund, and the decision of the Board of Pensions and Relief thereon shall be final.

§ 5. If, in any case, the Contribution by the Pastoral Charge required in ¶ 493, § 1, be made in part in any year, then the "Allocation" in that case, and for that year only, shall be reduced proportionately, and the decision of the Board of Pensions and Relief with regard to the amount of the reduction shall be final.

§ 6. Failure of a member of the Fund to make an annual personal Contribution thereto equivalent to at least $2\frac{1}{2}$ per cent of his "Support," on or before December 31 of any year, shall not affect the annual "Allocation" to his "Service Annuity" credit, but shall disqualify him for participation in the next quadrennial "Allocation" of surplus.

§ 7. The right to participate in the annual "Allocation" to the "Service Annuity" credit of members of the Fund shall be suspended during Leave of Absence duly granted by an Annual Conference, or attendance at school without salaried relationship to a Pastoral Charge; provided, however, that this limitation shall not affect the quadrennial Allocation in such cases

11. RELATION OF THE FUND AND ORIGINAL PENSION SYSTEM

(a) Limitations

¶ 502, § 1. The provisions of the Discipline regarding the "Original

Pension System" and acts of the General Conference amendatory thereof, shall not govern the Fund, nor have any application thereto, except as may be expressly provided in the legislation pertaining to the Fund.

§ 2. Subsequent to the establishment of the Fund, changes in scales of benefits, and tables used for valuation of benefits, shall be made only by the Board of Pensions and Relief, after publication of same in the official papers of the Church, at least six months previous to the time such changes become effective. This provision shall not be construed so as to apply to the scale of "Allocation," which may be modified annually, if necessary, by the Actuary of the Fund in accordance with the amount available for such purpose. The scale of Contributions shall not be subject to change except by action of the General Conference, taken upon request of the Board of Pensions and Relief.

§ 3. "New Entrants" shall not be entitled to make any claim upon the Annuity Funds of the "Original Pension System," but may be granted Necessitous Relief thereunder by action of the Annual Conference.

(b) *Accrued Obligations*

¶ 503, § 1. All accrued obligations of "Previous Entrants" shall be provided by the Annual Conferences under the "Original Pension System" unless the actuarial equivalent of each of such obligations shall be transferred to a reserve fund, the principal and interest of which shall be used for the purpose of amortizing such obligations.

§ 2. The Board of Pensions and Relief is hereby authorized to function as a reserve funding agency on behalf of such Annual Conferences as may desire to transfer to it any or all of their annuity obligations at a fixed rate of annuity per year of service.

§ 3. The Board of Pensions and Relief is hereby directed to promote campaigns throughout the Church with a view to early funding of obligations accrued on account of "Previous Entrants."

12. FISCAL

¶ 504, § 1. Interest earned by the investments of the Fund shall be distributed annually as of December 31, according to the rules and accounting usages of the Board of Pensions and Relief.

§ 2. The Fiscal Year of the Fund shall be the calendar year.

SUPPLY PASTORS

VIII. SUPPLY PASTORS' DEPARTMENT

¶ 505, § 1. There shall be established on January 1, 1929, a separate department of the Ministers' Reserve Pension Fund to be called the Supply Pastors' Department.

§ 2. Supply Pastors under age 40, after the completion of not less than two full years of service as a Supply Pastor, and after passing a physical examination satisfactory to the medical department of the Board of Pensions and Relief, on recommendation of the Annual Conference may be admitted to membership in the Supply Pastors' Department of the Ministers' Reserve Pension Fund, under the following special provisions and limitations:

§ 3. During each year in which a member of the Supply Pastors' Department of the Ministers' Reserve Pension Fund shall serve a Pastoral Charge as its Pastor, such Charge shall comply fully with the requirement regarding Contributions to the Ministers' Reserve Pension Fund. See ¶ 493, § 1.

§ 4. Supply Pastors shall be permitted to make personal Contributions to the Supply Pastors' Department of the Ministers' Reserve Pension Fund. See ¶ 494, § 1.

§ 5. Pastoral Charges served by Supply Pastors who are not members of the Supply Pastors' Department of the Ministers' Reserve Pension Fund shall comply fully with the requirement regarding the apportionments for Conference Claimants. See ¶ 337.

§ 6. The Board of Pensions and Relief shall provide out of available income for Supply Pastors, who are members of the Supply Pastors' Department of the Ministers' Reserve Pension Fund, a scale of benefits approximately equivalent to one-half of the benefits provided for members of Annual Conferences who are members of the Ministers' Reserve Pension Fund. The remainder of such income shall be placed in the Embury-Strawbridge Fund. See § 9.

§ 7. The Board of Pensions and Relief shall make such rules and regulations regarding relationship to the Supply Pastors' Department of the Ministers' Reserve Pension Fund, and retirement status of Supply Pastors, as it may deem expedient.

§ 8. All accounts of the Supply Pastors' Department of the Ministers' Reserve Pension Fund shall be kept separate from, and independent of, the accounts of members of Annual Conferences.

§ 9. The Board of Pensions and Relief shall create, increase, and maintain a special fund to be called the Embury-Strawbridge Fund, the income of which, together with such additional amounts as may be secured for the purpose, shall be used by the Board for the relief of aged and needy Supply Pastors who have completed at least ten years of ministerial service as Supply Pastors in the Methodist Episcopal Church, and their widows and minor orphan children.

TECHNICAL REPORT ON THE PENSION SITUATION, WITH TEXT OF A NEW PLAN

Prepared by Rev. Thomas A. Stafford, Statistician and Actuary
of the Board

February 15, 1928.

*To the Rev. J. B. Hingeley, D.D., Corresponding Secretary,
Board of Pensions and Relief:*

DEAR SIR: Acting under your instructions and pursuant to the provisions laid down in ¶590, Discipline 1924, at the beginning of this quadrennium, the task was undertaken of examining critically and reconstructing along reserve lines the existing system for the support of Conference Claimants.

The magnitude and complexity of the problems involved made it plain at the start that the work should be done with due regard for scientific principles. From time to time during its progress, we have consulted with eminent pension specialists. Valuable counsel has been received from the late Mr. J. H. Nitchie, Consulting Actuary, Chicago; Mr. Henry Moir, Actuary, Church Pension Fund, Protestant Episcopal Church; Dr. H. L. Rietz, Professor of Mathematical Statistics, University of Iowa, and Mr. George A. Huggins, Actuary and Counsellor of the Congregational, Presbyterian and other Church Pension Funds. Most of the mathematical calculations have been performed by Miss Irene E. Flesner, an actuarially trained member of our own staff. Under your direction numerous Conferences and group meetings have been held at various points in the United States in order to submit every important proposition to consideration of the ministers and laymen. Candid approach has brought us many worthwhile and constructive suggestions from the field.

I. THE ORIGINAL PENSION SYSTEM

For twenty years (1908-1928) the Methodist Episcopal Church has operated an assessment-endowment type of pension system, without contributions from the beneficiaries. At the time of the institution of the system little or nothing was known in ecclesiastical circles in America with reference to the application of actuarial science to the solution of pension problems. Consequently the Original Pension System was inaugurated without any serious attempt to measure the probable outcome. It had been expected (1) that the pension being based on a fraction (1/70) of the average cash salary of the Annual Conference, it would vary in exact ratio thereto, thus providing desirable flexibility in the benefits; (2) that the major and most dependable source of income would be the collections from

the pastoral charges—a reliance upon tax-collection similar to that found in state and municipal systems; (3) that provision for income from endowment funds would materially lighten the annual apportionment load; (4) that the pension lists of the Annual Conferences would remain practically static in the future, or increase very slowly; (5) that local administration would largely eliminate overhead expense; (6) that the care of accrued obligations would work out naturally in some unknown way. Unfortunately, these expectations have been incompletely fulfilled; the annuity rate payable has not risen commensurately with the prescribed disciplinary annuity rate; the collections from the pastoral charges have been rather mercurial, the produce of the Book Concern even more so; the attempt to make endowment income catch up with ever-increasing liabilities looks a bit like a race between a tortoise and a hare; the pension lists have increased far beyond expectations; the overhead cost of local administration of permanent funds often consumes a considerable fraction of the income; the unfunded obligations for past services of men on the active lists have grown steadily heavier ever since the inauguration of the system. The general condition of the system at present hints at insolvency. Indeed, if the so-called “annuity claims” were real obligations enforceable at law, a receiver would have to be appointed for most of the Annual Conferences. The power to default has been at the heart of the system from the beginning, and although there have been good intentions and sentiment a-plenty, the significant fact remains that repudiation on a distressing scale exercises a blighting effect in all but a few Annual Conferences. The existing disciplinary promise of a stipulated pension can be broken; it has been broken, and it will continue to be broken as long as the system remains on a hand-to-mouth basis without reserves sufficient to guarantee the promises.

Default is the safety device that protects the Conferences, but the individual retired minister pays the price. Therefore, it seems idle to speak of the present system as non-contributory. In actuality, the system forces a contribution from the minister when he can least afford it—in the time of age and feebleness. Eloquent proof of this is found in the fact that two-thirds of the claimants received individually less than \$500 for a year's support in the best year of its history. Advocates of the system have repeatedly called attention to the fact that the system would work admirably if the provisions of the Discipline for full apportionment and pro-rating were enforced. This is somewhat in the nature of a counsel of perfection, because it cannot be denied that the rigorous enforcement of these provisions would impose an intolerable burden on many Pastors and pastoral charges, especially in Conferences where there is

little or no help from endowment resources. In fact, the matter of apportionment has been badly compromised in practice, and so far as we can learn, there have been few serious attempts at pro-rating on the basis of the full legal apportionment. The Bishops, District Superintendents and Pastors generally receive their salaries in full; the retired ministers can bring no pressure and therefore depend pathetically on the tender mercies of their brethren; the laymen are largely unaware of the point of pinch and rebel against the high apportionments which in a few pastoral charges have been known to go as high as 40 per cent of the Pastor's cash salary. Paradoxically, according to the law, everybody is to blame; in the nature of the case, nobody is to blame.

The trouble is inherent in the character of the system. To quote Dr. Rietz with reference to another pension system, one might say that "viewed from the standpoint of sound finance and of having the necessary reserves to carry out the payment of pensions as provided in the law, there is an immense deficiency in the existing funds. The financial provisions are entirely inadequate for paying the stipulated pensions when due." The lack of reserves growing concurrently with the growth of assumed liabilities is the real root of the trouble.

There are other defects in the system that interfere with the smoothness of its operation. We might mention a few: (1) freedom of transfer of ministers from Conference to Conference in an unconnectional pension system which frequently results in serious "dumping" of claims on certain Conferences; (2) the scheme of apportionment being based on the figures of the previous year frequently produces revenue quite inadequate to finance the increased claims one year hence; (3) owing to the local and diverse character of administration, some Conferences pay quite high pensions for a normal period of service, while others pay very low pensions for similar periods, thus tempting migration from the weaker to the stronger Conferences; which, under our polity, can be accomplished without consent of the Conference; (4) unpredictable fluctuations in the amounts of annuity payable from year to year with its demoralizing effects upon the beneficiaries; (5) lack of proper accounting and checking in many Boards of Conference Stewards in which the work is done under pressure during the Annual Conference session; in some cases the Conference Stewards preserve no records worth the name; occasionally, one finds large amounts of money handled without audit or check of any kind; (6) occasional misinterpretation and misapplication of existing law, which tends to increase the cost of the system, by admitting claimants to annuities for which they are not legally qualified; (7) substantial losses from Permanent Funds of a minority of Annual Conferences through injudicious investments.

In spite of its inherent defects, its prospective embarrassments, and fifty-seven varieties of administration, it is marvelous that the system has worked tolerably well. The fact that it is now paying out annually more than \$3,000,000 excites the admiration of other religious bodies. It speaks volumes for Methodist loyalty. In certain Annual Conferences distinguished leadership has produced remarkable results which it would be grossly unfair to ignore. A statesmanlike grasp of the situation in true perspective need not militate against due gratitude for past accomplishment.

Other leading denominations have already realized the dangers involved in the operation of a decentralized pension system on a current assessment basis, and it is very significant that several of them have already adopted actuarial pension systems and most of the others are engaged in studies with a view to similar conversion—the ulterior motives in each case being economy and stability. It is quite evident that the Methodist Episcopal Church cannot afford to lag behind the other denominations in taking this important step.

It should be noted that the Churches which have already converted their pension systems have compromised in the matter of providing for accrued liabilities for the past years of service by adopting a basis of settlement that could be financed without serious difficulty. Owing to the low pension standards they had in effect at the time of conversion, the provision for accrued liabilities by a national campaign did not present supremely difficult problems. However, in the case of the Methodist Episcopal Church, the standards have been raised so high in many of the Annual Conferences that it is out of the question to provide immediately in a wholesale way for the funding of the accrued liabilities. It was this consideration that had a determining influence upon the character and scope of the new pension plan which has been devised in such a way as to develop gradually along evolutionary lines, making compound interest a large factor in the production of the pensions and by slow and steady accumulation of adequate reserves providing for ultimate stability of the whole pension structure. It was felt that the problems involved in the present complex and decentralized administration could be solved best by the gradual disappearance of the old system and its replacement by a sound reserve system which would eliminate most if not all of the defects of the assessment-endowment type. It seemed hopeless to cure the existing situation by the amendment of the old system because of the faulty assumptions involved in its structure. This much having been decided definitely, the next point in order was to determine the character of a pension system that would be best suited to the peculiar polity and usages of the Methodist Episcopal Church.

Early in the present quadrennium careful analyses were made of the leading pension systems that have been devised for ecclesiastical groups, with especial attention to the reserve systems in use in the various branches of the Wesleyan Church in Great Britain and her dominions, several of which have been quite stable for a considerable period.

We are indebted to Mr. Huggins for the following analysis of pension plans of various denominations in the United States of America:

ANALYSIS OF PENSION PLANS OF VARIOUS DENOMINATIONS

I. *Reserve Pension Plans in Operation*: 1. Church Pension Fund of the Protestant Episcopal Church. Local church pays annual dues equivalent to $7\frac{1}{2}$ per cent of the salary basis. No contributions from ministers. Pension credits for prior service funded by initial fund of over \$8,000,000.

2. Annuity Fund for Congregational Ministers. Ministers' dues equivalent to 6 per cent of the salary. After the first year of membership a share of the distributable income from the Pilgrim Memorial Fund, as applicable towards paying the ministers' dues. The amount of the credit in 1928 is \$90, with the limitation of 90 per cent of the ministers' dues. The local Church is expected to pay one-half of the ministers' dues.

3. Relief and Benefit Board for Baptist Ministers and Missionaries. Ministers' dues equivalent to 6 per cent of the salary. After the first year of membership the Board finances part of the ministers' dues, 70 per cent at this time. This money comes from special gifts, income from endowment funds and a place in the benevolence budget of the Church.

4. Board of Pensions of the Presbyterian Church in the U. S. A. Ministers' dues equivalent to $2\frac{1}{2}$ per cent of the salary. Local churches contributing an amount equivalent to $7\frac{1}{2}$ per cent of the salary. Credits for prior service financed out of Laymen's Committee Fund.

II. *Proposed Reserve Pension Plans* (subject to change): In the following proposed new plans, the basis of dues is a percentage of the salary.

1. Executive Committee, Christian Education and Ministerial Relief, Presbyterian Church in the U. S. (Southern). Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions, $7\frac{1}{2}$ per cent.

2. Board of Pensions and Relief of the Methodist Episcopal Church. Churches' dues graded, but averaging about 8 per cent; Ministers' dues, $2\frac{1}{2}$ per cent.

3. Board of Ministerial Relief of the Disciples of Christ. Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions, 8 per cent.

4. Board of Pensions of the Norwegian Lutheran Church

Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions, 8 per cent.

5. Department of Ministerial Relief of the General Board of the Church of the Nazarene. Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions graded, averaging about $6\frac{1}{2}$ per cent.

6. Board of Ministerial Relief of the United Presbyterian Church of North America. Ministers' dues, $2\frac{1}{2}$ per cent.; Churches' contributions, $7\frac{1}{2}$ per cent.

7. Ministers' Fund of the Reformed Church in America. Income from an Endowment Fund to be supplemented by proposed contributory plan to provide additional benefits. Percentages of contributions not yet tentatively agreed upon.

8. Pension Fund of the Reformed Church in the U. S. A. Under consideration. A plan with $2\frac{1}{2}$ per cent from ministers and $7\frac{1}{2}$ per cent contributions from the Churches.

9. Relief and Annuity Board of the Southern Baptist Convention. Ministers' dues $2\frac{1}{2}$ per cent and churches' contributions 8 per cent.

III. *Contributory Annuity Plans.* There are in operation some contributory annuity plans where the members' dues are equivalent to one-fifth of the cost of providing the maximum annuity benefits, and the churches finance the other four-fifths through special gifts, income from Endowment Funds and a place in the Benevolence Budget of the church. These plans were started from 1907 on. They are gradually being closed to new members, because these plans were very limited in the maximum schedules of annuity benefits provided (\$500), and these were based upon service without regard to salary. The raising of the churches' share of the cost has been difficult, because it has to be placed in the general budgets of the churches. These plans are being replaced by the larger reserve plans financed on more adequate bases, as outlined in Sections I and II.

1. Board of Pensions of the Presbyterian Church in the U. S. A.

2. Superannuation Fund of the Evangelical Church.

3. Annuity Fund for Congregational Ministers.

4. Annuity Department of the Board of Ministerial Relief of the Disciples of Christ.

5. Board of Pensions of the United Brethren Church. (Retirement Provision.)

6. Relief and Annuity Board of the Southern Baptist Convention.

7. Board of Ministerial Relief of the United Presbyterian Church of North America.

8. Board of Ministerial Relief of the Reformed Church in the United States.

We have to acknowledge our special indebtedness to the

officers and actuary of the Australian Methodist Church for valuable data received with reference to the excellent plan in effect in that body. Careful study was made of the Church Pension Fund of the Protestant Episcopal Church. The officers of the Fund very kindly placed at our disposal a wealth of exceedingly valuable data with reference to its construction and operation. The actuary and officers of the Presbyterian (Northern) Fund placed in our hands much useful and interesting information regarding the pension situation in that Church and the character of their actuarial reserve plan. On the basis of these and other studies, the outlines of a new pension plan were drawn up, embodying features similar in many respects to those found in the reserve plans of the other churches, but adjusted with particular reference to the peculiar conditions of ministerial service in our Church. The problems involved, the principles laid down, and the technique indicated, are discussed in detail in the remainder of this report.

II. FUNDAMENTAL CONSIDERATIONS

1. *Growth of a Pension Roll.* One of the fundamental problems involved in the study of a pension situation is that of the disproportionate growth of the pension roll as compared with the growth of the entire body. This phenomenon has been observed in all pension systems that have been established long enough to indicate clearly the trend of experience. It is very puzzling to laymen to observe that a pension roll in a matured body frequently keeps on growing at an alarming rate when the active force in such body has begun to shrink quite definitely. The layman tends to assume that the number of members on a pension roll will remain approximately constant if the active force is not receiving a greater number of accessions than those necessary to maintain it *in statu quo*. There is a fallacy involved in such reasoning arising from lack of consideration of the fact that an increase or decrease in the active force ordinarily will not register its influence on a pension roll until a period of time has elapsed thereafter approximately equivalent to a normal term of active service of an individual member.

As a general rule, it may be stated that every list of pensioners will keep on growing for approximately thirty to thirty-five years after the growth of the active force ceases, and the number of men entering the pension relationship in any given year can be closely correlated with the number who entered upon active work thirty to thirty-five years back, making due allowance of course for the decremental effect of death.

It is apparent from the actuarial studies made in connection with the present investigation that some of the older Conferences attained maturity years ago, and consequently the pension

list in such Conferences has become relatively stable. However, the majority of the Conferences are still unstable in the numerical strength of the active force and therefore a considerable increase in the already heavy claims may be expected. This unstable condition has been reflected from year to year during the present quadrennium in the constant increase of annuity claims. For instance, in the year 1924 the total annuity claims were \$2,823,986. In the year 1927 they had increased to \$4,413,915. During this period the average annuity rates have been practically stationary, while there has been a very substantial increase in the total number of claimants. The outlook for an immediate stoppage of this increase is not promising, because the unstable force of longevity enters into the problem in a rather serious way. An actuarial investigation made recently by the Board of Pensions and Relief reveals the fact that during the past twenty years the "complete expectation of life" of a Methodist Episcopal Minister at age 65 is 12.75 years, whereas the "complete expectation" of male lives at a like age, according to McClintock's Tables of Mortality Among Annuityants, is one year less. The addition of the cost of a year's annuity for every member of the pension roll of an Annual Conference puts a serious extra strain upon its resources. Eminent vital statisticians give us no comfort or ground for hope that there will be immediate relief at this point. It is well known that, owing to the improved technique of preventive medicine and public hygiene, a notable addition has been made to the "expectation of life" of the general population, and the end is not in sight. The following quotation is of interest in this connection:

"One of the most notable achievements in the eventful half century since Pasteur has been the increase in the average duration of life in the United States. At present the average length of life is 58 years. Public health experts predict that the average years of man will continue to lengthen as time goes on. At a recent convention of the American Public Health Association, Professor Irving Fisher of Yale University gave a schedule of how the duration of life should increase in the years to come, assuming that a hundred-year average duration is the attainable limit. In 1930 the average length of life will be 61; in 1940, 65; 1950, 69; 1960, 72; 1970, 75; 1980, 78; 1990, 80; 2000, 82. In the distant time of 2100 nearly everybody should live until 94 years of age. Professor Fisher pointed out that increases in length of life were being made at an amazing rate at the present time. The pace for the quarter of a century just past was forty years increase per century, whereas it was only four years per century in the seventeenth and eighteenth centuries." (See Current History, April 19, 1927. Article on Recent Scientific Progress.)

If these projections are reliable, as we have fair reason to believe, it is evident that a select class of life risks such as ministers will exhibit a greater degree of longevity than the general population. The significance of this statement is portentous and indicates the necessity for an ultra-conservative policy with reference to fixation of age of retirement and rates of annuity.

If the new pension plan is adopted in its present form, it is evident that the first considerable group of pensioners thereunder will not appear until, say, the year 1965. If, meantime, a substantial increase of longevity occurs, all of the present annuity tables will be obsolete. It is apparent then that the flexibility of the new Plan in providing for the revision of the annuity rates from time to time, so as to bring them into consonance with the shifting "force of mortality" of a highly select group is very important. In fact, flexibility of a pension system at this point will prevent a serious accrual of fixed-in-advance obligations which might easily get out of balance with offsetting reserves, unless a commensurate increase of contributions were required to be made sufficiently in advance to become really effective. The outlook with reference to the longevity of ministers had a strongly determining influence in fixing the character of the pension part of the new Plan.

2. *Personal Contributions.* Practically all of the recently instituted actuarial systems have made provision for personal contribution by the ministers, the principal exception to this rule being the Church Pension Fund of the Protestant Episcopal Church, which requires the entire cost of the pension benefit to be borne by the parishes. There seems to be widespread conviction among our laymen today that ministers should share substantially in provision for their own old age. In view of the fact that they are receiving much better salaries than formerly, and that in many cases the salaries and emoluments are considerably in excess of the average income of the members of their congregations, it is generally believed that they should contribute somewhat to their pensions. One of the disadvantages of a scheme of personal contributions is the difficulty and cost of collection, especially from ministers employed on the weaker charges. It is true that moderate pensions can be provided at an annual average cost of approximately 5 per cent of the pastoral salary during active service, but in order to round out this pension to something approximating "a comfortable support," it is necessary to ask for the co-operation of the ministers in building the accumulations for provision of the pension benefits. In the set-up of the new Plan the contribution by the minister is practically voluntary, the only deprivation resulting from non-payment being the loss of the right to participate in the quadrennial distribution of the surplus arising through the operation of the system. Except for this con-

sideration, which is essential, the minister is left free to contribute or not as he pleases without any depreciating effect on the service pension. A minister who fails to co-operate at this point simply forfeits to the benefit of his brethren his part of the surplus arising in the operation of the Fund. It should be noted that in the case of the Protestant Episcopal Church, the pensions payable under their non-contributory system are naturally less in amount than those made possible by the additional payments asked from the ministers under the proposed Methodist Episcopal system.

3. *Type of Pension Selected.* Careful consideration of the usual type of fixed-in-advance pension which promises a benefit that is more or less exactly defined beforehand, and in which the risk is assumed that the contributions will be sufficient to produce the required reserves, convinced us that there are patent dangers involved in such plans. Pre-committal as to the exact amount of the pension payable, say, thirty-five years hence, compels an organization or institution to assume a fixed obligation, the ability to meet which is affected more or less by such variables as the shifting force of mortality, the renting value of money in the market, the co-operation of those responsible for payment of dues.

An actuary framing a plan which fixes irrevocably in advance the amount and character of the pension is obliged to provide, for large margins of safety in his calculations, because the applicability of the tables which he uses in framing such a plan is bound to be more or less hypothetical. In framing a pension plan for a body of ministers in which there is apt to be considerable movement in the salary levels over a long period of years and in which longevity is steadily on the increase, it seems unwise to make committal in advance as to the exact amount of the pension.

Careful consideration of the whole problem has convinced us that the adoption of some form of what may be called the "Accumulation-Purchase" type of pension is best suited to our denomination, which is singularly lacking in the homogeneity characteristic of most of the evangelical denominations in America. The "Accumulation-Purchase" type of pension may be defined as that in which contributions according to a pre-determined scale are required to be made to a custodial Fund during the period of active service, the trustees or other administering officers of such fund investing the same conservatively and, at the termination of active service of the individual, the total accumulation standing to his credit in the accounts of the trustee is applied as the purchase money for a life annuity, such annuity being based on the amount of purchase money, the attained age of the prospective beneficiary, and tables of annuity values valid at the time of purchase. The strong point to be

made in favor of this type of pension plan is that it does not commit the institution to a contractual annuity obligation until the time of actual retirement, thus giving the underwriting institution the benefit of up-to-date investigations with reference to mortality among annuitants.

Some may object to this type of plan on the ground that, from the point of view of prospective beneficiaries, it is unsatisfactory for an institution to be unable to forecast the amount of pension benefits in advance. The question may be raised, "Why cannot the amount of pension be determined in advance in the same way as the face value of a life insurance policy payable at death?" This objection can be answered by calling attention to the fact that companies issuing insurance on lives generally make their computations on the basis of the American Table of Mortality Experience, which, although it is out of date, is nevertheless extremely conservative for insurance purposes. The great recent increase in the longevity of the general population, and even greater increase in longevity of medically selected lives, as compared with that when Mr. Sheppard Homans prepared the American Table of Mortality, gives the insurance companies an increasing margin of safety. They know positively in advance that the present standards of measurement will afford more than ample reserves and surplus. However, the increased longevity of the American people has had a decidedly adverse effect on the annuity business of the insurance companies, so that it is almost a truism in insurance circles that "nobody makes any money out of annuities." Account must also be taken of conscious selection by applicants who are extraordinarily healthy. However, the deficit on the small amount of annuity business carried by the companies at a loss can be charged to the large surplus provided by the bulk of the insurance business. It ought to be perfectly obvious that an institution engaged in the business of providing annuities only, or in which the bulk of the contractual commitments are of the annuity type, must exercise great care in the assumption of such obligations when there are no contingent reserves to offset adverse experience.

As a matter of fact, no pension fund for ministers has been proposed on any considerable scale which indicates in advance the exact pension that will be payable upon attainment of age of retirement. So far as we know, most of the proposed actuarial reserve pensions depend upon the individual salary of the minister and are calculated in some such way as the following: $1\frac{1}{4}$ per cent of the average salary of the individual minister multiplied by his years of service. It is evident that in a formula like this the average salaries of the ministers cannot be indicated in advance. Therefore, it is also impossible to indicate in advance what the pension will be.

CAUTION: The illustrations inserted in this table must be regarded as exhibits and not as guarantees. The calculations have been made with great care.

ILLUSTRATION OF PENSIONS FOR 36 YEARS OF SERVICE BY NEW ENTRANTS

Assuming age at entry to be 28, age at retirement to be 65, and wife to be 4 years younger. Survivor in each case, whether male or female, to receive two-thirds of Pension stated in table.

Years of Service	"Support" Case 1	"Support" Case 2	"Support" Case 3	"Support" Case 4	"Support" Case 5	"Support" Case 6
1.....	\$500	\$700	\$900	\$1,200	\$1,500	\$1,500
2.....	500	700	900	1,200	1,500	1,500
3.....	500	700	900	1,200	1,500	1,500
4.....	600	850	1,100	1,500	2,000	2,200
5.....	600	850	1,100	1,500	2,000	2,200
6.....	600	850	1,100	1,500	2,000	2,200
7.....	700	1,000	1,300	1,800	2,500	2,900
8.....	700	1,000	1,300	1,800	2,500	2,900
9.....	700	1,000	1,300	1,800	2,500	2,900
10.....	800	1,150	1,500	2,100	3,000	3,600
11.....	800	1,150	1,500	2,100	3,000	3,600
12.....	800	1,150	1,500	2,100	3,000	3,600
13.....	900	1,300	1,700	2,400	3,500	4,300
14.....	900	1,300	1,700	2,400	3,500	4,300
15.....	900	1,300	1,700	2,400	3,500	4,300
16.....	1,000	1,450	1,900	2,700	4,000	5,000
17.....	1,000	1,450	1,900	2,700	4,000	5,000
18.....	1,000	1,450	1,900	2,700	4,000	5,000
19.....	1,100	1,600	2,100	3,000	4,500	5,700
20.....	1,100	1,600	2,100	3,000	4,500	5,700
21.....	1,100	1,600	2,100	3,000	4,500	5,700
22.....	1,200	1,750	2,300	3,300	5,000	6,300
23.....	1,200	1,750	2,300	3,300	5,000	6,300
24.....	1,200	1,750	2,300	3,300	5,000	6,300
25.....	1,300	1,900	2,500	3,600	5,500	7,000
26.....	1,300	1,900	2,500	3,600	5,500	7,000
27.....	1,300	1,900	2,500	3,600	5,500	7,000
28.....	1,200	1,750	2,300	3,300	6,000	7,700
29.....	1,200	1,750	2,300	3,300	6,000	7,700
30.....	1,200	1,750	2,300	3,300	6,000	7,700
31.....	1,100	1,600	2,100	3,000	5,500	8,000
32.....	1,100	1,600	2,100	3,000	5,500	8,000
33.....	1,100	1,600	2,100	3,000	5,500	8,000
34.....	1,000	1,500	2,000	2,500	5,000	8,000
35.....	1,000	1,500	2,000	2,500	5,000	8,000
36.....	1,000	1,500	2,000	2,500	5,000	8,000
(a) Total Support....	\$34,200	\$49,650	\$65,100	\$91,200	\$144,000	\$186,600
(b) Average Support..	950	1,379	1,808	2,533	4,000	5,183
(c) Income Ann.....	142	206	269	376	540	713
(d) Service Ann.....	601	691	763	879	1,076	1,173
(e) Total Pension....	743	897	1,032	1,255	1,616	1,886
(f) Item (d) as a per cent of (b).....	63%	50%	42%	35%	27%	22%

The most exact answer that can be given to any man who asks what his pension will be, is that it will be determined according to this general formula. In the system proposed by the Methodist Episcopal Church, it is safe to say that if anyone cares to hazard a guess as to what the trend of his salary is likely to be, then a very close estimate of the pension can be made by projecting the necessary calculation of accumulations on the basis of the given data. In other words, in the absence of advance knowledge of salary, practically as good an estimate can be made in the one case as in the other, so that there is no real disadvantage arising from the lack of an exact formula in the "accumulation-purchase" plan, as you will see by reference to above table in which a practical demonstration is given in

six hypothetical cases, the rate of annuity for purposes of exhibit being based on McClintock's Tables of Mortality Among Annuity-tants, ages taken two years younger, and an assumption of 4 per cent interest earnings.

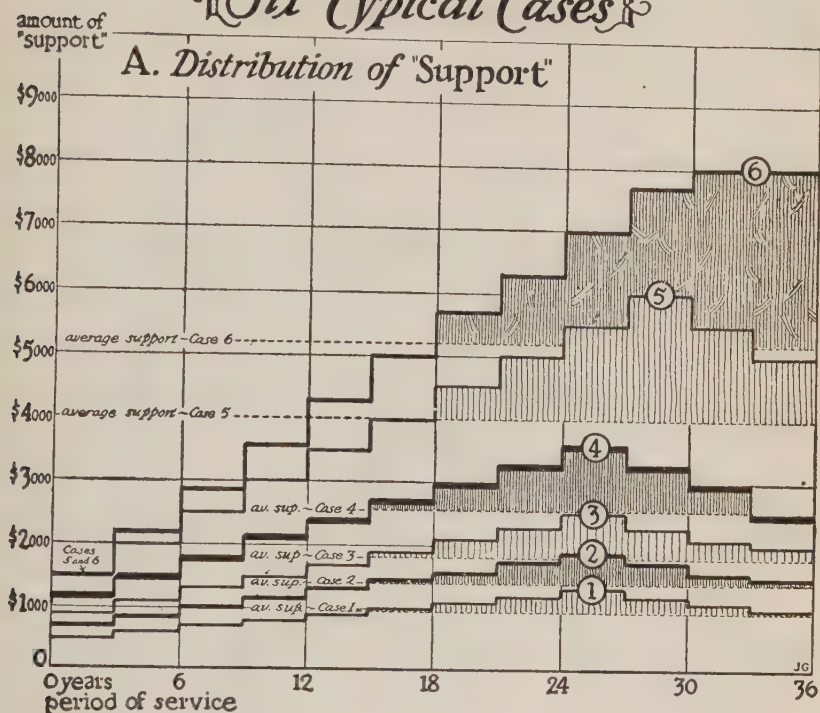
4. *Pension Equality.* In laying down the lines of the new pension plan, it was necessary to take considerable account of the tradition of pension equality which has been firmly held in the Methodist Episcopal Church for many years. We have a few strenuous advocates of absolute equality who argue that irrespective of salary or location, all retired ministers should be on an absolutely equal footing throughout the Church. Obviously this doctrinaire position will not bear close analysis. The great divergence in living conditions, in the purchasing power of money, in educational preparation and industry of ministers, makes such a proposition seem more or less absurd. If we were dealing with homogeneous conditions in a compact body, this proposition might have some show of reason, but it is a significant fact that we have met with very few ministers who care to advocate it. On the other hand, with considerable show of reason, there has been a demand from many quarters for a continuation of the present system of providing for equal pensions for equal terms of service within the bounds of each Annual Conference. In this proposition we are dealing with a group that is usually homogeneous and compact in a geographic sense, so that the conditions and costs of living are very much more nearly equal than is possible in a nation-wide distribution of cases.

The advocates of this type of equality point out that the natural thing to do would be to continue the present policy of the Church, with the difference that in the new reserve plan such equal pensions would be financed on a reserve basis. However, viewed in its broad aspects, there seem to be weighty arguments against the continuation of the present type of local equality. The maintenance of such local equality presents a real difficulty in the administration of a centralized plan because it would compel the administering body to make 100 separate distributions of pension credits annually instead of one distribution based on a universal scale. Again, there is considerable demerit involved in local equality, because there may be an extraordinary disparity between the pensions produced in two contiguous Conferences for a similar period of service. A Conference fortunate enough to have a metropolitan district or two within its borders could outstrip greatly a contiguous Conference which is mainly rural in character, because the average pension credit would be greater in the former Conference as compared with the latter.

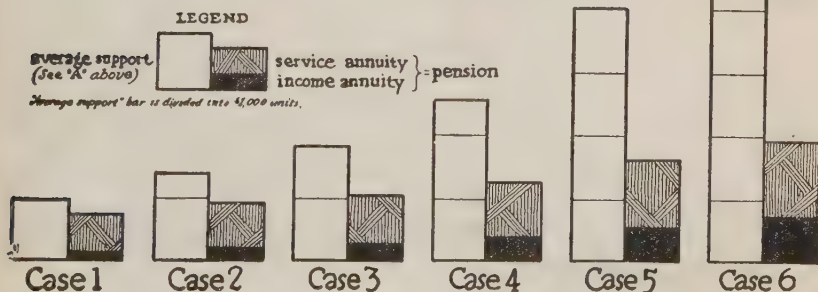
Not only that, but the fact that compound interest would provide more than 50 per cent of the pension would tend to

Comparison of PENSION with "SUPPORT"

Six Typical Cases



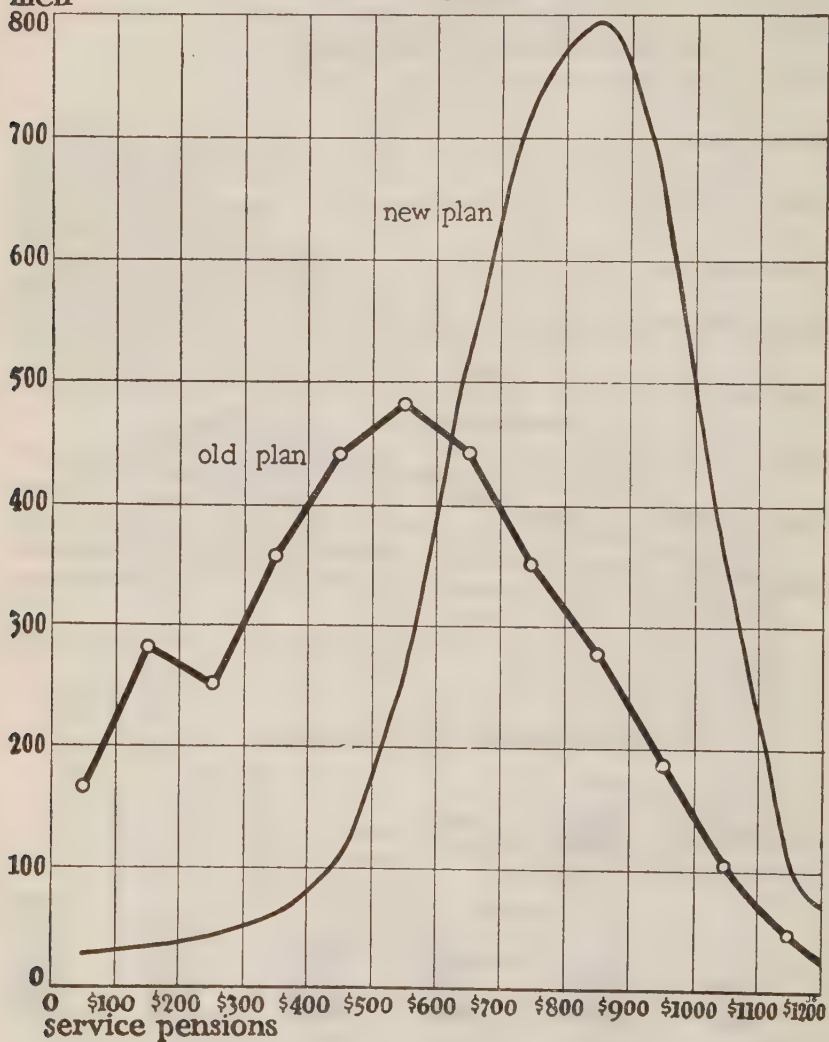
B. Distribution of Pension



Dispersion of Service Pensions

number
of
men

Old and New Plans



widen the disparity between equally worthy neighbors. Indeed, if under the present system, all the Annual Conferences were to pay the disciplinary rate in full, this disparity would be clearly seen and would lead to discontent and agitation. In a considerable number of contiguous Conferences the difference in pensions for a normal period of service would be very substantial. Unless Methodism is prepared to have a minority of its Annual Conferences placed in a highly selected class while the main body remains on much lower levels, this position must be abandoned, because its essential lack of democracy can be easily seen when one considers the situation just indicated. True democracy must be laid out on broader lines unless we want to constitute a few Conferences as select clubs, so far as pension matters are concerned. Consideration for the highest welfare of the greatest number of ministers in their old age led us to seek a more broadly democratic method of establishing pension credits. After much discussion of this problem in group meetings, we finally arrived at the conclusion that a scale of allocation, such as that proposed in ¶501, §1 of the new Plan, would serve the interests of the greatest number of Methodist ministers in the best way. This scheme of allocation was worked out with the thought in mind that approximately one-half of all the members of the new Pension Fund should receive exactly the same pension for the same years of service, and in justifiable recognition of the fact that a considerable portion of the pension costs would be carried by the more prosperous Churches, whose Pastors have to meet heavy financial and social demands, it was decided that a very gradual relative increase in the amount of pension credit should be made on account of service in the higher salaried charges. This is eminently reasonable and defensible. A comparison of the distribution of pensions under the old system with an ideal distribution of pensions expected under the new system, as illustrated in the accompanying chart (see page 436), which indicates the number of men receiving various amounts under both systems and shows the shift of the greater bulk of the constituency to a much higher class and the withdrawal of all but a small minority from the lower pensions, is the best kind of demonstration of the broadly democratic effect of the proposed new pension Plan. In our judgment the average Methodist preacher will be much better served by the application of this principle of socialization than by the continuation of a thoroughly exclusive policy of local equality which will provide high pensions for a small select minority and leave the majority of the ministers below the comfort line in old age. We believe that brotherhood is of the very essence of that splendid fraternity which we call the Methodist Episcopal ministry. A continuation of the inequities of the present scheme and their greater accentuation

THE MINISTRY of the METHODIST EPISCOPAL CHURCH

AN ACTUARIAL INQUIRY

Authorized and directed to be made by action of the General Conference, 1924

Please answer questions as of date, July 1, 1924

1. Name Conference.....

Post Office Address.....

2. Indicate by a cross (x) your classification on July 1, 1924, under each of the following three items:

a. Relation to Conference: Effective ☐ Supernumerary ☐ Retired ☐
 b. State in life: Single ☐ Married ☐ Widower ☐
 c. Appointment: Pastor ☐ Dist. Supt. ☐ Special ☐

3. Length of your completed service until July 1, 1924, in the EFFECTIVE RELATION in the ministry of the Methodist Episcopal Church.....years.....months.

4. Give as many of the following dates as are applicable to your case:

(N. B. Write answers to number 4 in the three columns to the right)

	Month	Day	Year	Leave this space blank
a. Date of your birth				(a)
b. Was your wife living on July 1, 1924?.....If so, give date of her birth				(b)
c. Date of your marriage to her				(c)
d. Date of Admission into FULL CONNECTION in the ministry of the Methodist Episcopal Church				(d)
e. If admitted to the ministry in some other Church, give date of such admission as an ordained member thereof				(e)
f. If you are Retired, give date of Retirement				(f)
g. Date of birth of each of your living children who were under 21 years of age on July 1, 1924				(g)
				(2)
				(3)
				(4)
				(5)
				(6)
				(7)
				(8)

N. B. The names of the children are not required. Please write their ages in the columns to the right, in the order of birth, beginning with the eldest.

5. If in the EFFECTIVE RELATION, state amounts paid annually to you as support, whether in the pastorate, district superintendency or detached work, using the form below. Do not include income from private property or fees:

Conf. Year ending in	Cash Salary	Rental Value of Parsonage	Missionary Aid Applied on Support	TOTAL	Leave this space blank
1923	\$	\$	\$		
1922					
1921					
1920					
1919					
Leave this space blank					

6. If you are under 65 years of age, have you been completely disabled through sickness or injury for a period of SIXTY DAYS or more, during the calendar year 1923?

Yes ☐No ☐

If so, please give particulars:

a.
(Nature of disability or injury)b.
(Beginning date)c. months
(Duration of total incapacity for work)

d. Partial Recovery ☐; Complete Recovery ☐; Still Disabled ☐
 (Check state of recovery, etc., above, as of date July 1, 1924)

7. Check present state of your health, after referring to the explanation of terms given hereunder:

a. Good ☐
(apparently normal)b. Fair ☐
(minor ailments; otherwise good)c. Poor ☐
(if under doctor's care; or chronic condition)

N. B. Please review above answers in order to make sure that data are correct. Should any explanations be needed, refer to questions by number and give the additional information in the space below.

through the force of compound interest would certainly have a disintegrating effect on the connectional spirit. This important consideration exercised a determining influence in the adoption of the socialization principle by the Board of Pensions and Relief at its meeting held June 23rd, 1927.

5. *Missionary Group.* There are serious problems involved in the immediate inclusion of Foreign Missionaries in the Pension system because of the difficulties involved in regard to money exchange and collection and provision of contributions corresponding to those made by the pastoral charge in the home field. Furthermore, the rates of disability and death in the different countries need to be investigated. Again, in the case of the European Conferences some of the members of our ministry are located in countries where there are universal state pension systems in force and adjustments would have to be effected with the governments concerned in such cases. These and other important problems of a like nature will require separate investigation by an expert. There are also rather serious problems involved in the financing of pensions for Home Missionaries working in fields like Alaska and elsewhere that need to be specially studied. For these reasons, the making of pension arrangements for Missionary workers has been deferred as matter to be taken up and arranged later by agreements with the Mission Boards.

III. STATISTICAL AND ACTUARIAL WORK

Immediately after the General Conference of 1924, steps were taken to obtain reliable data with reference to the ministry of the Methodist Episcopal Church. After studying carefully the data schedules used in other actuarial examinations, the questionnaire reproduced in facsimile on page 438 was prepared and mailed to all ministers and probationers in the United States. About 80 per cent of these were returned sooner or later. Upon careful examination we found many apparent errors and contradictory statements. The defective schedules necessitated a large amount of correspondence. One of the first tasks was to prepare and graduate the salary scale by ages. The crude figures showed a surprising degree of smoothness, probably due to the large number of lives involved. In order to obtain a smooth distribution that would do no violence to the sequence of figures in the original series, graduation was accomplished by means of a mathematical formula, the resultant figures agreeing very closely at practically all points with those in the crude distribution, and the total number in the group being the same in both cases. The following table exhibits the smoothed results:

Age	Number of Effective Ministers	Average Salary
24.....	13	\$1,335
25.....	25	1,358
26.....	40	1,423
27.....	59	1,497
28.....	79	1,573
29.....	102	1,642
30.....	126	1,718
31.....	152	1,787
32.....	179	1,854
33.....	210	1,904
34.....	241	1,961
35.....	272	2,012
36.....	300	2,050
37.....	320	2,085
38.....	332	2,112
39.....	339	2,138
40.....	340	2,163
41.....	341	2,187
42.....	343	2,214
43.....	348	2,240
44.....	354	2,270
45.....	361	2,304
46.....	368	2,330
47.....	376	2,356
48.....	383	2,381
49.....	390	2,405
50.....	398	2,423
51.....	405	2,435
52.....	412	2,430
53.....	416	2,412
54.....	418	2,390
55.....	413	2,361
56.....	403	2,325
57.....	385	2,290
58.....	361	2,253
59.....	334	2,220
60.....	306	2,188
61.....	280	2,159
62.....	255	2,128
63.....	231	2,101
64.....	207	2,070
65.....	182	2,040
66.....	155	2,008
67.....	127	1,975
68.....	101	1,951
69.....	78	1,934
70.....	58	1,923
71.....	43	1,917
72.....	33	1,914
73.....	25	1,911
74.....	20	1,889
75.....	15	1,796
76.....	12	1,658
77.....	9	1,568
78.....	6	1,463
79.....	4	1,366

IV. PRELIMINARY SKETCH OF PLAN

As the plan was drawn at first, the actuaries were requested to calculate the cost of providing for the entire body of ministers in the United States. The original plan as outlined in the booklet, "Essentials of the Plan," printed August, 1926, called for a death benefit immediately to the widow, equivalent to three-fourths of her husband's average salary received during the years up to five which he served in the effective relation immediately preceding his decease, with a maximum of \$1,000; a disability annuity to a minister under age 65, equivalent to 45 per cent of his average salary for the five years of effective service preceding disablement; maximum \$1,200, minimum \$300; an annual pension credit on account of service, ranging from 12 per cent on a minimum cash salary of \$300 (plus 15 per cent house rent equivalent) to a maximum of 4 per cent of salary and house rent equivalent in the higher ranges of salary. In the original plan provision was also made that widows receiving less than \$300 annuity would be credited with a minimum equivalent to that amount. Orphan children's annuities were to be \$75 until attainment of age 16, and, if continued in school beyond age 16 and until attainment of age 21, the annuity would be doubled. The cost of providing these benefits, as originally sketched, is shown in the following table, as a percentage of the total salaries of all ministers:

	Per cent
Death Benefit.....	.65
Disability Benefit.....	1.00
Widow's Additional Annuity.....	.45
Children's Annuities.....	.70
Allocation.....	5.20
	8.00

Based on the available age data, a careful actuarial estimate was made of the cost of funding into a reserve the outstanding obligations for pensions. Valuations were made on the basis of McClintock's Table of Mortality Among Annuitants and an assumed rate of interest earning equivalent to 4 per cent per annum compounded. In view of the investigation of longevity of Methodist ministers already mentioned in this report, it was decided that the McClintock Tables needed adjustment in order to measure with a fair degree of accuracy the probable costs. The fact being known that the expectation of life of a Methodist minister at age 65 is about a year longer than that of an ordinary annuitant led to adoption of the principle of entering the Table for each case at two years younger than the actual attained age. The valuations were made on a generalized formula, it being assumed in its construction that at the time

of retirement each effective minister would have a wife four years younger than himself, and that on an average the duration of her service would be about 90 per cent of that of her husband. These assumptions were made on the basis of statistical investigations conducted by our office. We found that the assumption that the wife at time of retirement will be on an average about four years younger than her husband is also true in other denominations.

A careful study was made in order to obtain data with reference to the expectation of having orphan children come on the annuity Fund at time of the father's death. The statistics obtained in this investigation were carefully compared with those worked out in the Presbyterian studies by Mr. Huggins; also the study of the Episcopal clergy by Mr. Robert Henderson.

The following exhibit shows the resulting estimate of expected costs for the given groups:

Number	Class	Accrued Obligations
3,413	Retired Ministers and their Wives.....	\$18,043,618
3,901	Widows.....	10,539,143
790	Children.....	207,414
13,455	Effective and Supernumerary Ministers and their Wives.....	39,388,107
Total.....		\$68,178,282

As soon as the figures pertaining to these valuations were placed in the hands of Annual Conference leaders, they created more or less alarm and called forth vigorous protest from many quarters against any attempt to place the entire membership under the Plan at once. It was felt that in the near future it would be impossible to fund the obligations for past service, and, as many Conferences are already keeping in force a rather strenuous program of current apportionments for Conference Claimants, it was felt that the inevitable increase of load due to the funding of the old and the caring for the annual payments under the new system at the same time would produce a serious financial strain.

The Board of Pensions and Relief became fully convinced of the wisdom of modifying the program in such a way as to introduce the new reserve principle on a gradual basis that would involve only a small immediate addition to the current load. The actuaries were of the opinion that this could be done, and that beginning with the group of effective new entrants into Annual Conferences, following the next General Conference, during a period of thirty-five to forty years the entire group of effectives could be placed wholly under the protection of a reserve plan, meanwhile the old plan being permitted to operate as before, but on an ultimately diminishing scale.

V. REVISION OF PLAN

At the Annual Meeting of the Board of Pensions and Relief, held February 16th, 1927, the actuaries were requested to reconstruct the plan basically, limiting its primary scope to new entrants and reducing the scales of contributions and benefits to a point consistent with the limited income to be expected. This was done and the actuaries reported to a Special Committee Meeting held May 17th and 18th, 1927. At this meeting a committee consisting of about one-half of the membership of the Board examined the text of the report with minute care, and after making numerous adjustments, the revised text was presented to a Special Meeting of the Board held on June 22nd and 23rd, 1927, at which it was re-examined in a thorough-going way and, subject to editorial retouching, was unanimously adopted. In briefest outline the major points of the Revised Plan are as follows:

I. *Membership of Fund.* Class A—"New Entrants"—automatically become members of the Fund. Includes only ministers that enter into full membership in an Annual Conference in the United States after January 1, 1929.

Class B—"Previous Entrants"—become members of the Fund conditionally, with consent of Conference, after medical examination. Includes only ministers who are in full connection in an Annual Conference in the United States prior to January 1, 1929.

NOTE: Class B to be wholly under the "original pension system" of 1908 until their annual conference permits them to enter the Ministers' Reserve Pension Fund, and either sets up a reserve fund for their past services or obtains a waiver of annuity claim.

II. *Contributions.* (1) Payments by: (a) Pastor, (b) District Superintendent, (c) Bishop, (d) employee minister; equivalent to at least $2\frac{1}{2}$ per cent of: (a) Cash Salary; (b) Add 15 per cent to Cash Salary if a parsonage be occupied; (c) Add Missionary Aid, if any. Maximum payment, \$200.

(2) Payments by: (a) Pastoral Charge, (b) District; of a scale ranging from 6 per cent to 9 per cent, based as in (1). See ¶493, §1 of Text of Plan.

(3) Payments by Employer: On a scale equivalent to the amount of allocation credit for like salary, if pension only is desired; and if non-pension benefits are desired, the equivalent premium therefor to be fixed by Board of Pensions and Relief.

(4) Payments by Episcopal Fund: \$200 per annum for each Bishop who is a member.

III. *Retirement.* (1) Optional with Annual Conference to retire a minister at age 65 or over.

(2) A member of the Fund may request retirement at the Conference nearest the sixty-eighth anniversary of his birthday, or after forty-five years of membership in the Fund.

IV. *Pension.* Provided on the "accumulation-purchase" principle.

(1) Accumulation of the member's personal payments at 4 per cent per annum will provide "Income Annuity" portion of Pension.

(2) Accumulation of Allocated Pension Credits, plus quadrennial share of Surplus will provide "Service Annuity" portion of Pension.

(3) Pension to be paid in full during joint lives of pensioners and reduced one-third when either one dies.

(4) Special provision for increasing the annuity of a young widow, at discretion of Board of Pensions and Relief, to an amount not to exceed a total of \$300.

V. *Non-Pension Benefits.* (1) Disabled Members under age 65 to receive a Monthly Benefit according to scale, ranging from \$25 to \$65 per month. See ¶499, §1 of Plan.

(2) In case of death of minister before age 65, \$500 to be paid to widow at once.

(3) Annuities to children after death of father: ages up to 16, \$75 per annum; ages 16 to 21, \$150 per annum.

(4) In event of withdrawal, all personal contributions to be refunded, together with 4 per cent compound interest.

Owing to inescapable limitations with reference to the data available, it was not found possible to fix costs for the foregoing restricted scheme with the same degree of accuracy as was feasible in making the computations for the total body. Miss Bennett of the World Service Commission kindly furnished us with the most recent data in her hands with reference to ages and salaries of ministers at time of admission into Annual Conferences. The following unsmoothed table gives an exhibit of what may be expected year by year as the classes of new entrants come forward for membership in the Plan in the early years of operation:

Ages	Number of New Entrants	Average Salaries
20.....	1	\$1,200
21.....		
22.....	5	1,360
23.....	6	1,209
24.....	20	1,344
25.....	21	1,226
26.....	24	1,510
27.....	30	1,250
28.....	35	1,425
29.....	37	1,490
30.....	40	1,328
31.....	26	1,499
32.....	28	1,420
33.....	27	1,463
34.....	21	1,124

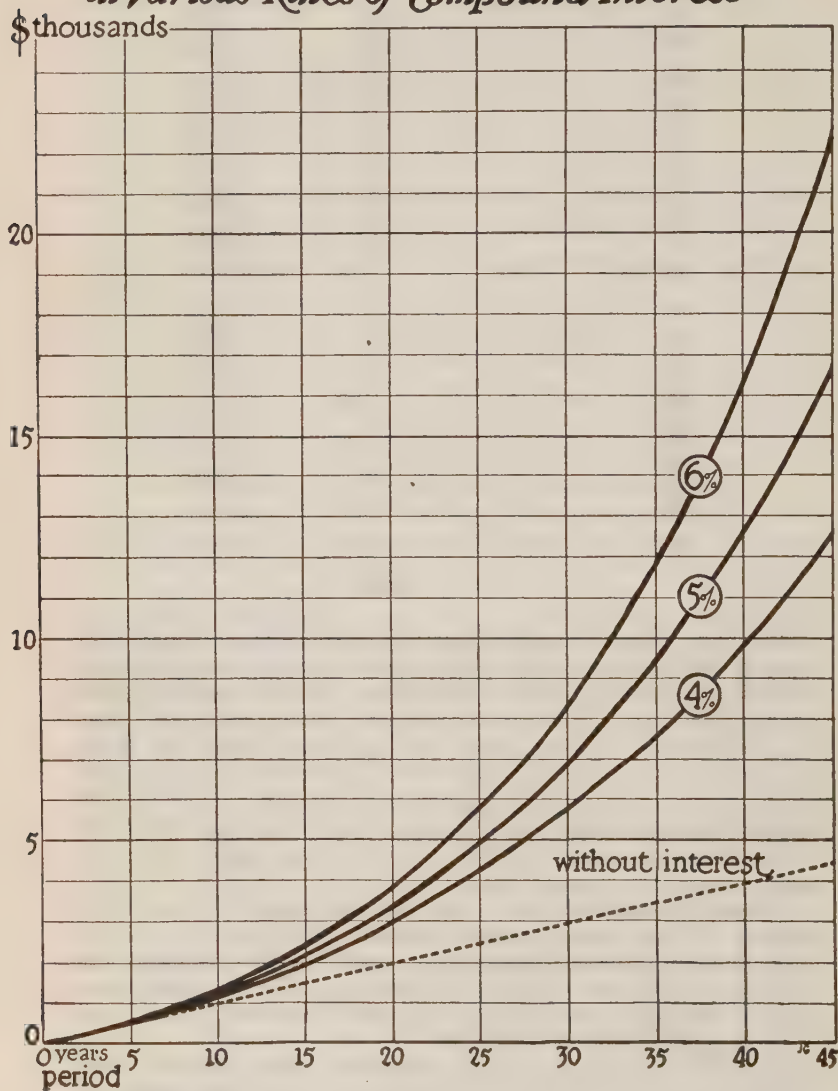
Ages	Number of New Entrants	Average Salaries
35.....	18	\$1,506
36.....	8	808
37.....	17	1,157
38.....	10	1,026
39.....	10	1,203
40.....	8	1,573
41.....	8	1,271
42.....	4	1,466
43.....	8	1,129
44.....	7	1,772
45.....	8	1,341
46.....	4	1,740
47.....	1	2,300
48.....	3	1,041
49.....	1	1,610
50.....	1	232
51.....	1	1,150
52.....	1	1,334
53.....	..	....
54.....	..	....
55.....	1	529
56.....	..	....
57.....	..	....
58.....	1	1,610
59.....	..	....
60.....	1	472
	442	

We were greatly surprised at the extraordinary number of men at advanced ages who are received annually into the ministry in the various Annual Conferences. It seems nothing short of folly to induct men into the regular ministry at ages above 45. Reference to the graph on page 446 shows the force of compound interest as applied to payments of a constant amount per annum, and demonstrates clearly enough to the merest tyro in finance that it takes the swing of a thirty to thirty-five-year period for the force of compound interest to assert itself in a marked way.

Under a reserve system it will not be possible to care adequately for such men, because compound interest is an important factor in the achievement of results. This explains the provision in the new Plan that all men entering the Fund above age 45 will be required to have deposited for them in the Fund a substantial initial contribution.

The Plan was made flexible at several points, notably with reference to the Tables to be applied in the measurement of the different benefits. The preceding discussion of longevity establishes the fact that in order to be safe the administrators of the Plan must be at liberty to change the valuation standards

Amount of a Payment of \$100 per Annum at Various Rates of Compound Interest



from time to time, especially those having reference to the annuity values and disability. The existing insurance standards for the measurement of death costs contain a wide margin of safety. Any future increase of longevity of ministers as a class will only tend to strengthen this margin of safety. On the other hand the present experience of the insurance companies with reference to the cost of total and permanent disability is somewhat discouraging, and it is evident that great caution must be used in the provision of the disability benefits. Care must be taken not to admit applicants to disability benefits unless they can surely classify under the rather rigid language employed in the Text of the Plan. McClintock's Tables of Mortality Among Annuitants, although standard in New York State, and many other States as well, is nevertheless nearly obsolete for our purposes. From a study of the expectation of life thereunder, as compared with another of more recent date, its inadequacy is apparent. See following table:

"COMPLETE" EXPECTATION OF LIFE

Age	Males		Females	
	McClintock	British Annuitants 1900-1920	McClintock	British Annuitants 1900-1920
50.....	21.11 years	23.83 years	24.53 years	27.57 years
55.....	17.78 "	20.09 "	20.76 "	23.73 "
60.....	14.64 "	16.63 "	17.21 "	19.94 "
65.....	11.75 "	13.48 "	13.94 "	16.28 "
70.....	9.18 "	10.64 "	11.00 "	12.86 "
75.....	6.96 "	8.14 "	8.44 "	9.79 "
80.....	5.13 "	6.17 "	6.30 "	7.18 "
85.....	3.67 "	4.66 "	4.56 "	5.17 "
90.....	2.57 "	3.49 "	3.22 "	3.77 "
95.....	1.76 "	2.61 "	2.23 "	2.79 "

VI. COST OF ADMINISTRATION OF THE FUND

We have been asked frequently what it will cost to administer the affairs of the Ministers' Reserve Pension Fund, and whether or not such a Fund could not be more economically administered by insurance companies. With regard to the first question, we can only give an opinion based on the experience of other funds of similar character. It is believed that the present staff of the Board of Pensions and Relief, with the addition of two or three moderate-salaried workers, will be quite sufficient to handle the new Fund for more than a decade. Present arrangements for the making of investments are quite ample for the handling of a volume many times larger with practically no increase in costs, so that it is fairly safe to assume that \$10,000 per annum in addition to the present income of the Board will be amply sufficient to cover the cost of salaries and equipment in this department.

With regard to the question as to whether or not a life insurance company could do the work more economically, it may be said that this is hardly possible. In the operation of the Ministers' Reserve Pension Fund there will be no selling costs. Collections from the pastoral charges will be made in the Annual Conference without expense. The reserve fund will be exempt from taxes and, as is customary in Church organizations, the salaries of the executives will be very low as compared with those paid by insurance companies. The chief objective in placing a fund of this character under the management of an insurance company is to obtain spread of risk over a large number of lives, which is very desirable as a safety measure. However, in the Ministers' Reserve Pension Fund, the number of beneficiaries will be very large when the fund attains maturity, so that the Church will be thoroughly safe in providing self-insurance under proper restrictions.

VII. STATE SUPERVISION

It is highly desirable that an actuarial reserve pension fund involving a large number of beneficiaries should be placed under State supervision in order to provide technical safeguards with reference to the maintenance of reserves on a scale commensurate with assumed obligations; also for the purpose of maintaining an independent check on the character of the securities purchased in the investment of such reserves. The Church Pension Fund of the Protestant Episcopal Church has been under supervision of the State Insurance Commissioner of New York since its inauguration. While this Fund has been under highly competent management from the beginning, it nevertheless has been subjected voluntarily to independent, technical supervision and its remarkable success and stability is in no small degree attributable to this conservatism. It is believed that similar conservatism with regard to the proposed Reserve Pension Fund of the Methodist Episcopal Church is thoroughly justifiable. Ultimately the Methodist Episcopal Fund will be much larger than the Protestant Episcopal, and as its obligations would be of a similarly contractual character, it is necessary to insure strict supervision of the fund at all times. This is amply provided for in the Text of the Plan. The Board of Pensions and Relief is an Illinois corporation. Unfortunately, however, the State of Illinois has no legislation in force at the present time providing for pension supervision of the character desired. This explains the general nature of the provision for State supervision made in the Plan. In the absence of the necessary legislation in the State of Illinois, and failing success in obtaining it, it may be necessary to resort to incorporation of the Fund in the State of New York, which has a pension law on its statute books.

VIII. COMMUTATION

The word "commutation" is frequently used in actuarial parlance to denote the exchange of one type of benefit for another. As applied to the Methodist Episcopal pension situation, it means the exchange of a variable pension related to individual service, average salary of the Conference, and annual income of the Conference Stewards, for a fixed pension based on a reserve deposited in advance and the attained age or ages of the beneficiary or beneficiaries. A pension commuted on a reserve basis has several points in its favor. In the first place, it is guaranteed, and the pensioner can depend absolutely on the amount of the benefit. In the second place, if the reserve has been properly calculated, it will provide sufficient money to make all the payments of benefit without call for assessments. In the third place, the average cost of providing an annuity will be considerably reduced, owing to the fact that the residuum of a Reserve Fund can be invested from year to year, and the interest applied to pension payments, whereas, in the assessment method of providing income there is no chance of earning interest on current funds. Wherever it is possible to accomplish commutation by the conversion of permanent funds into reserve funds, it is advisable that this be done for the sake of economy. In Conferences where competent financial management is available, amortization funds can be operated within the Conference itself, or the Board of Pensions and Relief may be asked to perform this duty on a cost basis. However, in some Conferences there are rather serious legal difficulties involved in the commutation of permanent funds, especially those held by Preachers' Aid Societies. Until it is possible to demonstrate to the courts that the original uses of such trusts have dried up, there is not much likelihood of their conversion. Our advice on this point is "Hasten slowly."

IX. ENDOWMENT FUNDS

The establishment of Endowment Funds in the Methodist Episcopal system of pensions was based on the theory that through a proper adjustment between income from apportionments to the pastoral charges and from investments of permanent funds, the burden on the charges would not be great. Unfortunately, rapid increase of costs and the consequent inadequacy of current income was not foreseen. The increase of a pension list by one claim calling for, say, \$800 per annum additional would necessitate the increase of the Permanent Fund by \$16,000, assuming a rate of 5 per cent. to be earned. When a Conference has five or six, or even more, additional claims of such amount in one year, it is clearly evident that a very great increase of permanent funds would be necessary,

In the absence of immediate increase in the permanent funds, there is no other resource left except to spread an increase of apportionments to the pastoral charges, which defers collection for one year, although the additional claims must be met at once. It is apparent that the endowment-assessment program is a haphazard, out-of-joint business at the best, and that endowments should not have a prominent part in the maintenance of a pension fund for a growing force.

No doubt endowment funds will have a more or less permanent place in the relief economy of Methodism in the future and we think that their promotion for such an auxiliary purpose is a wise policy. A reserve pension scheme necessarily is restricted rigidly with regard to application of benefits, and especially if it is under State Supervision, will be required to protect its reserves by obedience to the technical rules laid down for its management. It will be well, therefore, to have permanent funds in most of the Annual Conferences and to maintain and build them up in future years so that benevolently minded Methodists who have the interests of the ministers at heart may have a place to deposit gifts for the help of deserving cases in which the conditions have not permitted the provision of benefits on a scale sufficient to meet the needs. It is not possible to devise an actuarial pension scheme that will adequately take care of non-measurable emergencies. For instance, in the matter of disability it is well known that the highest incidence of disability is ordinarily found among men suffering from tuberculosis. It is highly desirable that disabled lives of this class be freed at once from the strain of providing for the cost of living and that it be made possible for them to obtain the best climatic and medical advantages available. At the present time, the lack of a relief fund to provide for moving expenses and other incidentals in such cases is a serious matter. In the past, many men of this type might have been saved for a long period of usefulness in the ministry if there had been sufficient funds available to protect them at the start from the worry and physical strain incident to provision for living expenses. We have cited this class of cases as an illustration of a useful function for permanent funds for relief purposes in the future.

X. DIVIDENDS

It will be observed that the dividends to Annual Conferences from the produce of the Book Concern and the Chartered Fund have not been taken into account in any way in the set-up of the plan of the new Reserve Pension Fund. These are in effect annuities receivable and under existing law must be paid to the Annual Conferences. There is a constitutional inhibition with reference to the produce of The Methodist Book Concern and the Chartered Fund in ¶46, §6, Discipline 1924, which reads

as follows: "The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary and Superannuated Preachers, their wives, widows and children." Apparently there is nothing in this constitutional provision that would prevent the appropriation of these dividends for the purpose of aiding in the provision of pensions and other benefits under the proposed new reserve pension system. However, we believe that this step should not be taken until all obligations to Conference Claimants under the original pension system have been discharged.

XI. SUPPLY PASTORS

A study conducted by the Board of Pensions and Relief with reference to Supply Pastors shows that this form of ministry is on the increase. There are more than 4,000 Local Preachers and Supply Pastors in the Methodist Episcopal Church in the United States. Of this number it is highly probable that less than one-fourth devote their entire time to the work. Many Supply Pastors are students in college, farmers, merchants, professional men, etc. Relatively few of the men rendering this kind of service have any intention of entering the regular ministry. The character of this service is generally intermittent and frequently the opportunity to serve is distinctly limited according to the supply of regular ministers for whom the Bishops must find places. Ordinarily men who continue in service steadily as Supply Pastors have been unable to meet the requirements for entrance into an Annual Conference. Many of these have rendered very useful service in certain fields in spite of their limitations. In fact, there are Annual Conferences where it would be difficult to man a considerable portion of the field if it were not for the service of such men. Cases have been known where a high grade man acting as a Supply Pastor has rendered better service than a member of an Annual Conference. Many of these men are content to accept appointment to fields that are not attractive to men with superior training. Apparently the Methodist Episcopal Church will need this type of ministry for many years to come, and elemental justice demands that for Supply Pastors who render a considerable period of service, provisions for pension, disability and other benefits should be made on a reserve basis under proper restrictions. Therefore, we have included a brief draft of a plan for Supply Pastors which is necessarily somewhat tentative because of the lack of exact data with reference to this group. The conditions of service, the lack of disciplinary control, and other questions of lesser weight were kept in mind in making the draft of the pension plan for Supply Pastors.

It is proposed that Supply Pastors under age 40 who shall

have completed not less than two full years of pastoral service, after medical examination and recommendation by an Annual Conference, may be admitted to membership in a separate department of the Ministers' Reserve Pension Fund. The requirements with reference to contributions are exactly the same as those for regular members of the Ministers' Reserve Pension Fund. The benefits are similar in type, but on account of the limited income, necessarily smaller. It is evident that with these restrictions the membership of the Supply Pastors' Department of the Ministers' Reserve Pension Fund will scarcely ever be more than a few hundred at the outside. This will leave several hundred others with brief terms of service to be provided for as at present through a relief fund administered by the Board of Pensions and Relief. The number of ministers receiving relief through this fund last year was eighty-nine and the number of widows was twenty-six. The average payment to disabled Supply Pastors was \$87 and the average payment to widows was \$77. The total distribution in 1927 was \$9,730. The amount distributed is entirely too small and there is urgent need for the strengthening of this relief fund to a degree that will provide treble the amount of the present fund. Ultimately the operation of the Supply Pastors' Department of the Ministers' Reserve Pension Fund will reduce the demands on the relief fund to a comparatively negligible figure. Attention is called to the fact that Supply Pastors who are not members of the Ministers' Reserve Pension Fund will be required to comply with all the disciplinary provisions for raising of money from the charges for Conference Claimants.

XII. FINAL WORD

The text of the revised plan submitted herewith has been closely scrutinized by competent actuarial experts. Considering the existing financial situation in the Church, and the paucity of data available for mathematical projection of a plan of such limited initial scope, it may be regarded as safe, sound, fair and workable. It is flexible enough to adjust easily to changing conditions. It is conservative at all points where past experience has shown the need of stability. It is essentially simple in fundamental structure. The precise definition of detail in advance is wise and will prevent confusion. Lack of such precision in the original plan has been a fertile source of trouble and has called for repeated amendment in order to eliminate obscurities. The indispensable underlying principle of the new plan is that outstanding obligation shall be balanced by equivalent reserves. This is fundamental; everything else is incidental. Without the use of this foundation principle, no pension plan can be a permanent success.

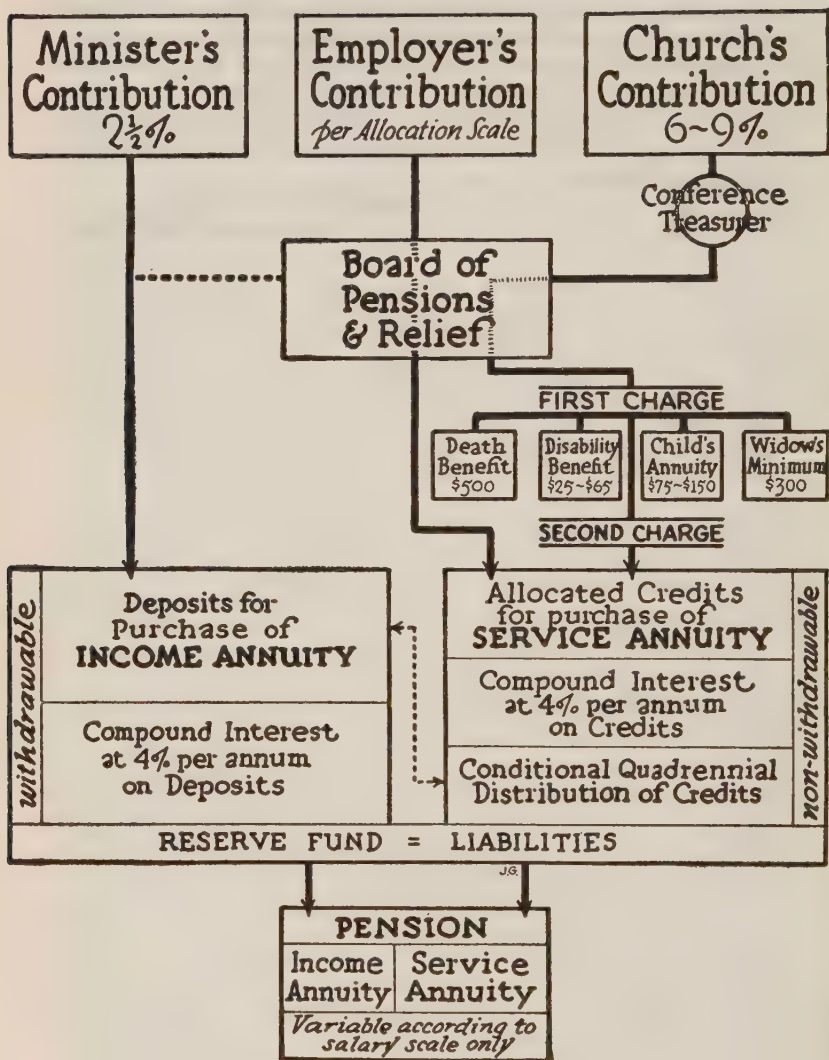
This new reserve plan is offered as a safe chart of future

pension policy. Nothing will be lost by a fair preliminary test of its provisions, working on the assumption that adjustments can be made later in the light of experience, without damage to either the interests of the members of the Fund or the Conference Claimants under the original system.

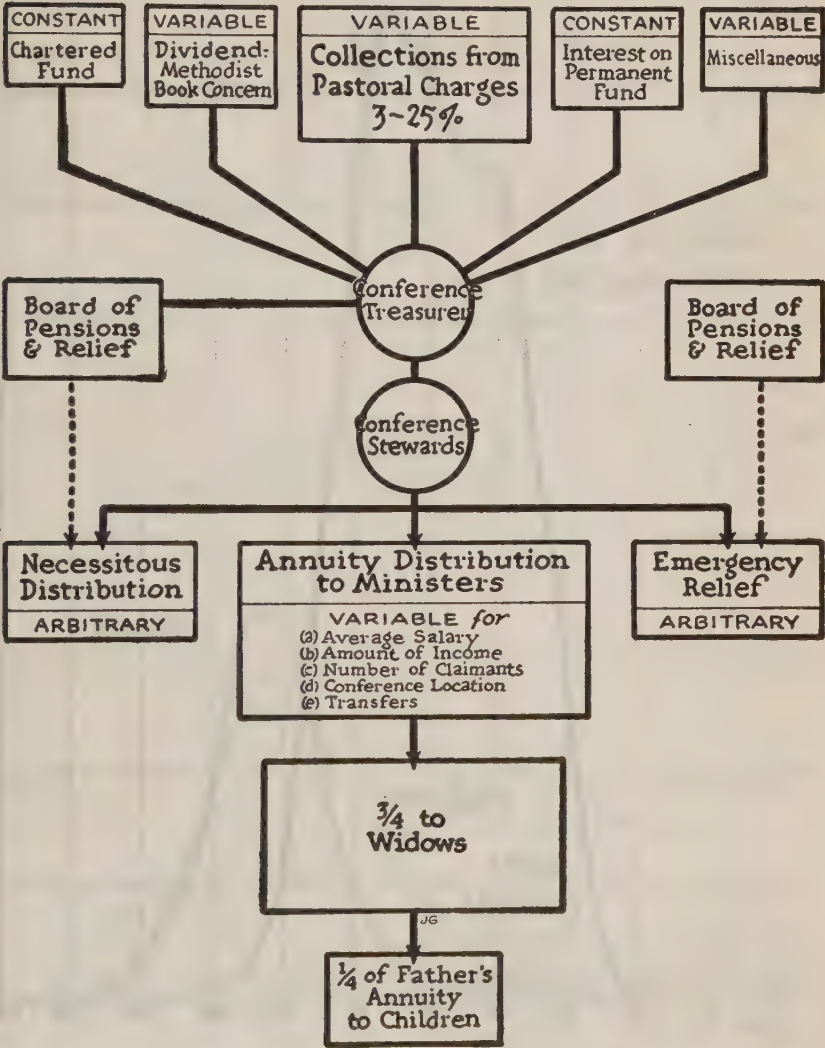
I present this report with humble acknowledgment of great indebtedness to the distinguished advisers already mentioned, to preachers and laymen from coast to coast, to my co-laborers in the office, and to yourself, with whom I have had the highly esteemed privilege of co-working in a labor of love for the best interests of a great brotherhood—the ministers of the Methodist Episcopal Church.

Respectfully submitted,
THOMAS A. STAFFORD.

Plan of Ministers' Reserve Pension Fund

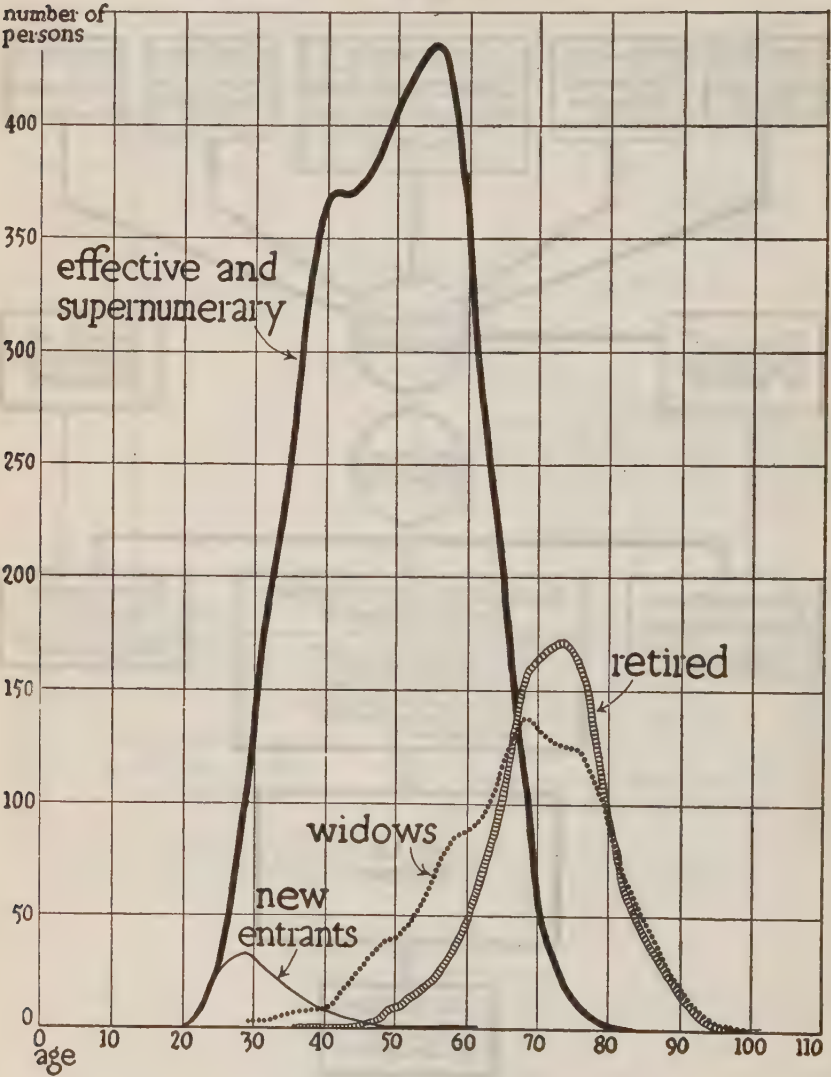


Original Pension and Relief System 1908

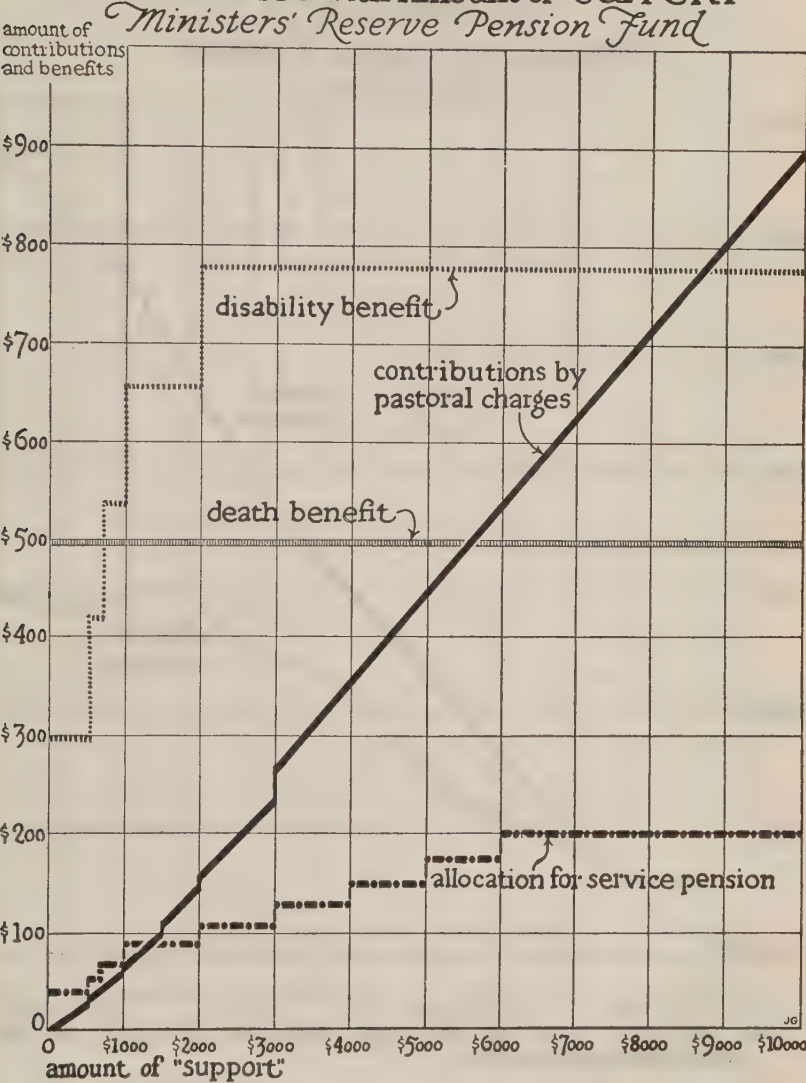


Ministers of the Methodist Episcopal Church

Graduated Age Distribution

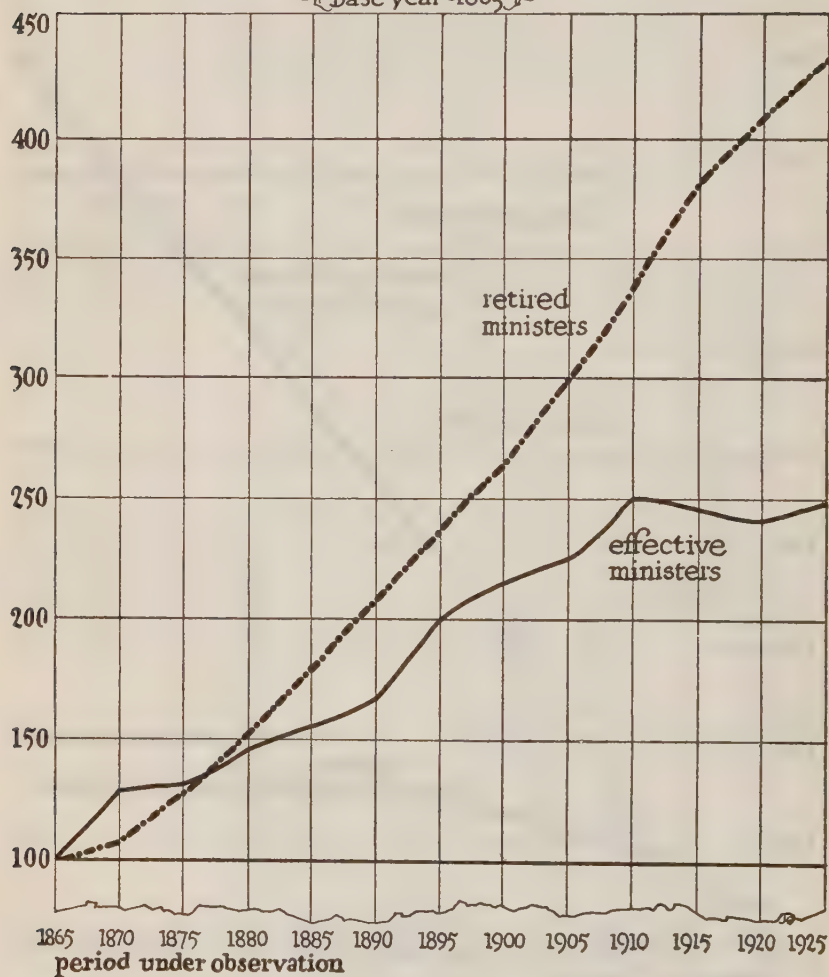


Comparison of CONTRIBUTIONS by Charges and BENEFITS with Amount of "SUPPORT"



Percentage Increase in Ministerial Personnel

from 1865 to 1925
Methodist Episcopal Church
 (Base year-1865)



Board of Pensions and Relief

PROPOSED ENACTING RESOLUTION OF THE MINISTERS' RESERVE PENSION FUND

WHEREAS, The General Conference of 1924 declared that it was imperatively necessary that fundamental constructive changes be made in the present non-contributory system for the support of Conference Claimants, called attention to the fact that other Churches had found it necessary to adopt the contributory Reserve Pension principle, and directed that "The Board of Pensions and Relief be and is hereby authorized to make the actuarial investigation necessary to apply this principle to our present system; and after the Plan has been prepared by the actuaries and approved by the Board, it shall be submitted to the General Conference"; and

WHEREAS, Through its Corresponding Secretary and Staff, guided by distinguished actuaries, the Board of Pensions and Relief, after extensive discussion throughout the Church, has prepared and with unanimous approval presented to the General Conference of 1928 the "Complete Text of the Plan of the Ministers' Reserve Pension Fund of the Methodist Episcopal Church." Therefore be it

Resolved, (1) That we, the General Conference of the Methodist Episcopal Church, hereby approve the principle of providing in the future adequate reserve funds so as to protect and stabilize the pensions and other benefits of the retired and disabled ministers of the Methodist Episcopal Church and the widows and orphans of Methodist preachers, and sanction the conversion of annuities for services rendered under "the Original Pension System" of 1908 into Reserve Fund annuities, whenever possible; and urge that steps be taken in all Annual Conferences with the object of providing ultimately for the complete funding or commutation of all pensions;

(2) That we commend to both ministers and laymen the immediate adjustment of pension practice in such manner as to make the progressive funding of the pensions for "New Entrants" a certainty, and at the same time to open the way for stabilizing the accrued annuity obligations of Methodism by providing adequate reserve funds.

(3) That we, the General Conference of the Methodist Episcopal Church, held at Kansas City, Missouri, in May, 1928, hereby approve and adopt the Complete Text of the Plan of the *Ministers' Reserve Pension Fund*, as prepared and presented by the Board of Pensions and Relief under the direction and authority of the General Conference of 1924—as set forth in the "Complete Text of the Plan"; and direct that said Plan shall be in effect immediately after the adjournment of the General Conference, and shall be operative in the Annual Conferences within the United States of America on and after January 1, 1929; and that the text of the said Plan be printed in the Discipline as Part VII, Chapter VIII.

TABLE NO. 1—INCOME, APPORTIONMENTS, CLAIMS, DEFICIENCIES, AND RESOURCES—1927

No.	CONFERENCES	Gross Income from All Sources						Apportionments			Total Claims				Resources				No.
		1. From the Churches	2. From Investments	3. Book Concern	4. Bd. of Pens. and Relief	5. Other Sources	6. Through Separate Funds	7. Total	8. Churches Apportioned	9. Paid by Churches	10. % Appt. Pd.	11. Ann. Claims Plus Special Relief	12. Total Distributed by Stewards	13. Deficit	14. Investments and Cash	15. Pledges Receivable	16. Miscellaneous	17. Total	
		\$2,221,325	\$671,062	\$233,159	\$35,300	\$308,575	\$49,028	\$3,519,749	\$2,570,743	\$2,273,007	87	\$4,556,181	\$3,240,600	\$1,334,572	\$16,744,807	\$1,479,885	\$2,434,634	\$20,549,128	
	Totals 1927.	2,194,971	597,608	233,068	37,800	321,057	53,991	3,498,495	2,570,743	2,236,282	86	4,555,910	3,253,930	1,301,980	16,818,344	1,504,003	811,619	17,334,766	
	Increase.	26,354	73,454	69,909	1,500	12,162	4,963	21,254	26,291	37,318	1	29,271	13,321	42,592	1,126,463	25,218	1,613,115	2,714,316	
	Decrease.																		
1	Alabama.	1,028	1,400	688	800	40		3,926	*792	1,685	59	5,985	3,638	2,347	23,802			22,802	1
2	Albany.	735	31	574	600	40		1,981	*1,250	987	72	5,710	5,710	3,731	549			549	2
3	Baltimore.	50,976	18,000	4,955		1,509		75,410	51,400	50,924	99	82,534	72,412	10,122	519,700			*919,700	3
4	Blue Ridge-Atl.	1,175	31	250	900	545		2,951	*1,929	1,181	61	3,515	2,513	1,002	539			2,600	4
5	California.	38,959	4,100	3,128	800	390		47,377	61,465	38,959	63	68,796	45,240	24,556	105,985			218,880	5
6	California Ger. *	875		835	200	40		4,179	*806	875	108	1,175	1,950	6,223	30,744			*30,744	6
7	Central Alabama.	456	17	714	600	40		1,827	*745	418	56	7,632	1,827	3,703	321			327	7
8	Central German.	7,503	11,049	2,965	300	40		21,857	8,580	7,573	88	*3,820	20,292	13,528	212,851			8,750	8
9	Central Illinois.	22,868	13,821	3,091		52		46,832	40,324	31,509	78	83,779	47,803	35,976	215,090			144,920	9
10	Central Missouri.	613	10	969	700	88		81,129	88,278	53,825	92	84,787	78,065	6,722	346,375			140,398	10
11	Central N. Y.	53,752	13,250	3,354		13,406		90,441	45,292	45,291	98	8,618	83,193	83,193	442,855			485,055	11
12	Central Penna.	45,261	26,504			1,642		6,075	3,759	3,759	98	2,960	1,930	1,030	57,440			*72,440	12
13	Central Sweden.	3,767		368	300	40		1,931	1,293	591	46	2,960	1,930	1,030	2,305			*2,305	13
14	Central Tenn.	583	80	428	800	40		17,742	8,044	7,204	90	31,297	7,516	23,781	194,427			600	14
15	Chicago Northwest	5,047		1,755	500	230	10,210	16,520	43,600	41,493	95	55,995	45,704	10,291	146,838			8,000	15
16	Colorado.	43,757		2,084		19,379		77,429	18,147	17,215	94	27,816	21,335	6,481	43,076			156,329	16
17	Columbia River.	17,215	1,000	1,331	900	1,032		20,933	19,303	17,628	91	33,647	21,287	12,360	64,649			89,649	17
18	Dakota.	18,515		1,296	300	822		12,414	17,394	17,215	94	18,165	12,380	5,785	21,078			89,649	18
19	Delaware.	7,902	1,090	2,130	800	432		48,911	43,629	40,671	92	83,936	48,680	35,256	91,417			*91,417	19
20	Des Moines.	40,780	4,983	3,105		2,507		79,271	47,911	44,141	92	114,900	75,665	39,315	646,517			738,472	20
21	Detroit.	44,141	28,500	4,123		2,507		11,738	47,911	44,141	92	114,900	75,665	39,315	646,517			738,472	21
22	East German.	2,886	5,068	1,116	300	40	2,888	11,738	*661	2,886	101	11,574	8,709	2,824	71,009			68,955	22
23	East Tennessee.	321	39	583	600	40		1,492	651	516	78	5,941	1,493	4,448	723			723	23
24	Eastern Swedish.	2,037	675	609	300	59		3,680	2,037	2,037	100	5,986	3,677	2,311	25,512			25,512	24
25	Erie.	33,927	18,125	2,635		5,145		59,532	41,200	40,233	91	67,867	58,985	8,882	317,420			388,899	25
26	Florida.	349	84	860	500	53		1,876	638	419	70	4,732	1,830	2,902	1,534			1,534	26
27	Genesee.	688	738	283	600	68		2,297	72,100	51,515	71	97,567	67,845	29,722	204,560			1,500	27
28	Georgia.	7,740		1,415	900	3,164		13,219	9,653	7,815	60	3,556	2,296	1,260	10,950			3,500	28
29	Holston.	47,561	15,520	3,788		4,926		81,205	49,610	49,610	99	97,867	66,067	9,540	880,802			64,000	29
30	Illinois.	49,548	52,000	7,188		4,926		68,896	80,981	49,610	99	97,867	66,067	9,540	880,802			64,000	30
31	Indiana.	47,561	15,520	3,788		4,926		81,205	49,610	49,610	99	97,867	66,067	9,540	880,802			64,000	31
32	Inter-Mountain.	7,665	602	2,104	900	573		9,740	7,609	7,609	88	12,367	9,744	2,623	2,950			1,125	32
33	Iowa.	26,557	5,000	2,104		2,736		36,397	31,066	28,555	92	53,854	35,775	18,079	173,000			244,175	33
34	Kansas.	53,774	10,800	6,462		9,367		85,403	70,556	65,784	93	110,274	79,015	31,259	295,533			622,118	34
35	Kentucky.	4,632		837	700	4,413		10,602	7,169	4,866	65	16,002	10,529	5,473	6,875			23,281	35
36	Lexington.	4,000	700	2,044		409		7,153	*8,939	4,225	47	21,084	6,699	14,385	5,068			5,068	36
37	Lincoln.	308	21	690	600	69		1,688	*388	382	90	6,201	1,688	4,613	3,684			364	37
38	Little Rock.	1,272	23	703	500	70		1,648	*2,500	357	14	4,448	1,518	2,930	294			294	38
39	Little Rock.	1,272	23	703	500	70		1,648	*2,500	357	14	4,448	1,518	2,930	294			294	39

TABLE NO. 2—DISTRIBUTION OF FUNDS AND CLASSIFICATION OF C AIMANTS—1927

[illegible]

44	Missouri	1,732	24.00	1,570	37.60	2,818	2.25	22	654	23	31	18	74	2	15	3	13	7	12	43
45	Montana	1,493	21.00	1,555	37.60	16,288	10.40	43	2,450	34	31	5	70	1	4	5	13	12	39	12
46	Nebraska	1,751	25.00	4,810	11,865	9,069	16.25	77	880	12	14	2	28	1	2	1	4	1	7	1
47	New England	2,062	23.00	3,079	120,250	85,918	18.00	72	4,722	110	95	37	242	2	4	16	15	22	25	5
48	New England So.	1,559	22.00	3,079	86,212	71,850	25.00	89	1,480	47	85	9	141	13	1	2	6	10	11	5
49	New Hampshire	1,472	21.00	804	46,606	36,388	18.00	81	876	33	44	2	79	5	1	3	6	12	2	1
50	New Jersey	1,204	30.00	2,635	79,050	16,884	21.00	60	1,226	10	26	36			1	2	6	17	8	1
51	New Mexico	1,930	11.00	192	2,112	1,632	8.50	77	834	4	8	3	15		1	2	6	17	8	1
52	New York	3,226	20.00	3,186	87,102	71,736	22.50	83	924	50	85	17	132	1	1	3	7	10	5	8
53	New York East	2,336	33.00	3,186	105,138	89,037	29.00	88	2,232	45	85	6	138	2	4	1	3	6	4	1
54	Newark	2,174	31.00	2,820	87,420	81,394	26.00	84	320	47	54	14	113	1	6	1	2	1	5	6
55	North Carolina	972	13.00	758	8,854	1,965	2.60	20	408	16	18	7	41		1	8	7			
56	North Dakota	1,488	21.00	651	13,671	9,518	14.00	67	871	18	62	19	46		1	2	1	5	4	2
57	North Indiana	2,011	20.00	2,760	75,114	68,230	25.00	92	382	60	53	9	142	1	1	3	8	3	7	14
58	North-East Ohio	1,901	30.00	6,762	187,800	75,960	12.00	40	7,116	122	21	271	1	2	1	6	20	32	46	21
59	Northern Minn.	1,943	27.00	1,426	40,392	25,128	18.00	66	1,731	32	31	6	69		1	5	6	4	6	2
60	Northern N. Y.	1,724	24.00	2,123	50,932	44,588	21.00	87	575	44	41	5	90		1	1	1	3	15	4
61	Northern Swedish	905	12.00	293	3,809	2,989	10.20	78	56	7	5	4	16		3	3	3	3	15	4
62	Northwest Indiana	1,947	17.00	1,709	46,143	46,143	27.00	100	1,181	39	35	6	80		2	4	2	5	2	9
63	Northwest Iowa	2,001	28.00	1,709	46,143	40,962	28.00	100	4,216	39	35	11	86	1	1	2	4	2	5	7
64	Northwest Kansas	1,753	25.00	1,389	39,725	25,420	16.00	64	1,508	39	10	79		1	2	11	8	9	3	3
65	Norweg. and Dan.	1,067	15.00	650	9,750	3,265	5.00	33	2,350	12	11	23		1	2	1	1	1	1	1
66	Ohio	2,754	32.00	2,754	82,620	44,800	17.00	56	4,441	58	62	2	123	1	8	2	8	9	18	15
67	Oklahoma	1,957	27.00	1,633	44,091	32,660	20.00	74	1,640	45	63	2	99		1	2	5	9	3	4
68	Oregon	1,888	43.24	1,888	43,424	26,722	15.00	65	1,949	43	35	8								
69	Pacific German	857	12.00	263	3,156	2,630	10.00	83	100	7	4	11		1	2	6	1			
70	Pacific Swedish	990	14.00	270	3,780	2,017	7.50	54	3											
71	Philadelphia	1,188	31.00	3,232	100,192	77,812	25.00	80	3,286	43	86	14	143	6	1	2	1	4	6	11
72	Pittsburg	2,324	33.00	2,936	96,883	74,010	25.21	76	12,819	50	74	11	135	1	1	4	3	2	3	5
73	Puget Sound	1,740	24.00	1,728	41,472	29,177	17.00	71	1,076	49	24	5	78	1	5	4	7	10	13	3
74	Rock River	2,331	34.00	3,715	127,330	83,854	23.00	67		62	97	5	164	1	2	2	3	4	7	5
75	Saint Johns River	1,932	23.00	435	12,180	9,570	22.00	78	1,800	54	68	16	133	2	1	5	8	10	16	8
76	Saint Louis	1,850	26.00	2,232	71,032	37,611	14.00	54	800	54	68	16	133	2	1	5	8	10	16	8
77	Savannah*	444	6.00	699	2,994	1,497	3.00	50	449	*9	11	14	34		1	3	5			
78	South Carolina	1,007	14.00	1,734	24,276	4,300	2.50	18	359	21	52	48	121		5	13	3			
79	South Florida**	649	9.00	70	1,359	17,019	19.01	100	*3	1										
80	Southern Calif.	1,938	17.00	387	14,739	8,600	10.00	59	2,248	20	18	9	47		1	2				
81	Southern Illinois	2,015	31.00	3,329	118,699	94,669	25.00	81	3,025	105	62	13	180	3	1	3	6	3	8	9
82	Southern Kansas	1,889	24.00	1,894	45,456	37,870	20.00	83	730	41	43	5	95		2	2	5	7	10	4
83	Tennessee	734	10.00	648	6,480	46,568	25.00	89	165	40	34	7	90		1	3	3	7	5	9
84	Texas	700	10.00	732	7,920	1,296	2.00	20	413	11	21	42	44		3	8	7	5	9	4
85	Troy	700	10.00	732	7,920	1,296	2.00	30	37	19	27	2	43		7	12				
86	Upper Iowa	1,741	24.00	2,976	71,424	65,158	22.00	91	480	56	70	13			4	3	4	6	10	13
87	Upper Mississippi	2,059	29.00	3,027	87,783	52,054	17.50	60	1,883	61	61	1	123		1	2	9	10	11	22
88	Vermont	1,440	20.00	1,102	11,020	3,306	3.00	30	74	16	42	1	62		4	8	4			
89	Washington	1,114	15.00	1,032	15,480	6,195	6.00	40	1,638	22	26	2	99		1	3	3	4	6	1
90	West Ohio	1,970	28.00	4,889	136,892	86,509	18.00	64	1,906	100	111	9	223	5	4	3	6	12	17	21
91	West Texas	660	9.00	960	8,640	2,640	2.75	31		15	34	18	67		4	11				
92	West Virginia	1,816	25.00	2,818	70,450	46,458	15.50	66	875	74	52	30	150		1	5	9	13	17	9
93	West Wisconsin	1,680	24.00	1,271	30,994	25,370	20.00	83	2,462	27	35	20	82		2	2	4	5	4	6
94	W'n'n Norweg-Dan	1,000	14.00	184	4,736	474	3.50	25	1,076	51	1	1	107		6	2	1	1	1	1
95	Western Swedish	1,150	16.00	271	4,736	2,908	12.00	75	1,314	5	11	1	17		3	4	4	7	13	3
96	Wilmington	1,846	26.00	2,414	62,764	44,439	19.00	73	3,761	46	55	6	107		2	1	3	7	3	5
97	Wisconsin	2,001	28.00	2,173	60,844	51,519	25.00	89	2,215	41	54	3	128		1	3	3	7	3	5
98	Wyoming	1,963	28.00	2,579	72,212	54,865	22.00	79	3,125	43	62	17	93		4	3	8	6	9	7
99	Wyoming State	1,637	23.00	1,111	2,533	2,345	21.12	92	886	2	2	4	8		1	1	1	1	1	1
100																				

III. GROUP STATISTICS—1927

I. ENGLISH-SPEAKING WHITE CONFERENCES	1. No. of Retired Ministers Receiving				2. No. of Widows Receiving				3. Deviation from Group Average				4. General Averages and Ratios										No.			
													Per cent of Membership on Retired List	Average Years Served by Retired Ministers	Paid Average Per Capita Ministers	Paid Average Per Capita Widows	Average Per Capita Paid Children	Endowment Per Ministerial Membership	Amount (in cents) Raised for Church member For Salary Raised For Claimants	Percentage of Pastor's Salary Raised For Claimants						
	Up to \$300	\$301 to \$500	\$501 to \$1,000	Above \$1,000	Up to \$300	\$301 to \$500	\$501 to \$1,000	Above \$1,000	Annuitiy Rate	Deviation from Group Average	Rate Paid	Deviation from Group Average									Annuitiy Rate	Rate Paid		Deviation from Group Average	Annuitiy Rate	Per cent of Membership on Retired List	Average Years Served by Retired Ministers	Paid Average Per Capita Ministers	Paid Average Per Capita Widows	Average Per Capita Paid Children	Endowment Per Ministerial Membership	Amount (in cents) Raised for Church member For Salary Raised For Claimants	Percentage of Pastor's Salary Raised For Claimants
Totals and Averages 1927...	393	763	1,717	207	1,422	1,198	711	\$24.96	\$18.56	—15.96	5.00	—13.56	22	30	\$554	\$297	\$67	\$1,207	62.1	12						
Totals and Averages 1926...	350	740	1,717	228	1,352	1,220	701	24.37	18.72	—3.04	26.00	+7.44	22	30	565	303	63	1,041	61.7	12						
Increase...	43	23			70	32	10																			
Decrease...				21				01			.16					6										
1 Alabama...	20				7			9.00	5.00	—15.96	5.00	—13.56	35	26	128	51	8	368	69.1	1						
2 Baltimore...			2	28	10	11	31	28.00	26.00	+3.04	26.00	+7.44	16	33	853	427	115	1,939	68.3	14						
3 Blue Ridge-Atlantic...	6				6			11.00	13.96	—13.96	7.00	—1.56	19	20	140	102	25	...	...	...						
4 California...	11	16	27		38	24	3	24.00	16.00	—96	16.00	—2.56	28	29	458	282	51	2,036	124.6	18						
5 Central Illinois...	6	16	30		31	30	3	28.00	16.00	—96	16.00	—2.56	28	32	511	318	109	1,674	59.4	11						
6 Central New York...	3	5	37	9	15	22	31	27.00	+2.04	+3.04	25.00	+6.44	25	32	802	437	77	2,217	101.0	21						
7 Central Pennsylvania...	5	2	28	19	14	21	34	25.00	+0.04	+0.04	25.00	+6.44	20	34	856	410	123	1,674	45.7	13						
8 Central Tennessee...	12				5			8.00	16.96	—16.96	5.21	—13.35	41	24	117	93	28	...	...	...						
9 Colorado...	2	7	31	2	28	14	11	27.00	+2.04	+2.04	23.00	+3.44	19	31	678	313	37	688	89.9	16						
10 Columbia River...	8	19	8		23	11		21.00	3.96	—3.96	16.00	—2.56	25	25	384	212	43	306	84.0	12						
11 Dakota...	3	16	8		23	12		26.00	1.04	—1.04	16.00	—2.56	18	27	424	212	56	571	63.9	9						
12 Des Moines...	11	13	30		47	39	4	28.00	3.04	+3.04	18.00	—2.56	23	29	467	265	61	...	...	...						
13 Detroit...	9	17	62		30	23	11	30.00	5.04	+5.04	20.00	+1.44	24	41	581	325	65	1,918	50.4	13						
14 Erie...		6	36	4	12	22	18	28.00	3.04	+3.04	24.00	+5.44	21	31	742	355	87	1,721	57.7	13						
15 Genesee...	1	10	54		21	25	16	29.00	11.96	—11.96	8.00	—10.56	25	37	665	384	96	711	778	13						
16 Georgia...	3	2			36			13.00	3.96	—3.96	7.00	—1.56	22	25	175	102	38	690	13.1	15						
17 Holston...	31							21.00	1.04	—1.04	24.00	+5.44	22	27	645	377	106	1,687	47.4	13						
18 Illinois...	8	16	44	7	35	28	29	26.00	2.04	—2.04	20.00	+1.44	27	27	588	349	45	1,832	43.1	14						
19 Indiana...	15	19	44		30	34	14	27.00	3.96	—3.96	16.00	—2.56	27	24	392	198	44	53	74.2	13						
20 Inter-Mountain...	4	7	8		3			27.00	2.04	—2.04	20.00	+1.44	26	35	624	330	84	1,899	88.7	18						
21 Iowa...	11	29	51	31	11	20	43	27.00	2.04	—2.04	20.00	+1.44	26	27	512	364	36	1,415	74.2	17						
22 Kansas...	11	29	52		22	43	14	27.00	2.04	—2.04	20.00	+1.44	26	27	512	364	36	1,415	74.2	17						
23 Kentucky...	5	8	4		19			19.00	5.96	—5.96	12.22	—6.34	21	28	376	176	35	...	...	...						
24 Maine...	1	15	21		19	24	5	19.00	4.96	—4.96	19.00	+4.44	21	28	376	176	35	...	...	...						
25 Michigan...	25	37	24		56	24		27.00	2.04	—2.04	14.20	+1.36	28	28	392	215	49	2,450	69.8	12						
26 Minnesota...	4	8	20		17	27		27.00	2.04	—2.04	17.28	—1.28	28	31	537	312	99	1,97	65.0	9						
27 Missouri...	9	25			23	8		24.00	...	...	10.40	—8.16	27	31	319	168	46	...	...	...						
28 Montana State...					7		1	21.00	3.96	—3.96	16.25	—2.31	13	29	479	243	80	...	...	...						
29 Nebraska...	12	35	63		40	48	5	25.00	...	...	18.00	—56	25	29	517	290	55	1,180	60.9	7						
30 New England...	1	2	35	9	22	22	28	28.00	+3.04	+3.04	25.00	+6.44	17	34	851	341	84	2,094	88.1	16						
31 New England Southern...		4	23	1	15	18	6	22.00	2.96	—2.96	19.00	—56	20	33	681	353	83	1,546	69.3	12						
32 New Hampshire...	3	8			10	8	11	21.00	3.96	—3.96	21.00	+2.44	12	36	752	360	...	2,932	87.0	9						
33 New York...	2		35		24	38	5	30.00	+5.04	+5.04	18.00	—1.66	20	34	612	282	...	...	...							

24	New Mexico.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
25	New York.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
26	New York East.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
27	Newark.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
28	New York.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
29	New York East.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
30	Newark.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
31	North Dakota.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
32	North Indiana.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
33	North-East Ohio.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
34	North Minnesota.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
35	Northwestern Indiana.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
36	Northwest Iowa.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
37	Northwest Kansas.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
38	Ohio.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
39	Oklahoma.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
40	Oregon.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
41	Philadelphia.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
42	Pittsburgh.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
43	Puget Sound.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
44	Rock River.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
45	St. Johns River.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
46	St. Louis.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
47	Southern.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
48	Southern California.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
49	Southern Illinois.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
50	Southern Kansas.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
51	Troy.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
52	Upper Iowa.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
53	Vermont.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
54	West Ohio.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
55	West Virginia.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
56	West Wisconsin.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
57	Wilmington.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
58	Wisconsin.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
59	Wyoming.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11
60	Wyoming State.....	1	6	35	7	26	21	1	11	30	-13.96	9.50	-10.06	13	25	212	183	25	95	*34.9	*11

FOREIGN LANGUAGE CONFERENCES

	66	37	19	113	28	16.17		8.66	23	33	299	162	17	1,134	67.0	7
Totals and Averages 1927.....	66	37	19	113	28	16.17		8.66	23	33	299	162	17	1,134	67.0	7
Totals and Averages 1928.....	84	49	24	141	30	16.26		8.89	23	32	287	165	19	955	63.6	7
Increase.....	18	12	5	1	28	2	3	23		1	12	3	2	179	3.6	
Decrease.....						.09										
1 California German*	9			5		15.00		*2.16	*24	*36	*68	*88		*91	*73.0	*5
2 Central German*	8	18	7	23	9	20.00		-3.83	*29	*33	*398	*224		1,963	50.4	7
3 Central Swedish.....				4	4	21.00		-4.83	13	39	551	288	3	1,306	61.6	8
4 Chicago Northwest.....	25	1		33		18.00		-1.83	3	37	100	61	18	2,244	63.5	8
5 East German.....				9	10	18.00		-4.94	16	37	503	287	70	*1,651	59.6	5
6 Eastern Swedish.....	2	1		11	1	18.00		-1.83	11	27	297	202	48	750	47.1	7
7 Northern Swedish.....				5		13.00		-3.17	10	32	303	141	42	1,061	56.5	7
8 Norwegian and Danish.....	6	6		11		15.00		-1.17	5	30	169	112		1,252	61.8	7
9 Pacific German.....	4	3		14		12.00		-4.17	10	34	297	137		1,250	48.2	4
10 Pacific Swedish.....	6	1		1		14.00		-2.17	7	35	253	212		880	71.9	7
11 Western Nor. and Dan.....		2	1	1		14.00		-2.17	3	33	133	60		365	119.3	9
12 Western Swedish.....			2	7	4	16.00		-1.17	17	28	510	153	21	1,096	99.7	12

III. GROUP STATISTICS—1927—Continued

COLORED CONFERENCES

No.	1. No. of Retired Ministers Receiving				2. No. of Widows Receiving				3. Deviation from Group Average				4. General Averages and Ratios										No.
	Up to \$300	\$301 to \$500	\$501 to \$1,000	Above \$1,000	Up to \$300	\$301 to \$500	\$501 to \$1,000		Annuity Rate	Deviation from Group Average	Annuity Rate	Rate Paid	Deviation from Group Average	Annuity Rate Paid	Per cent of Membership on Retired List	Average Years Served by Retired Ministers	Average Per Capita Paid Retired Ministers	Average Per Capita Paid Widows	Average Per Capita Paid Children	Endowment Per Capital of Membership	Amount (in cents) Per Church member Raised for Claimants	Percentage of Pastor's Salary Raised for Claimants	
Totals and Averages 1927.....	284	13	517	1	543	1	1		\$10.50	.....	\$3.86	.....	.....	.....	14	26	\$100	\$54	\$14	\$22	12.3	2	1
Totals and Averages 1926.....	262	12	517	1	517	1	1		10.50	.....	4.04	.....	.....	.....	14	27	108	59	16	19	9.3	2	2
Increase.....	22	1	0	0	26	0	0		.....	.....	.....	.....	.....	.....	.....	1	8	5	2	.....	3.0	.....	.....
Decrease.....	2	1	0	0	0	0	0		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1 Atlanta.....	10	13	517	1	13	1	1		10.00	.....	3.00	.....	.....	.....	15	23	70	44	17	8	3.5	.....	.....
2 Central Alabama.....	15	18	48	1	48	1	1		9.00	.....	2.00	.....	.....	.....	16	30	59	34	12	4	3.6	.....	.....
3 Central Missouri.....	4	22	22	1	22	1	1		11.00	.....	3.35	.....	.....	.....	16	26	87	54	20	4	70.0	.....	.....
4 Delaware.....	7	8	45	1	45	1	1		15.00	.....	10.00	.....	.....	.....	9	25	255	154	28	123	26.8	.....	.....
5 East Tennessee.....	6	17	17	1	17	1	1		10.00	.....	2.00	.....	.....	.....	10	23	49	43	17	12	8.1	.....	.....
6 Florida.....	8	22	22	1	22	1	1		7.00	.....	1.80	.....	.....	.....	14	20	37	28	7	26	8.6	.....	.....
7 Lexington.....	19	37	37	1	37	1	1		16.00	.....	4.50	.....	.....	.....	13	32	151	75	19	37	17.8	.....	.....
8 Lincoln.....	16	15	15	1	15	1	1		9.00	.....	2.00	.....	.....	.....	28	24	40	33	8	6	9.6	.....	.....
9 Little Rock.....	10	22	22	1	22	1	1		7.00	.....	3.50	.....	.....	.....	13	27	54	22	11	1	6.4	.....	.....
10 Louisiana.....	28	33	33	1	33	1	1		10.00	.....	2.00	.....	.....	.....	18	27	55	32	11	6	4.8	.....	.....
11 Mississippi.....	23	16	16	1	16	1	1		10.00	.....	2.25	.....	.....	.....	19	30	86	34	15	3	8.8	.....	.....
12 North Carolina.....	16	18	18	1	18	1	1		13.00	.....	2.60	.....	.....	.....	18	28	74	37	15	3	5.7	.....	.....
13 Savannah*.....	9	11	11	1	11	1	1		6.00	.....	3.00	.....	.....	.....	11	25	68	45	12	3	5.7	.....	.....
14 South Carolina.....	21	52	52	1	52	1	1		14.00	.....	2.50	.....	.....	.....	12	29	73	42	12	27	4.1	.....	.....
15 South Florida*.....	1	1	1	1	1	1	1		9.00	.....	1.50	.....	.....	.....	19	31	90	25	6	53	14.0	.....	.....
16 Tennessee.....	11	21	21	1	21	1	1		10.00	.....	1.50	.....	.....	.....	16	31	62	25	6	40	2.4	.....	.....
17 Texas.....	19	27	27	1	27	1	1		10.00	.....	3.00	.....	.....	.....	16	24	71	36	19	3	4.7	.....	.....
18 Upper Mississippi.....	16	42	42	1	42	1	1		10.00	.....	1.50	.....	.....	.....	15	25	74	49	13	2	5.7	.....	.....
19 Washington.....	10	36	36	1	36	1	1		15.00	.....	6.00	.....	.....	.....	7	32	194	86	35	51	28.1	.....	.....
20 West Texas.....	13	34	34	1	34	1	1		9.00	.....	1.50	.....	.....	.....	14	24	67	40	15	27	7.5	.....	.....

*Latest figures available.

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

*To the Fathers and Brethren of the Methodist Episcopal Church,
assembled in General Conference at Kansas City, May 1,
1928:*

In submitting this, the first Quadrennial Report of the Board of Hospitals, Homes and Deaconess Work, we desire to call attention to the organization perfected, and to the work which has been done by the new and reorganized Board.

The General Conference of 1924 ordered that the General Deaconess Board and the Board of Hospitals and Homes should be consolidated into the Board of Hospitals, Homes and Deaconess Work, thus uniting these two great agencies of Philanthropic and Deaconess Work into one Board, which could give leadership and direction to this very important department of Methodism's far-reaching ministries to a needy world.

Under the direction of the special committee appointed by the World Service Commission and committees from the respective Boards, the legal matters in connection with reorganization and reincorporation were properly consummated and the new Board was officially chartered under the laws of Illinois. The essential features of the charter of the General Deaconess Board were incorporated by amendment into the charter of the Board of Hospitals and Homes, with the following charter in effect:

"The object for which it is formed is to engage in the promotion and general supervision, of an advisory character, for all hospitals, homes or other organizations and institutions for the care of the sick, incurables, and other dependents, and for the child welfare of the Methodist Episcopal Church: to have general supervision of all Deaconess Work in the Methodist Episcopal Church and control of all Deaconesses in said Church; to create, obtain, accept, receive and administer any and all property and trust or other funds for the increasing of the revenues of any hospital, home, institution or activity enumerated above, or for the use or benefit thereof, or of the Deaconesses of the Methodist Episcopal Church; and to perform any and all duties and functions now or hereafter, from time to time, imposed upon the Board of Hospitals, Homes and Deaconess Work of the Methodist Episcopal Church and of the General Conference of said Church; all of said objects and powers to be exercised in accordance with the several provisions of the Discipline of the Methodist Episcopal Church and the

requirements and direction of the General Conference of said Church relating thereto and from time to time promulgated."

Meetings for consideration of the reincorporation were held June 15 and 16, 1924, and August 6 and 7, 1924. The first regular meetings of the Incorporation and Board were held December 16 and 17, 1924. All of the assets of the General Deaconess Board with the office equipment were transferred to Chicago, December, 1924, and incorporated into the new office.

Provision was made for the transfer of all annuities, wills and contracts and securities held by each Board to the newly organized Board. A new bookkeeping system was set up and all accounts audited. The office was organized to meet the needs of the departments of the work and the work has been carried forward in regular order throughout the quadrennium.

Working under this Charter and with new constitution and by-laws, the Board has carried forward its program and made a noteworthy contribution to the growth of Methodism throughout the world. The correlation of the Deaconess Work—much of which was institutional—with the program of philanthropy, has produced a feeling of confidence among the personnel and permitted of co-ordination of activity in Church, institutions and schools which has been conducive of the following results:

1. Reduction of the expense of office and field administration. The annual saving has been large in both the expense of administration and the meetings necessary to carry on the work.

2. The co-ordinating of all the institutions formerly operating under the two Boards with the consequent saving of time, expense, personnel and dual administration.

3. The promotion of the total program of philanthropic and deaconess work with definite objectives, both as to the institutions and personnel.

4. The co-ordination of the work in Annual Conferences has proved of great value, in that the consideration of all the allied interests can be given at one time and all meetings and anniversaries can be handled by one representative.

5. The unifying of all the forms of Deaconess administration in the office of the Board and the study and decision of all problems incident to both the institutions and individual Churches, has proved of great value and likewise produced efficiency and economy in time and expense.

6. The possibility of establishing institutional and educational standards has been greatly facilitated by the consideration of the fundamental principles for each group and the adaptation of these principles through the same organization.

The Board of Bishops nominated and the General Conference elected the following Board of Directors, consisting of

three Bishops, eight ministers and twelve laymen, of which number two are Deaconesses, as follows:

OFFICERS AND MEMBERS OF BOARD AND INCORPORATION

Bishop Thomas Nicholson, Detroit, Michigan—President.
Bishop Charles L. Mead, Denver, Colorado—Vice-President.
Bishop Ernest L. Waldorf, Kansas City, Missouri—Vice-President.
N. E. Davis, Chicago, Illinois—Corresponding Secretary.
E. S. Gilmore, Chicago, Illinois—Recording Secretary.
James T. Bradley, Kansas City, Missouri—Treasurer.
J. W. Arbuckle, 519 E. Park Avenue, Waterloo, Iowa.
Miss Roxana Beck, Montana Deaconess School, Helena, Mont.
Mrs. E. A. Brubaker, 1150 N. Capitol Ave., Washington, D. C.
J. A. Diekmann, Reading Rd. and Oak Street, Cincinnati, Ohio.
Mrs. Herman Ferger, 107 Eveningside Drive, Chattanooga, Tenn.
Mrs. H. S. France, 1665 Harvard Terrace, Washington, D. C.
Mr. Frank Hall, R. F. D. No. 2, Williamsville, N. Y. (deceased)
W. L. Hartman, First National Bank Bldg., Pueblo, Colo.
W. H. Jordan, 916 E. 15th St., Minneapolis, Minn. (deceased).
A. S. Kavanagh, 515 Foster Ave., Brooklyn, N. Y.
Wallace MacMullen, 7th Ave. and 14th St., New York, N. Y.
A. Z. Mann, Garrett Biblical Inst., Evanston, Ill.
W. M. Puffer, Bronson Methodist Hospital, Kalamazoo, Mich.
S. W. Robinson, 740 Rush St., Chicago, Ill.
Judge George M. Spurlock, York, Nebraska.
C. W. Williams, 15 Deaconess Road, Boston 17, Mass.
C. S. Woods, 11311 Shaker Blvd., Cleveland, Ohio.

Mrs. May Leonard Woodruff of Ocean Grove, New Jersey, was elected in November, 1927, to take the place of Mr. Frank Hall, deceased, and Rev. Luther G. Reynolds, elected in 1927, to take the place of Rev. W. H. Jordan, deceased.

An Executive Committee consisting of the officers and the chairmen of the various departments, were elected as follows: Bishop Thomas Nicholson, Bishop E. L. Waldorf, Bishop C. L. Mead, E. S. Gilmore, N. E. Davis, J. T. Bradley, C. S. Woods, A. Z. Mann, J. A. Diekmann, S. W. Robinson, C. W. Williams, Roxana Beck, A. S. Kavanagh, Wallace MacMullen, G. M. Spurlock.

The following departments were organized: Personnel, Publicity, Finance and Sanatorium, Pensions and Endowment, Survey and Standardization, Architecture, Child Welfare, Homes, Special Reference—each member of the Board being assigned to a department.

SCOPE OF NEW ORGANIZATION

Under the new Board there are correlated the interests of seventy-nine hospitals, forty-two homes for children, forty-four homes for aged, two sanatoriums for tuberculosis, fifty Deaconess homes, twenty-six homes for business girls and young men and kindred institutions, four Deaconess schools, 1,050 Deaconesses in the United States, 1,027 Deaconesses in Europe and

all of the allied work connected with this group of institutions and personnel service, including over 9,000 Superintendents, nurses, Deaconesses, physicians and surgeons, specialists and experts in all the departments of work beside the relations existing between the Board and more than 2,000 members of local associations and boards of directors and trustees, Annual Conference Boards of various kinds. This represents an army of over 12,000 people who are daily interested in healing the sick and distressed, caring for the orphan and aged, visiting among the poor and needy, and all the interests represented in the great program of Deaconess and philanthropic work.

No pen can describe this vast army of ministering servants of Christ who daily make Him live in the hearts of those to whom they minister. No painter can picture the 250,000 sick who annually enter the hospitals for healing, the 4,000 orphans who find a sheltering fold in the homes for children, 2,000 aged people who are the recipients of loving service in the sanctuaries of the Church, where sunset hours are trysting times of prayer and worship, while for many of these saints of God the morning's dawn brings release from weary toil and waiting to find entrance into a haven of rest where they find peace and where there is no more pain. Who can picture the loving service of 2,000 consecrated women who daily are going about their Master's business as Deaconesses, calling upon the sick and discouraged, teaching in the kindergarten and other schools, preaching the Gospel or ministering in a thousand loving ways as only these good people can. This in brief gives to us an outline of the scope of activities covered by this Board.

I. DEPARTMENTS

Personnel.—This department has a full-time Deaconess Secretary, who gives attention to all the details that have to do with the personnel work.

(a) *Life Service.*—The secretary represents the Board on the Life Service Committee of the World Service Commission and is in constant touch with the 800 young women who have signified their intention of becoming nurses, Deaconesses, or special workers in any department of the general work. This requires the detailed study of institutional needs and ability to understand the best types of service for which young people are qualified. Through this department young people are recruited from schools, colleges, Epworth League Institutes, and other channels. These recruits are then put in touch with the training centers and kept informed about the developments in their training. From these sources are to be found the young people who will take up the work as others drop out.

(b) *Placement.*—From the large number of institutions operating under the Board (245), there come constant requests

for people of every type and profession. During the quadrennium, over 400 requests have come for persons to fill positions of trust and responsibility. Superintendents, matrons, nurses, technicians, teachers, social workers, visiting Deaconesses, chaplains and many others are requested. This requires the most careful study and knowledge in order to put the proper person in the right place. Almost every request has been met and hundreds of applicants considered. 187 institutions requested workers during 1927.

(c) *Deaconess Relationship and Conference Boards.*—This department has a legal relationship to every Deaconess in the Church and through the Conference Boards and various administrations has to maintain a constant contact with the workers on the field as well as those in training.

The reports from the eighty Conference Deaconess Boards are received and tabulated on the card index files in the office. All changes in relationship and appointments are noted. All details having to do with scholarships, retirements, withdrawals, etc., are reported. All relationships with Conference Boards of Hospitals and Homes are reported to this department.

(d) *Committee on Comity.*—A committee representing the various forms of Deaconess Administration co-operates with this department to see that all relationships are properly observed and regulations enforced.

II. DEPARTMENT OF PUBLICITY

The same standards for publicity have been maintained as in the previous quadrennium in relationship to all general and special publicity. Much assistance has been given by the Board to local institutions in campaign and special types of booklets and information.

The Hospital, Home and Deaconess News Letter has been printed and distributed throughout the Church.

"What a Deaconess Should Know About Deaconess Work" was published in pamphlet form and proved very helpful to Conference Boards and individual Deaconesses.

The "Pastor's Hand Book" was prepared in order to set forth the work of the Board in relationship to World Service; 20,000 copies were distributed to Pastors and others. The Board has furnished materials to the Church and secular press covering every phase of Board activity. The Board maintains a Bureau of Information for its constituent institutions and publicity items of every kind are furnished for all kinds of publications. The Philanthropic and Deaconess Work publicly appearing in the *Advocates* would make seven complete issues of a twenty-page *Advocate*. Much credit is due the Church press for generous giving of space for this work. Articles on

technical subjects are prepared for many publications outside of the regular work of the Board. This is done in order to place the work of the Church before the outside groups who are desirous of securing the best materials for their publications.

"The Hospital Management" and "Modern Hospital" magazines have used publicity materials for these outstanding publications in the field of publicity. The Board has furnished the printed form for Deaconess consecration services and much additional material for recruiting and general publicity.

There is a constant demand for high grade publicity for campaigns for building and endowment funds.

III. DEPARTMENT OF PENSION AND ENDOWMENT

(a) This department deals with the pensioning of Deaconesses who are eligible for retirement. It considers all cases and makes recommendation as to the amount of pension and the needs of the case. The Board of Hospitals, Homes and Deaconess Work pays the pension of all retired Deaconesses. This is based upon \$20 per month for ten years of active service and \$1 per month for each additional year of active service, providing the maximum is not more than \$40 per month. There were 126 retired Deaconesses on the pension roll January 1, 1928.

(b) *Endowment Fund.*—For many years various efforts have been made to create a pension endowment fund of \$500,000. This amount was completed in 1926, when the various Deaconess associations placed all their holdings in the Endowment Fund at the Harris Trust Company of Chicago. The Trustees of the Endowment Fund started by Mr. A. W. Harris, at the request of Mrs. Lucy Rider Meyer, the founder of Deaconess work in the United States, had accumulated three hundred and four thousand dollars in their fund. The Board of Hospitals, Homes and Deaconess Work had \$103,500 in the fund which had been started by the General Deaconess Board. The Woman's Home Missionary Society provided \$50,000 and the Central German and Bethany Deaconess Association provided \$25,000. The balance of the \$500,000 was assumed by the Board of Hospitals, Homes and Deaconess Work, to be secured from various sources. The total dividends from this fund, less carrying charge, are available for the payment of pensions to retired Deaconesses. The completing of this fund is one of the outstanding financial achievements of the quadrennium. A large part of the credit for this achievement is due to Mr. J. Shelly Meyer, who labored for many years to secure the necessary co-operation to consolidate the fund. Mr. Meyer passed away shortly after this work was completed. This department has also made a thorough study of the problem of future Deaconess pensions. It will submit important data to

General Conference through the Board of Pensions and Relief. This is a very important problem and must have the kindly consideration of General Conference.

IV. FINANCE AND NATIONAL SANATORIUM

Through this department special consideration is given to the financial budgets of the Board and local and national institutions. All requests from local institutions desiring assistance for financial campaigns are considered by this committee. Requests for financial assistance in needy institutions are also referred to this department. All of the finances in connection with the National Sanatorium for Tuberculosis at Colorado Springs are passed upon by this Committee and the financial campaigns are directed by this department. The field secretaries of the sanatorium make their report to this department. Much valuable information is given to the local institutions in their accounting system and by way of direction in launching campaigns for building and endowment funds.

The work of this department is of great importance.

National Sanatorium.—The Department of Finance has charge of the finances of the National Methodist Episcopal Sanatorium for Tuberculosis at Colorado Springs. This work is of great importance and requires constant study and direction.

V. SURVEY AND STANDARDIZATION

1. This Department is responsible for the maintaining of standards and regulations in the various types of institutions. It is necessary to make surveys in order to ascertain the status of the hospitals, homes and other institutions and then suggest the best methods of helping the situations.

This work covers business administration, finances, staff regulations, personnel and educational work for Deaconesses and nurses, as well as the courses of study for Deaconesses.

The standard rules and regulations have been accepted by the institutions with the most gratifying results. Institutions have increased their efficiency and service. The standards of the American College of Surgeons and the American Medical Association have been adopted for hospital service. Most of the hospitals have met the standards of these two national organizations.

Many institutions which have not been able to meet the standards, owing to the lack of equipment and buildings, have made plans to erect new buildings and install adequate equipment.

2. Practically all of the Homes for Aged and for Children have met the standards adopted in 1921 for such institutions. In many cases this achievement has meant much to the institution through increased service to the Church and community.

3. The rules and regulations for Deaconess work have been carefully studied. The entire field of Deaconess work has been surveyed by the General Conference Commission on Deaconess Work in connection with the chairman of this department. This has resulted in the establishing of higher standards for Deaconess work, as well as ascertaining all the relations which this work sustains to the woman's work in the Church. The reports of this survey are published under the heading of "Deaconess Work" further in this report.

4. Many surveys of cities and institutions have been made under the direction of this department. Many requests have come to the Board to establish institutions in cities and towns. Careful surveys have been made by those who know the type of work involved and decisions made accordingly. This has often resulted in stopping an ill-advised attempt to start the institution or made possible the consideration of adequate plans for a better hospital or home. No more important piece of work is done by the Board than through this department.

5. A study of the highest standards of medical and surgical service reveals the fact that the Church, after many years, is just beginning to realize the vast importance of its responsibility to the sick and afflicted. Two very notable examples of advance along these lines are noted in the building of the Palmer Memorial Research Hospital for Cancer, at Boston, which institution is adequately equipped for all types of research of this disease which has taken such a large toll of human life. The hospital is a part of the New England Deaconess Association and bids fair to become one of the leading laboratories in the world in this particular department of research.

Another unit of this same hospital maintains one of the largest and most important laboratories for the study and scientific treatment of diabetes and has made a wonderful contribution to this important field of medical science.

A recent gift of over \$1,000,000 by Mr. James N. Gamble of Cincinnati, to Christ Hospital of that City, will make possible the establishment of an extensive medical research laboratory for the study of all types of disease with sufficient endowment to care for all its needs in perpetuity, thus making possible the procuring of the very best technicians and experts to study diseases and lead to their prevention.

Such gifts as these only come when the hospitals have demonstrated their ability to adequately serve their constituency by rendering a service that meets the standards in every respect. This department has rendered valuable service to the Church.

VI. ARCHITECTURE

This department has given advisory and consulting supervision to the making of plans for all types of buildings. While it

has become necessary to close the office formerly maintained in Boston, where the drafting work was carried on, yet the general supervisional work under competent persons has been carried on. The chairman has given much time as the consulting architect and engineer in the planning and erecting of some of the largest hospitals, such as St. Luke's Cleveland; Bethesda, Cincinnati; White Cross, Columbus; Methodist Hospital, Los Angeles; Palmer Memorial at Boston; National Sanatorium for Tuberculosis at Colorado Springs and many other extensive building programs. Buildings costing more than \$12,000,000 have been erected during this quadrennium and much of the general work has been done through this department. Large savings have been made, as well as the very best of construction work carried out. Over twenty-five new building enterprises have been assisted during the quadrennium.

VII. AMERICAN WHITE CROSS AND CHILD WELFARE

1. The American White Cross still holds its place among the very best plans for the promoting of publicity and raising of funds for free and guest service in the various institutions. Established in 1919 at Des Moines, Iowa, by Mr. L. O. Jones and chartered as a national institution under the Board of Hospitals, Homes and Deaconess Work, it has extended its usefulness until over 100 institutions have made use of its unique appeal and large amounts of money have been contributed through this channel. Several Areas have set up organizations covering the entire Areas, such as Boston, Buffalo, Detroit, Cincinnati and others which make much of its use. The General Conference of 1924 designated Thanksgiving Sunday as the time for presenting the interests of the philanthropic institutions in the Church. This has met with hearty favor and thousands of poor and needy people have been benefited by the gifts of hundreds of givers. About fifty Annual Conferences have adopted the White Cross. The plan is unique and the response is generous.

2. *Child Welfare*.—Special attention has been given to the study of the orphan child in relation to society and personal needs of the individual child. The chairman of the department has formulated plans for this work and through the various children's homes and child placing institutions, and through publicity, this program has been broadcast to the Church with helpful results. Some very large developments are abroad in the Church, such as the large child welfare program at Detroit, which was made possible by the gift of \$750,000.

VIII. HOMES

The program for homes covers the work which is being done

for Homes for Aged, Homes for Children, Institutions for Business Girls and Young Men and the Deaconess Homes. This represents a total of approximately 110 institutions. Under this department standards have been adopted for the various types of Homes and, as far as possible, put into effect. This department of work is of great importance, owing to the many questions which arise; owing to the various developments of the types of Homes, and the necessity of maintaining a religious atmosphere in the institutions, as well as to provide the very best of social welfare for the guests. Much of the work of this department is carried on through the regular office of the Board, which deals continuously with this type of institution. During the quadrennium eleven additional Homes for Business Girls have been established.

New Homes for Aged have been established at Marionville, Missouri; Houston, Texas; Claremore, Oklahoma, and Westminster, Maryland. Much progress has been made in Deaconess Homes, account of which will be found further on in this report.

IX. COMMITTEE ON SPECIAL REFERENCE

All legal matters and all other items which do not pertain to the departments as given in the above list come under the scope of this department.

X. RELATIONSHIP OF THE BOARD TO OTHER ORGANIZATIONS

1. *The World Service Commission.*—The Board of Hospitals, Homes and Deaconess Work maintains the same relationship to the World Service Commission as all the other benevolent Boards of the Church. The Corresponding Secretary is a member of the World Service Commission and represents the Board on the Co-operative and Administrative Staff. The Board receives all of its general income from the treasury of the World Service Commission and thus shares in the general World Service gifts of the Church.

2. *The General Conference Commission on Life Service.*—The Personnel Secretary of the Board is a member of the Life Service Committee. In conjunction with the other agencies of the Church, the work of recruiting nurses, Deaconesses and other types of special workers is carried on. The office carries on a continuous correspondence with approximately 400 young women through the Life Service Department.

3. *The Department of Epworth League.*—The Board maintains relationship with the Department of Epworth League in relation to the Epworth League Institutes. This is done by furnishing hospital and nursing service. This is carried on through co-operation of the local hospitals throughout the country. In many Epworth League Institutes, Deaconesses and

other workers have taught various subjects incident to the work of the Board.

4. *American College of Surgeons.*—The Board has maintained advisory relationship to the American College of Surgeons and at the request of the college has furnished representatives who have spoken at the State and international meetings in all parts of the United States. This has been of great service to the local hospitals. The Minimum Standards of the American College of Surgeons was adopted in 1920 as the basis for the operation of Methodist hospitals and dispensaries. This standard is the highest for technical work in hospitals in the United States. The co-operation with the American College of Surgeons has given to the Board the very best of standing throughout the country. Much work has been done by the American College of Surgeons in visiting the hospitals and assisting in raising the standards to the maximum.

5. *American Protestant Hospital Association.*—This Association is the inter-Church organization maintaining an open forum for the discussion of all problems incident to the work of the Protestant Hospitals in America. The Board has been an associate member of the Association and through the officers has made many valuable contributions to the work of the Association. As a result of this co-operation, the various Protestant denominations have grown in power and have been able to make very marked improvement in the Protestant program for hospitalization. The Corresponding Secretary of the Board of Hospitals, Homes and Deaconess Work has been President of the American Protestant Hospital Association for two years during the quadrennium.

6. *The National Methodist Hospitals and Homes Association.*—This Association, established in 1918, has been the open forum for the discussion of hospital and home problems, and since 1924 the various Deaconess groups have attended these meetings. Several meetings of great consequence have been held. The combination of the philanthropic interests and Deaconess personnel work has proved of great value to all the institutions and the Deaconess cause. Dr. W. H. Jordan, a member of this Board, was President of the Association in 1926, while Mr. J. B. Jones, advisory member of the Board in the Department of Child Welfare, is President for this year. Other members of the Board have held elective offices in the Association.

7. *The American Medical Association.*—The standards adopted by this Association for the admitting of interns from accredited colleges and all the rules relating to the general medical work in the hospitals and dispensaries have been adopted by this Board.

8. *The Woman's Home Missionary Society.*—All of the philanthropic institutions operating under the Woman's Home Mis-

sionary Society have been placed in advisory relationship to the Board of Hospitals, Homes and Deaconess Work, by vote of the Board of Trustees. The Board has given much time to the study of these institutions and helped in the promotion of same. The Deaconess Work under this Society comes into direct relationship with the Board through the general legislation on Deaconess work. The finest spirit of co-operation has been maintained throughout the quadrennium.

9. *The General Conference Commission on Deaconess Work.*—This Commission, appointed by the General Conference in 1924, has for its objective the study of woman's work in the Church relating to Deaconess Work. In view of the fact that five members of the Commission are members of the Board of Hospitals, Homes and Deaconess Work, an active committee between the two groups has been established. Many meetings have been held. All of the problems incident to both the work of the Board and Commission as they relate to Deaconess work have been considered as well as legislative matters which have had to do with the promotion of Deaconess work. Separate report will be presented to General Conference by the Commission.

10. *American Hospital Association.*—A large number of the hospitals operating under the Board have definite relationship with the American Hospital Association, which is the organization having to do with the work of hospitals in general, irrespective of their relationship to the Church. The finest spirit of co-operation has been maintained with benefit to the Board and local institutions. Mr. E. S. Gilmore, Recording Secretary of the Board, has been a member of the Board of Trustees of this Association during the quadrennium and its President.

11. *Advisory Members.*—In order to better understand the working departments of the Board of Hospitals, Homes and Deaconess Work, in relation to the various Deaconess groups, it was decided to take as advisory members a Deaconess from each of the forms of administration. Miss Grace G. Steiner, Bureau Secretary of the Woman's Home Missionary Society, represents that Society in the Board. Miss Flora A. Sorber, Recording Secretary of the Methodist Deaconess Association, represents that Association. Miss Catherine Bengel, member of the German Central Deaconess Association, represents that Association.

XI. POLICIES

Policies of organization of hospitals, homes and Deaconess institutions. During the quadrennium the Board has maintained the attitude as in previous quadrenniums, relative to the organization of all types of institutions in connection with the annual Conferences. This plan has met with great favor

throughout the Church. It makes for permanency throughout all time, for whatever may happen to the individual, it is certain that the annual Conference will go on.

XII. DEACONESS WORK

The Deaconess Work of the Methodist Episcopal Church was established by General Conference in 1888. The first Deaconesses of the Methodist Episcopal Church in America began their work in the summer of 1887 under the direction of Mrs. Lucy Rider Meyer. Mrs. Meyer was responsible for the establishment of the Chicago Training School in 1885. This school has proved of great value to the educational and promotional work of the Deaconess cause. Out of this school and kindred institutions grew the organization known as the Methodist Deaconess Association in 1908. Other training schools were established—Cincinnati Missionary Training School, New England Deaconess Training School at Boston, Northwest Training School at Seattle, Washington, and several smaller branch institutions which gave impetus to the Deaconess Movement. Some of these smaller institutions have dropped out during the years, as the larger institutions have become more efficient in the training of Deaconess personnel. The total number of members of the Methodist Deaconess Association is 407.

Following the organization of the Deaconess Work, further organization was established under the Woman's Home Missionary Society by Mrs. George O. Robinson of Detroit, the date of which was 1889. Under this organization several training schools were established, namely: Iowa National Bible Training School, Folts Mission Institute, Dwight W. Blakeslee Training School, Kansas City National Training School, San Francisco National Training School and Lucy Webb Hayes National Training School. Several smaller training schools were established, but later were consolidated with the larger ones. The Folts Mission Institute closed its doors in 1927. Through each of these institutions additional Deaconesses were trained and placed in the general work. The Department of Deaconess Work of the Woman's Home Missionary Society has been one of the leading departments of their great program. Number of Deaconess members, 460.

The German Central Deaconess Association was established in 1891 by Christian D. Golder and his sister, Miss Louise Golder. This Association established its work at Cincinnati and through the promotion of hospital, home, motherhouse and Dorcas Institute has grown into one of the largest groups in the Church. Branch institutions have been established in Brooklyn, New York, Kansas City, Milwaukee, Chicago, St. Louis and Los Angeles. Under the direction of Dr. Golder this Association has erected a great many hospitals, homes and Dea-

coness institutions. In 1927 the total value of these institutions approximated \$4,000,000. This Association has eighty-seven members.

There are about eighty-six Deaconesses who are not members of any Administration, but have definite relationship to the general office and various annual Conference boards.

The correlation of the Deaconess Work of the Methodist Episcopal Church began in 1908, with the establishment of the General Conference Committee of nine, which had for its objective the correlation of the various Deaconess activities. In 1912 this group was organized as the General Deaconess Board, which had an executive officer in the person of Dr. D. W. Howell, who, with associates, gave their entire time to the promotion of Deaconess work throughout Methodism. The results of this are apparent in the published reports.

Under the legislation established by the General Deaconess Board, and now through the larger organization, the Deaconess work has been promoted in a very large and satisfactory manner. Since 1888 there have been approximately 1,985 women who have entered the Deaconess work in the Methodist Church in the United States. Of this number 615 have received honorable discharge, 226 have been married and ninety-four are deceased, leaving a total of approximately 1,050 Deaconesses, of which number 119 are upon the retired list and the rest are in active relationship or on leave of absence. No movement established in the Methodist Church has grown so rapidly or accomplished as much as the Deaconess work. The Deaconesses are engaged in every type of work open to full-time workers of the Methodist Episcopal Church. The following classification of vocations has been approved by the Board:

Church and Parish.—Pastor, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bi-lingual Worker, Hospital and Health Service, General Superintendent, Superintendent, Supervisor, Instructress, Dietitian, Nurse, Social Service Worker, Field Secretary, Office Secretary, Technician.

Homes for Children, the Aged, Deaconesses.—Superintendent, Matron Secretary, Child Placing, Kindergarten, Nursery Superintendent, Field Secretary.

Educational Institutions.—Superintendent, Principal, Instructor, Bookkeeper, Stenographer and Office Worker, Field Secretary, President's Secretary, Office, Student or Financial Secretary.

Religious, Social and Welfare Agencies.—Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, the other organizations officially recognized by the Methodist Episcopal Church and such other appointments as are approved by a two-thirds vote of the Board.

Deaconesses in Active Service are now serving the Church in the following capacities: 332 in the Pastoral ministry as Pastors, Pastor's Assistants, Directors of Religious Education and Church Secretaries; 218 Welfare ministry, in settlements, homes for children, aged and business young men and women; 124 Healing ministry in our hospitals; sixty-six Teaching ministry in our grade, secondary and training schools, and colleges; seventy General ministry, which includes positions with our boards and societies of the Church.

The following tables give the number of Deaconess institutions in the United States. Deaconesses are working in other institutions of the Church, but the ones listed below are directly under Deaconess supervision and management:

30 Deaconess Hospitals.
9 Homes for Children.
5 Homes for Young Women.
4 Homes for Aged.
50 Deaconess Homes and Rest Homes.

98

Every young woman desiring to become a Deaconess probationer must have completed a high school course or its academic equivalent and have been graduated from one of the following:

1. Deaconess or Missionary Training School.
2. School of Nursing of a registered hospital of our Church or any other hospital approved by the Board, provided she pass satisfactory examinations in Bible, Church History and Discipline.
3. Certificate of satisfactory examinations provided by the Board of Hospitals, Homes and Deaconess Work as a Deaconess Course of Study, provided the Deaconess be a graduate of a junior college, normal school, college or university. Credit to be given in the Conference Course of Study for all subjects covered in previous school work.

In addition to meeting the educational requirements she must also pass a special physical examination and be over 19 years of age and not over 38 (if she wishes to have claim upon the pension and relief funds). A vital religious life and experience are presupposed.

Scholarships.—A limited number of scholarships are available for the use of young women who wish to become Deaconesses and for Deaconesses who wish to take graduate work which will better prepare them for their specific vocation under the Church.

Deaconess Pensions.—The Board of Hospitals, Homes and Deaconess Work has a direct responsibility to the retired Deaconesses in the payment of her pension. One hundred and nineteen Deaconesses are now receiving a pension each month. To

furnish funds for these workmen of the Kingdom is to have a part in their work, many of whom have, through their efforts, built institutions to the glory of God and Methodism, directed settlements, taught in grade, secondary, training schools and colleges, or have brought comfort, encouragement and cheer to the people whom they have served in the local Church.

DEACONESS WORK IN EUROPE

The Deaconess Work in the Methodist Episcopal Church in Europe was organized following the Deaconess work which was established by Pastor Theodore Fliedner. This work is largely carried on in Germany, Switzerland, Denmark, Sweden, Norway, Latvia, Esthonia and Russia, with some Deaconess work in Hungary. The work in these countries has developed rapidly throughout the years. Practically all of the Deaconesses in Europe are educated in the hospitals, each Deaconess being a graduate nurse. The largest development of this work has been in Germany, where, under the direction of competent inspectors, motherhouses have been established at Hamburg, Frankfurt and Nurnberg, with branch organizations situated in various parts of the Conferences. See list of institutions under statistics of Deaconess Work in Europe.

In Switzerland the work has been established at the Motherhouse at Zurich, with branches in various parts of the Conference. In Denmark the work has been established in five cities.

In the Baltic-Slavic Mission Conferences, four centers of Deaconess work have been established at Latvia, Reval and Riga.

In Norway the work has been established at Bergen and Christiania. In Sweden the Deaconess work has been established at Gotenberg, Ahlefors and Stockholm. All the types of Deaconess work carried on in America are also in effect in these countries. Several new buildings have been erected during the quadrennium and extensive plans have been made for the future.

The magnitude of the nursing work alone is indicative of the interest and persevering work carried on by the Deaconesses. In four centers over 50,000 visits were made in 1927 by the nursing force. More than 8,000 patients were cared for during this same time and 161,000 days of nursing were given by the nurses. Some of this work is private nursing, some nursing in hospitals and some in social service, including parish work, care of children and old people and manifold branches of public welfare.

All of the Deaconesses are graduated from the institutions. The total number of Deaconesses in the North German Conference is 193; in the South German Conference, 487; in Switzerland, 194; the Baltic and Slavic Mission, 7; Norway, 109;

Sweden, 37, making a total of Deaconesses and probationers in Europe of 1,027, which is almost equal to the Deaconess work in America. This makes approximately a Deaconess family of 2,077, a large number of whom are in constant touch with the various types of Deaconess work. No one can estimate the value of this service. This work stands side by side with the ministerial service of the Church.

Much of the progress of the Methodist Episcopal Church could not have been made had it not been for the sacrificial service rendered by this great host of consecrated workers who are devoting their entire time to some form of Deaconess work.

The hospital movement fostered by the various Deaconess groups now numbers twenty-nine. These represent some of the largest and most prosperous hospitals in America. Many of them are located in missionary territory, such as Montana, where there are six Deaconess hospitals. There are a large number of young women in the hospitals who are now training for Deaconess service in the nursing field. In the Homes for Children and Homes for Aged there are a number of Deaconesses who are rendering fine service. The Methodist Deaconess Sanatorium for Tuberculosis at Albuquerque, New Mexico, has given splendid service to those afflicted with tuberculosis.

It is impossible to tell the story of the Deaconess ministry through the various types of philanthropic institutions.

DEACONESS HOMES

(No Comparative Statement 1924 on account Boards being Organized.)

	1927
Number	50
Value of Property.....	\$2,854,315
Amount of Endowment.....	629,623
Receipts	582,857
Expenses	502,742
Number of Deaconesses.....	1,050

XIII. NURSING

The hospitals of the Methodist Episcopal Church annually require 3,400 student nurses to take care of the needs of the institutions. 1,200 new students are needed each year to take the place of those who graduate and who have been compelled to stop their course of study for various reasons. The general field of nursing covers institutional, private, public health, Red Cross and industrial. There are many divisions of these various types of nursing service. There are approximately 1,000 graduate nurses and technicians in the various hospitals. This makes a nursing and allied force approximately 3,400 who are daily at work in our hospitals, rendering loving service to the sick and suffering. There are many advantages in the nursing profession. The Methodist Episcopal Church has made use of

the very best of its young people in this type of educational and philanthropic development.

XIV. HOSPITALS

The Origin of the Methodist Episcopal Hospital in the United States.—The first Methodist Hospital in the United States was established in 1881 in Brooklyn, N. Y. This institution was established following an editorial by Dr. Buckley, in *The Christian Advocate*. Mr. George I. Seney made the first gift for the establishment of this Methodist Hospital. His statement at that time was as follows: "I offer you sixteen eligible lots valued at \$40,000 as a site and \$100,000 in cash toward the erection of a Methodist Episcopal Hospital, which will be open to Jew, Gentile, Protestant, Catholic, heathen and infidel on the same terms." Following this, the Methodist Episcopal Hospital at Philadelphia, and Sibley Hospital, Washington, were established in 1882 and 1883. The Missouri Methodist Hospital, St. Joseph, was established in 1887 and was the first hospital west of the Mississippi River.

In the following table of comparative statistics and in the table given of the statistics of the hospitals of the Methodist Episcopal Church, will be found all of the necessary data covering the establishment of the individual institutions, with the property values and other items.

COMPARATIVE STATEMENT

	1924	1928
Number of Hospitals.....	66	79
Value of Property.....	\$18,395,035	\$41,601,864
Amount of Endowment.....	2,902,640	6,429,197
Receipts for the year.....	5,841,562	10,685,635
Expenses	5,886,462	10,513,899
Value of free and part pay service.....	422,510	1,617,384
Number of beds.....	6,192	8,979

Of the seventy-nine hospitals now operating under the Methodist Episcopal Church, fifty-nine have met the American College of Surgeons' standards, while many others are completing and fully equipping their institutions so that in due time they will be fully standardized by the American College of Surgeons. The Methodist Episcopal Church, through its hospital service, has rendered to the world at large one of its greatest and far-reaching types of Christian service.

The National Methodist Episcopal Sanatorium for Tuberculosis at Colorado Springs and the Methodist Deaconess Sanatorium for Tuberculosis at Albuquerque, New Mexico, represent two sanatoriums which have been opened for the care of this type of disease. The Sanatorium at Albuquerque has approximately seventy beds and is continually filled with patients who are seeking to recover from the blight of the great White Plague.

This institution has made great progress, and under the direction of the Woman's Home Missionary Society, has rendered most valuable service in the southern part of the Rocky Mountain section.

The Sanatorium at Colorado Springs was organized under the direction of the Board of Hospitals, Homes and Deaconess Work in 1923, and at that time the Woman's Home Missionary Society of the Colorado Conference deeded Beth-El General Hospital to the Board. This is a fully accredited hospital under the American College of Surgeons, and takes care of general cases. The new building was erected and dedicated in 1926, costing approximately \$300,000, including the power plant. It has room for sixty-two patients per day. This is the finest sanatorium for tuberculosis in the Rocky Mountain section. It has been continuously filled with patients. Approximately 400 patients have been cared for in the old ward of the sanatorium since 1922. Of this number about one-third have been free and part-pay patients. The Board has spent approximately \$48,000 in the last six years in giving care to this large number of young people who have depended upon the Church for their care and service.

In connection with the sanatorium there is being promoted the Ministers' Memorial, under the auspices of the sons and daughters of Methodist Ministers. Rev. J. W. Irish was the founder of this association, of which Bishop Edwin H. Hughes is the President. It is the objective of this association to secure sufficient funds with which to build a unit and dedicate it in honor of fathers and mothers who have graced the parsonages of the Methodist Episcopal Church during its many years of service. This movement has met with hearty favor and some very fine gifts have been made to this enterprise. The Methodist Episcopal Church must take its place alongside other Protestant Churches which are seeking to care for the needy people who are afflicted with this dreadful disease.

XV. HOMES FOR AGED

The first Home for Aged established in the United States was the Methodist Episcopal Home for Aged, located at Amsterdam Avenue and 93rd Street, New York City, established in 1850. Since that date forty-three other Homes for Aged have been established. The Methodist Episcopal Home for Aged, Baltimore, Maryland, a home for aged Negro people, was established in 1870. The statistics given further on indicate all of the data relative to the Homes for Aged.

The work of the Home for Aged is to give kindly care to aged people who do not have friends or relatives to care for them and are desirous of living in a home of this character. The forty-four homes accommodate 2,000 aged people.

The Home for Aged provides many advantages to these needy people. It relieves them of the necessity of caring for their own personal needs, such as house work, financial obligations and the necessity of providing physical and mental care for themselves in time of illness and distress. Each Home has a trained nurse who is able to give the very best of nursing care in time of serious illness. It has been proved without question that aged people live ten years longer in a Home than those who do not have such good care in their own individual homes.

The Boards of Directors of Homes for Aged offer a safeguard to people of limited means by either investing their funds or placing the entire amount with the Board for the care of the individual person. In this way, all matters in relation to financial transactions are handled. Provision is made for the burial of the guests of the Home and all expenses incidental to their illness. Several thousand people have availed themselves of the service of the Homes in the Church. There is no more Christ-like service than that which finds expression through our Homes for Aged.

COMPARATIVE STATEMENT

	1924	1928
Number of Homes for Aged.....	37	44
Value of Property.....	\$3,445,238	\$6,639,132
Amount of Endowment.....	1,827,196	3,863,761
Receipts	662,387	1,010,917
Expenses	589,060	968,942
Capacity	1,878	2,609

XVI. HOMES FOR CHILDREN

The first Home for Children of the Methodist Episcopal Church was established by John Wesley in the year 1742 at Newcastle, England. This was in part a school but became a Home in later years. Mr. Wesley believed that orphan boys and girls should receive the care of the Church and established several Homes under the auspices of the Methodist Movement. The first Home for Children in the United States was established near Savannah, Georgia, by George Whitefield, called the Georgia Orphan Home, during the term of Governor Oglethorpe. The Home for Girls was established at Savannah and another one at Ebenezer, Georgia, in 1739. These buildings were completed in 1741 and called The Bethesda Orphan House. This property was taken over by the Americans in 1782. Since that date forty-two Homes for Children have been established under the auspices of the Methodist Episcopal Church in the United States. Approximately 4,000 orphan or semi-orphan boys and girls are annually cared for in these Homes. The Methodist Church is giving the very finest of mental, physical and spiritual guidance and help to these wards of the Church. The policy of the Board of Hospitals, Homes and Deaconess

Work has been to place children in Christian homes after they have been received into a Home for Children. This is not always possible. Approximately one-half of the total number of children each year who are received into our Homes for Children are placed out in suitable homes. The Homes for Children provide matrons, teachers and housemothers, and, as far as possible, the very best substitute for the real home.

The problem of child welfare as it relates to the larger aspects of children's home work, is one of the important aspects of modern child life as it relates to the orphan child. Every child has certain legal rights as a member of the State, community and family, and has the natural rights as a human being and also has spiritual rights as a son of God. It is, therefore, the obligation of the Church and community to see that the orphan child is properly reared to the business of living a normal life in the community, rather than becoming a liability.

The work of child welfare touches every department of community life, namely, the school, the church, the economic life and policies of the community and the physical life in which the child is placed. An orphan child, improperly cared for, may become a social and physical detriment. It is, therefore, an obligation of the community and the church to see that the child is properly integrated into the best associations that the community provides.

Some advance movements have taken place in the establishment of small children's homes, such as the plans which are now being made for this particular type of child welfare.

The importance of child welfare work being done under the auspices of the Board of Hospitals, Homes and Deaconess Work cannot be too greatly emphasized.

The United States Department of Commerce, in its latest census, reports that the number of children's institutions of the United States approximates 405,000.

It has been ascertained that the Methodist Church in the past thirty years has taken care of approximately 50,000 different children. This would make a fair-sized city.

COMPARATIVE STATEMENT

	1924	1928
Number of Homes.....	41	42
Value of Property.....	\$2,483,380	\$6,579,893
Amount of Endowment.....	1,017,286	3,613,405
Receipts	554,620	1,013,659
Expenses	513,272	969,268
Capacity	2,679	3,350

A reclassification of Children's Homes has reduced the number.

Deaconess Schools.—There are four schools under Deaconess supervision which are giving their entire time to the training

of young people, namely: Chaddock Boys' School, Quincy, Ill.; Monnett School for Girls, Rensselaer, Ind.; Montana Deaconess School, Helena, Mont.; Jennings Seminary, Aurora, Ill. These Deaconess Schools are playing a very important part in the development of young life in the communities in which they are located. The Montana Deaconess School was built as a memorial to Brother "Van," who was the pioneer leader of philanthropic and Deaconess work in the State of Montana.

Epworth School for Girls, St. Louis, Mo.—This school is doing fine work training girls.

(No Comparative Table for 1924 on account of Boards being Re-organized).

	1928
Number	5
Value of Property	\$459,510
Amount of Endowment	146,114
Receipts	97,355
Expenses	96,538
Capacity	230

XVII. HOMES FOR BUSINESS YOUNG GIRLS AND YOUNG MEN

During the past sixteen years a great need for Homes has developed in our great centers of population incident to the moving of many young people from rural communities into the large cities. Most of the young people are engaged in business enterprises, leaving their sheltered homes in small communities, and often find themselves bewildered and lost in the struggle for existence in a great city.

Twenty-six Homes have been established in various parts of the country to give care to this type of social need. The problems mainly have to do with home life, social guidance and surrounding people with good spiritual conditions. All of these Homes are playing an important part in the development of a healthier life for our young people. Some of these Homes have been established under the Woman's Home Missionary Society, while others are carried forward under the direction of the Methodist Deaconess Association and the German Central Deaconess Association. A few of the Homes are controlled and sanctioned by Annual Conferences.

COMPARATIVE STATEMENT

	1924	1928
Number of Institutions	16	26
Value of Property	\$410,500	\$1,152,450
Amount of Endowment	None	25,000
Receipts	64,032	219,258
Expenses	49,466	179,004
Capacity	461	755

XVIII. DEACONESS HOMES AND REST HOMES

There are fifty Deaconess and rest homes operating under

the various organizations in the Methodist Episcopal Church. In a large number of these homes the Deaconesses, who are in active service, live. These Homes render the very finest service to those who are serving in various types of Deaconess work. These homes furnish the privileges of Christian association. Some of the Homes have as many as thirty to fifty Deaconesses living in them, so that the Home is really a large institution in itself.

There are four Rest Homes where retired Deaconesses, missionaries and other workers go for rest and recuperation. In these Homes some deaconesses and missionaries have lived for many years. The very best service is rendered at the lowest possible cost. Among these Homes are the Agard Deaconess Rest Home, Lake Bluff, Illinois; Beulah Rest Home, Oakland, California; Robincroft Rest Home, Pasadena, California; Bancroft Rest Home, Ocean Grove, New Jersey; Wing Deaconess Rest Home, Huntington Beach, California; Annie M. Skeer Rest Home, Newton, Pennsylvania, and the following which receive summer guests only: Fenton Memorial Rest Home, Chautauqua, New York; Elvira Olney Rest Home, Epworth Heights, Michigan, and Thompson Rest Home, Mountain Lake Park, Maryland.

These Homes are very necessary in order that the Deaconesses and missionaries who are living on an allowance shall have a comfortable place to reside and be able to live within the amount received from their pensions. There is no more worthy philanthropic enterprise in the Church than this type of home. Many of the Deaconesses and missionaries who have served the Church during the past forty years are now the guests of these homes, and while they are not in active service, yet many of them are giving most excellent service in the local Churches with which they are connected.

XIX. PROBLEMS

In the general administration of the local institutions, the Board is involved in many problems. One of the most difficult of these is the matter of securing sufficient finances for endowment and building programs. Since the World War and the consequent enlightenment of the public in problems of public health, prevention of disease and other social problems, much stress has been laid upon the necessity of each institution meeting the highest possible standards as it relates to the care of the sick and needy. Irrespective of the type of work done by the institution, the problems involved are the same. The Board has diligently studied the various local situations and given its advice and service in connection therewith. The economic conditions in various sections of the United States have made the financing of some local institutions very difficult, and in many

instances it has been necessary for the Board to make provision for assistance in difficult situations.

XX. SUMMARY

Since the organization of the Board of Hospitals and Homes in 1920, the movement throughout the Methodist Episcopal Church for the establishment of hospitals, homes and Deaconess institutions has been very marked. No enterprise of the Kingdom has had a greater opportunity for development than the philanthropic and Deaconess work. The Church had many old buildings which had to be rebuilt in order to meet modern needs. Many institutions have lacked endowment and it has been necessary to make provision for same. In many instances the institutions were entirely too inadequate to serve the needs of their constituency and were failing to meet the expectation of the community for which they were responsible. All of this has necessitated a wise building program and the development of adequate personnel.

It will be noted from the following statistical tables that much progress has been made in the philanthropic and Deaconess program of the Methodist Episcopal Church.

NEWTON E. DAVIS, Corresponding Secretary.

RECAPITULATION OF DATA OF INSTITUTIONS

For the Year 1927

VALUE OF PROPERTY

Hospitals	\$41,601,864	
Homes for the Aged.....	6,704,132	
Homes for Children.....	6,579,893	
Homes for Business Girls and Young Men..	1,164,450	
Deaconess Homes.....	2,854,315	
Deaconess Schools.....	459,510	
		\$59,364,164

AMOUNT OF ENDOWMENT

Hospitals	\$6,429,197	
Homes for the Aged.....	3,863,761	
Homes for Children.....	3,613,405	
Homes for Business Girls and Young Men..	25,000	
Deaconess Homes.....	629,623	
Deaconess Schools.....	146,114	
		\$14,707,100

Total Value of Properties and Endowments..... \$74,071,264

DEBTS

Hospitals	\$9,372,359	
Homes for the Aged.....	561,646	
Homes for Children.....	316,005	
Homes for Business Girls and Young Men..	140,705	
Deaconess Homes.....	106,815	
Deaconess Schools.....	66,185	
		\$10,563,715

RECEIPTS

Hospitals	\$10,757,465	
Homes for the Aged.....	1,010,917	
Homes for Children.....	1,013,659	
Homes for Business Girls and Young Men..	222,297	
Deaconess Homes.....	582,857	
Deaconess Schools.....	97,355	
		\$13,684,550

EXPENSES

Hospitals	\$10,581,679	
Homes for the Aged.....	968,942	
Homes for Children.....	969,268	
Homes for Business Girls and Young Men..	181,904	
Deaconess Homes.....	502,742	
Deaconess Schools.....	96,538	
		\$13,301,073

VALUE OF FREE AND PART PAY SERVICE

Hospitals	\$1,617,384	
Homes for the Aged.....	645,961	
Homes for Children.....	646,178	
		\$2,909,523

No.	STATE	CITY	NAME OF HOSPITAL	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Nome	Maynard-Columbus	1033 E. McDowell Road	Louise Baker
2	Arizona	Phoenix	Arizona Deaconess	2826 S. Hope St.	Mrs. J. O. Sexson
3	California	Los Angeles	Methodist Hospital of So. California	1400 E. Boulder St.	L. G. Reynolds
4	Colorado	Colorado Spgs.	Beth-El	E. Boulder St.	Guy M. Hanner
5	Colorado	Colorado Spgs.	Nat'l Meth. Epis. San. for Tuberculos	1150 N. Capitol St.	Guy M. Hanner
6	Dist. of Col.	Washington	Sibley Memorial	1001 W. Union St.	Charles S. Cole
7	Florida	Jacksonville	Brewster	512 S. Illinois St.	Bertha E. Deen
8	Illinois	Carbondale	Holden	2449 S. Dearborn St.	Miss A. R. Pengilly
9	Illinois	Chicago	Wesley Memorial	218 W. Clark St.	E. S. Gilmore
10	Illinois	Freeport	Freeport Memorial	2100 Richmond Ave.	Ethel M. Laybourne
11	Illinois	Mattoon	Memorial Methodist	221 N. Glen Oak Ave.	Delphine Pearson
12	Illinois	Peoria	Methodist Hospital of Illinois	119 W. Lewis St.	Mae Tompkins
13	Indiana	Fort Wayne	Methodist Episcopal	1600 W. Sixth St.	M. F. Steele, M.D.
14	Indiana	Gary	Methodist Episcopal	Capitol and Sixteenth Sts.	Mrs. Lulella Cox
15	Indiana	Indianapolis	Methodist Episcopal	410 W. State St.	George M. Smith
16	Indiana	Princeton	Methodist Episcopal	1110 "A" Ave.	Maud Hutchinson
17	Iowa	Cedar Rapids	Saint Luke's Methodist	1200 Pleasant St.	R. A. Bates
18	Iowa	Des Moines	Iowa Methodist	Fifteenth and Fulton Sts.	R. A. Nettleton
19	Iowa	Keokuk	Graham Protestant	29th and Douglas Sts.	Mary C. Jackson
20	Iowa	Sioux City	Methodist		G. T. Notson
21	Kansas	Belleville	Robert G. Patterson Memorial		Veva M. Griffith
22	Kansas	Goodland	Goodland Methodist		Mrs. H. M. Hillman
23	Kansas	Hays	Hays Protestant		Hannah Aebi
24	Kansas	Hutchinson	Grace Methodist	724 N. Main St.	Violetta A. Kettering
25	Kansas	Kansas City	Bethany Methodist	38 N. Twelfth St.	T. Restin Heath
26	Kansas	Liberal	Epworth	524 N. Washington	Elsie M. Sanderson
27	Kansas	Norton	Norton Methodist		
28	Kansas	Salina	Asbury Protestant	400 S. Santa Fe Ave.	Florence Braddick
29	Kansas	Wichita	Wesley	550 N. Hillside	L. M. Riley
30	Kentucky	Louisville	Methodist Deaconess	529 S. Eighth St.	Mrs. Minnie Denver
31	Kentucky	Pikeville	Methodist Hospital of Kentucky		S. K. Hunt
32	Louisiana	New Orleans	Flint-Goodridge	1566 Canal St.	H. W. Knight
33	Maryland	Baltimore	Maryland General	Linden Ave. & Madison St.	M. W. Gatch
34	Massachusetts	Boston	Boston Medical Miss. Dispensary	36 Hull St.	Dr. J. C. Hiebert
35	Massachusetts	Boston	New England Deaconess	15 Deaconess Road	Caroline A. Jacks
36	Massachusetts	Boston	Palmer Memorial	195 Pilgrim Road	Sadie A. Hagen
37	Michigan	Kalamazoo	Bronson Methodist	John Street	W. M. Puffer
38	Minnesota	Minneapolis	Asbury	916 E. Fifteenth St.	Mrs. Sarah H. Knight
39	Minnesota	Wadena	Wesley Hospital of Wadena	450 Jefferson Ave.	Lydia H. Keller
40	Missouri	Joplin	Freeman	2008 Sergeant Ave.	Euניה Brake
41	Missouri	Saint Joseph	Missouri Methodist	Eighth and Faraon Sts.	O. J. Carder
42	Missouri	Springfield	Burge Deaconess	1323 North Jefferson	Katharyn M. Pond
43	Montana	Billings	Billings Deaconess	Broadway and Ninth Sts.	Ethel Lane Guiley
44	Montana	Bozeman	Bozeman Deaconess	15 W. Lamme St.	Edith R. Ackerman
45	Montana	Butte	Butte Deaconess	Stewart and Argyle Sts.	Myrtle Childerhose
46	Montana	Forsyth	Forsyth Deaconess		Mrs. Viola Russett
47	Montana	Glasgow	Frances Mahon Deaconess		Norah E. Feland
48	Montana	Great Falls	Montana Deaconess	1105 Sixth Ave., N.	E. Augusta Ariss
49	Montana	Havre	Kennedy Deaconess	Montana Ave.	Ruth E. Robertson
50	Montana	Sidney	Sidney Deaconess	48th and Sumner Sts.	Josephine E. Stout
51	Nebraska	Lincoln	Bryan Memorial	36th and Cuming Sts.	Myrtle Dean
52	Nebraska	Omaha	Nebraska Methodist		Blanche M. Fuller
53	Nebraska	Scottsbluff	West Nebraska Methodist		Maud L. Kellison
54	New Mexico	Albuquerque	Methodist Deaconess Sanatorium	162 E. Central Ave.	Mrs. Minnie G. Gorre
55	New York	Brooklyn	Bethany Deaconess	237 Saint Nicholas Ave.	Henry H. Heck
56	New York	Brooklyn	Methodist Episcopal	6th St., 7th and 8th Aves.	James E. Holmes
57	New York	Syracuse	Hospital of the Good Shepherd	150 Marshall St.	Eva M. Muirhead
58	North Dakota	Kenmare	Kenmare Methodist		Dr. John Ewing
59	North Dakota	Mandan	Mandan Deaconess	2nd St. and 16th Ave.	
60	Ohio	Cincinnati	Bethesda	Reading Road and Oak St.	A. J. Diekmann
61	Ohio	Cincinnati	Christ	2139 Auburn Ave.	Alice P. Thatchner
62	Ohio	Cleveland	Saint Luke's	11311 Shaker Boulevard	C. S. Woods
63	Ohio	Columbus	White Cross	700 N. Park St.	John G. Benson
64	Ohio	Toledo	Flower Deaconess	3349 Cherry St.	Anna K. Vogler
65	Oregon	Marshfield	Wesley	Commercial Ave.	Monta Bane
66	Oklahoma	Guthrie	Oklahoma Methodist	2002 W. Warner Ave.	Frances Chappel
67	Pennsylvania	Philadelphia	Methodist Episcopal	S. Broad and Wolf Sts.	May A. Middleton
68	South Dakota	Brookings	Dakota Deaconess	905 Tenth St.	Rose Grambsch
69	South Dakota	Mitchell	Methodist State		Mabel O. Woods
70	South Dakota	Rapid City	Methodist Deaconess		Elva L. Wade
71	Tennessee	Nashville	Hubbard	803 South St.	Hulda M. Lyttle
72	Washington	Seattle	Seattle General	1113 First Ave., S.	Evelyn Hall
73	Washington	Spokane	Spokane Deaconess	Fifth Ave. and Marion Sts.	Robert Warner
74	Washington	Wenatchee	Central Washington Deaconess	715 Fourth Ave.	J. O. Hawk
75	Wisconsin	Green Bay	Bellin Memorial	Okoganog Ave.	Dr. Julius J. Bellin
76	Wisconsin	Madison	Methodist	744 S. Webster Ave.	C. M. Fenby
77	Wisconsin	Rice Lake	Lakeside Methodist	303 W. Washington Ave.	Henrietta B. Ritchie
78	Wisconsin	Richland Cent.	Richland	431 Parke St.	Janet Currie
79	Wisconsin	LaCrosse	Methodist Hospital of LaCrosse	Thirteenth and Badger Sts.	Ella C. Ingwersen

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts 1926-27	Expenses 1926-27	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated 1926-27	Number of Licensed Deaconesses	Number of Nurses Other Than Deaconesses	Number of Nurses in Training	
1	1917	W. H. M. S.	\$47,500	\$	\$	\$8,875	\$8,060	\$	19	126			3	1
2	1911	Conf.	501,812		105,545	113,909	120,739	12,105	112	2,076	2		10	36
3	1909	Conf.	1,400,000	71,548	631,647	522,029	531,933	25,511	225	6,678			18	52
4	1911	Conf.	315,000			112,464	124,273	13,320	94	2,248				42
5	1922	Conf.	450,000		422,000	71,830	67,780	7,011	60	173			5	16
6	1882	W. H. M. S.	1,250,000	34,000	197,000	356,873	384,055	10,274	310	7,175			121	90
7	1902	W. H. M. S.	35,000		900	32,198	32,092	3,056	34	688	2		3	14
8	1916	W. H. M. S.	175,000		53,500	36,927	39,687	1,219	50	720			4	11
9	1888	Bd. of Trus.	2,336,777	1,554,294	298,835	761,021	713,950	118,200	275	6,336			26	116
10	1921	Conf.	67,700		16,000	Opened Feb. 11, 27	605	50	447				2	14
11	1902	Conf.	149,300	10,800	500	39,169	38,780	3,500	43	992			4	15
12	1898	Conf.	600,000	550	320,100	148,857	139,079	11,962	220	4,207			11	65
13	1918	Conf.	456,200		306,243	127,926	113,403	13,137	125	2,656			6	60
14	1923	Conf.	510,000		152,000	84,500	84,470	7,500	100	3,294	1		8	27
15	1908	Conf.	1,327,903	41,000	387,147	722,155	624,894	121,756	375	11,564			24	235
16	1917	Conf.	75,000	5,000		22,608	25,076	2,869	35	610			2	6
17	1922	Conf.	632,000	35,313	335,000	109,873	117,937	27,157	175	2,766				41
18	1901	Conf.	1,297,000	83,000	320,000	333,816	316,349	15,058	262	5,457				120
19	1901	W. H. M. S.	50,000	1,446	12,000	31,768	32,268	3,257	40	949	2		18	14
20	1920	Conf.	425,000		275,000	129,400	124,512	6,045	110	3,234			11	58
21	1921	Conf.	40,000		15,700	19,572	16,807	1,277	25	381			3	9
22	1921	Conf.	64,000	5,000	32,500	19,626	18,078	1,289	18	319			3	8
23	1922	Conf.	120,000		55,463	21,765	21,740	303	40	517			4	10
24	1915	Conf.	221,728	11,000	59,500	86,026	55,402	7,489	50	2,266				13
25	1892	Conf.	625,500	12,045	100,000	137,042	136,654	25,696	145	4,331	1		7	75
26	1925	Conf.	90,000	1,000	45,000	42,442	36,786	2,258	36	846			1	4
27	1922	Conf.	59,500		26,653	21,668	24,486	894	31	460			2	9
28	1921	Conf.	142,000		14,000	24,875	23,240	4,909	31	864			4	15
29	1922	Conf.	776,734	4,000	260,819	229,361	217,323	9,124	215	4,117	1		13	84
30	1896	Conf.	200,000	5,000	10,000	74,599	71,544	4,800	75	1,944			5	34
31	1922	Conf.	175,000		85,000	45,926	49,970	8,000	54	959			8	12
32	1916	Bd. of Ed.	316,000			50,384	50,764	13,805	56	1,068			5	23
33	1911	Conf.	511,881		14,075	309,240	306,669	57,039	225	3,514			11	91
34	1894	W. H. M. S.	35,000			13,302	12,318	2,148	6	18,749	1		1	2
35	1896	Conf.	819,418	134,084	261,000	389,753	431,106	23,190	175	5,005	1		37	140
36	1920	Conf.	505,940	56,291		66,912	52,455	17,426	39	90	2		None	
37	1920	Conf.	296,986		15,133	82,777	112,760	30,364	65	2,240			7	46
38	1893	Conf.	1,500,000	82,000		222,744	212,350	10,682	168	3,899	5		12	114
39	1922	Conf.	102,332		87,500	39,375	36,163	2,164	50	625	1		5	12
40	1922	Conf.	500,000		239,000	68,357	65,060	3,100	75	1,108			13	22
41	1887	Conf.	1,250,000		633,000	210,387	179,097	9,362	225	4,846			8	60
42	1906	Conf.	100,000		15,000	28,933	28,572	900	33	937			6	15
43	1917	Conf.	250,000		85,000				40		2		6	16
44	1911	Conf.	221,906		62,500	35,555	35,249	1,777	60	911	4		2	23
45	1917	Conf.	175,000		124,343	110,847	119,415	11,402	33	1,373			14	14
46	1920	Conf.	Rented		1,916	12,339	11,808	1,500	33	235			4	None
47	1911	Conf.	50,000			20,005	19,803	1,377	30	629				8
48	1902	Conf.	300,000	3,443	59,000	135,358	124,521	7,180	125	3,684	9		14	60
49	1921	Conf.	180,500		76,000	26,828	24,631	1,600	34	759	3		4	16
50	1919	Conf.	50,000		11,000	15,741	14,947	835	35	667	1		5	5
51	1921	Conf.	307,561	200	193,243	62,991	72,378	5,702	50	1,141			8	20
52	1891	Conf.	738,000	47,000	18,413	255,770	240,474	48,458	225	4,783	3		15	90
53	1921	Conf.	190,000		83,250	50,079	48,339	9,152	65	1,409			8	19
54	1912	W. H. M. S.	216,700	3,411	5,986	70,097	70,085	6,192	65	181	2		5	None
55	1894	Conf.	515,000		121,500	112,135	105,500	8,000	100	1,609	14		15	6
56	1881	Conf.	2,179,448	1,579,134	80,000	611,986	559,931	6,990	375	21,790			30	138
57	1872	Conf.	834,212	55,052	27,000	332,991	333,114	120,000	280	6,385			19	115
58	1921	Conf.	75,000		44,000	32,138	30,529	4,500	50	672			2	16
59	1920	Conf.	125,000		1,500	14,842	14,704	300	35	455			3	3
60	1898	Gen. Ger. Dea.	1,968,749	389,000	280,000	376,606	355,433	106,644	315	6,795	33		25	100
61	1889	Conf.	2,475,583	125,000		342,378	333,138	67,937	165	4,800	8		23	86
62	1906	Conf.	3,475,000	1,023,666		326,027	330,979	168,529	500	5,289			19	88
63	1892	Conf.	1,540,000	10,000	640,520	347,775	411,300	96,712	285	4,927				145
64	1907	Conf.	726,558		424,625	152,610	176,468	62,308	155	2,078				57
65	1923	Conf.	151,545		124,678	31,601	38,498	9,500	75	604			9	None
66	1906	Conf.	157,314	7,584	21,000	38,758	35,965	2,929	40	697			5	16
67	1882	Conf.	1,500,000	1,000,000	50,000	384,446	393,648	160,000	300	5,784			19	125
68	1912	Conf.	50,000		3,000	18,742	18,678	500	14	529			5	None
69	1917	Conf.	235,000			80,287	79,778	9,539	100	1,851			6	38
70	1912	W. H. M. S.	135,709		85,770	52,264	54,691	4,010	60	1,352	1		5	25
71	1910	Bd. of Ed.	180,000	5,000		11,640	52,494	3,220	140	1,804			8	32
72	1900	Conf.	180,000	10,000		234,336	224,579	14,500	94	3,521			71	80
73	1896	Conf.	591,526		180,000	229,526	229,811	19,410	190	4,465	4		11	75
74	1915	Conf.	168,000		65,500	49,278	45,465	3,144	50	1,164			1	27
75	1908	Conf.	234,557		81,652	105,910	90,096	7,995	75	1,831			9	60
76	1921	Conf.	619,390		525,045	89,293	82,525	4,409	125	1,672			9	50
77	1920	Conf.	238,846		185,156	31,300	27,692	899	34	662			5	None
78	1924	Conf.	40,000		2,000	28,950	22,951	483	26	958			4	None
79	Conf.		102,578	23,300	6,002	54,772	53,385		50	1,690			20	None
			41,601,864	6,429,197	9,372,359	10,757,465	10,581,679	1,617,384	8,979	219,637	105		801	3,384

1 Last year's figures.

HOMES FOR THE AGED OF THE

No.	STATE	CITY	HOME	STREET ADDRESS	SUPERINTENDENT
1	California	Los Angeles	Pacific Old People's	1061 N. Kingsley Drive	J. H. Durbahn
2	California	Lodi	Bethany Old People's	R. F. D. 1, Box 85	A. G. Carlson
3	California	Oakland	Beulah Rest	4690 Tompkins Ave.	Caroline Beyer
4	Connecticut	West Haven	Methodist Church Home	111 Elm St.	Anne V. Palmer
5	Dist. of Col.	Washington	Methodist Home	601 "M" St., N. W.	Mrs. E. Clark
6	Illinois	Chicago	Bethany Home for Aged	5003 N. Paulina	N. P. Glemaker
7	Illinois	Chicago	Methodist Old People's	1415 Foster Ave.	Mrs. W. A. Phillips
8	Illinois	Lawrenceville	Old Folk's	418 Washington St.	Charles L. Coleman
9	Illinois	Quincy	Old People's	418 Washington St.	Emil Hemke
10	Indiana	Warren	Methodist Memorial	2202 Sixth St.	A. W. Clark
11	Kansas	Clay Center	Emanuel Home for Aged	College and Munson Sts.	Otto Chellberg
12	Kansas	Topeka	Methodist Episcopal	3501 S. Robertson St.	C. B. Zook
13	Louisiana	New Orleans	LaFon Old Folks	Fulton Ave. and Franklin	W. C. Hayward
14	Maryland	Baltimore	Home for the Aged	1622 Druid Hill Ave.	Etta Cuddy
15	Maryland	Baltimore	Meth. Epis. Home for Aged Men and Women	1622 Druid Hill Ave.	H. M. Carrol
16	Maryland	Westminster	Cassell Home for Aged		Mollie E. Detwiler
17	Massachusetts	Concord	Home for Aged Methodist Women		W. J. Balmer
18	Michigan	Chelsea	Old People's Home of Detroit Conf.	1546 Sherman St.	Robert D. Freeman
19	Michigan	Grand Rapids	Clark Memorial	934 Fourteenth Ave.	J. A. Jacobson
20	Minnesota	Minneapolis	Elim Old People's		E. R. Miller
21	Mississippi	Waveland	Old Folks and Retired Ministers'		P. E. Pierce
22	Missouri	Marionville	Methodist Home for Aged	West Grant St.	W. H. Underwood
23	Nebraska	Blair	Crowell Memorial	Hadden Ave. and Zane St.	Ella R. Fell
24	New Jersey	Collingswood	Home for Aged and Infirm	Charleston & Fairview Ave.	Mrs. Lula Wilson
25	New Jersey	Lawnside	Home for Negro People	63 Clark Ave.	John H. Parker, Jr.
26	New Jersey	Ocean Grove	Methodist Episcopal	604 E. Fortieth St.	J. H. F. Boese
27	New York	Brooklyn	Bethany Home for the Aged	Park Pl., cor. N. Y. Ave.	D. H. Corkran
28	New York	Brooklyn	Brooklyn Meth. Epis. Ch. Home	191 Broadway	Mrs. Robt. Armstrong
29	New York	Fort Edward	Frederick D. Hodgman Memorial	Amsterdam and 92nd St.	Frank E. Broman
30	New York	New York City	Methodist Episcopal Church Home	Narragansett and Pine	Matthew Herrmann
31	New York	Ossining	Bethel Swed. Meth. Epis. Home	College Hill	C. Lloyd Strecker
32	Ohio	Cincinnati	Bethesda Home for Aged	West Ave. and Second St.	G. A. Reeder
33	Ohio	Cincinnati	Methodist Home for Aged		Mrs. N. P. Oilman
34	Ohio	Elyria	Elyria Home for the Aged		Glen W. Moyer
35	Oklahoma	Claremore	Old People's Home		Lydia R. Miller
36	Oregon	Salem	Methodist Old People's Home		B. B. Wolf
37	Pennsylvania	Conneautville	Ida M. Cribbs Memorial		Emerson Karns
38	Pennsylvania	Philadelphia	Methodist Epis. Home for Aged		
39	Pennsylvania	Pittsburgh	Methodist Episcopal		
40	Pennsylvania	Tyrone	Methodist Home for Aged		
41	South Carolina	Charleston	Centenary Home for the Aged		
42	Texas	Houston	Grace Home for the Aged		
43	Wisconsin	Milwaukee	Home for the Aged		
44	Wisconsin	Sparta	Morrow Memorial Home for Aged		

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts 1926-27	Expenses 1926-27	Capacity	Number in Home
1	1910	California	\$150,000	\$115,000	\$.....	\$22,272	\$21,250	80	80
2	.....	California	16,143	.....	3,000	4,633	4,135	7	7
3	1912	W. H. M. S.	10,000	.....	.....	5,112	4,167	17	15
4	1918	New York East	139,500	12,063	.....	6,020	5,897	20	20
5	1889	Baltimore	462,000	109,001	.....	18,921	17,740	80	50
6	1890	Central Swedish	298,600	.....	85,000	37,047	36,463	225	123
7	1898	Rock River	378,649	537,734	.....	53,246	53,034	150	135
8	1909	Southern Illinois	150,000	.....	95,000	6,360	6,107	54	30
9	1889	Saint Louis German	200,000	90,000	16,300	138,332	119,504	72	72
10	1908	North Indiana	170,000	156,465	.....	65,938	74,535	114	108
11	1907	Western Swedish	10,500	17,930	.....	2,213	2,072	12	9
12	1904	Kansas	250,000	.....	75,000	43,368	42,629	104	66
13	1881	Louisiana	30,000	.....	.....	15,000	14,800	150	133
14	1868	Baltimore	250,000	400,000	.....	34,245	30,382	108	104
15	1870	Washington	14,000	.....	.....	.....	.....	120	120
16	1926	Baltimore	125,000	130,000	.....	.....	.....	120	120
17	1913	New England	42,928	56,981	.....	6,695	16,842	18	18
18	1906	Detroit	150,000	130,000	.....	27,047	27,047	80	74
19	1906	Michigan	336,846	164,592	.....	139,627	139,439	175	171
20	1914	Norw. and Danish	115,000	111,000	.....	14,647	14,257	125	125
21	1926	.....	3,000	Not in operation	.....	.....	.....	.....	.....
22	1925	Saint Louis	200,000	.....	84,000	23,241	20,138	50	35
23	1907	Nebraska	80,000	1,000	.....	19,396	19,155	48	48
24	1891	Camden Co. Chs.	100,000	35,000	.....	13,002	12,891	35	29
25	1922	Delaware	6,000	.....	1,000	2,168	2,610	10	4
26	1907	New Jersey	91,324	142,000	.....	50,574	50,596	89	89
27	1911	East German	55,000	27,000	.....	14,736	12,147	40	30
28	1883	New York East	1621,664	1153,631	.....	145,679	138,050	1100	1100
29	1922	Troy	50,000	45,000	.....	4,330	5,743	12	12
30	1850	New York	120,000	585,000	.....	155,408	147,252	1110	1102
31	1913	Eastern Swedish	160,000	.....	115,000	117,000	112,000	125	122
32	1915	Central German	181,418	186,713	.....	24,712	24,745	45	45
33	1899	West Ohio	270,482	319,919	.....	56,500	56,500	125	120
34	1902	North-East Ohio	1125,000	176,677	123,682	120,000	120,000	138	138
35	1926	Oklahoma	Organized	.....	.....	.....	.....	.....	.....
36	1909	W. H. M. S.	174,000	116,338	.....	16,600	16,250	117	117
37	1919	Erie	125,000	15,000	40,000	35,163	30,000	72	72
38	1865	Philadelphia	1750,000	1360,000	.....	156,788	155,426	1147	1147
39	1911	Pittsburgh	400,000	25,010	34,030	25,413	23,518	70	65
40	1920	Cent. Pennsylvania	220,000	63,800	78,000	106,825	105,695	100	100
41	1895	South Carolina	7,000	Not in operation	.....	.....	.....	.....	.....
42	1925	Texas	7,500	Organized	.....	.....	.....	.....	.....
43	.....	Wisconsin	65,000	33,574	16,000	4,982	6,302	24	23
44	1917	West Wisconsin	102,578	47,133	5,634	7,677	9,624	21	21
			\$6,704,132	\$3,863,761	\$561,646	\$1,010,917	\$968,942	2,509	2,199

¹ Last year's figures.

DEACONESS HOMES AND WORK OF DEACONESSSES

LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Number of Licensed Deaconesses	Number of Probationers
<i>Albany, N. Y.</i> Esther and Deaconess Home, 3 Columbia Place, Hattie M. Heath, Supt.	1899	\$7,000	\$.....	\$.....	\$2,956	\$2,341	3	..
<i>Baltimore, Md.</i> Baltimore Deaconess Home, 1301 Madison Ave., Ida A. Jordan, Supt.	1892	31,000	31,000	.....	16,183	14,630	17	1
<i>Barre, Vt.</i> Nancy Rollins Deaconess Home and Settlement, 101 Smith St., Mary E. Ritter, Supt.	1911	10,150	.....	.....	4,015	2,528	1	2
<i>Bridgeport, Ohio</i> Holloway Deaconess Home, corner Howard and Lee Sts., Matilda Reeves, Supt.	1890	10,000	2,000	.....	5,725	5,386	7	1
<i>Brooklyn, N. Y.</i> Brooklyn Deaconess Home, 238 President St., Lillian H. Welday, Supt.	1892	45,000	45,000	.....	47,272	12,491	14	5
<i>Buffalo, N. Y.</i> Buffalo Deaconess Home, 18 Kosciuszko St., Zella F. Linn, Supt.	1890	43,575	24,222	.....	7,659	6,016	1	2
<i>Camden, N. J.</i> New Jersey Conference Deaconess Home, 278 Kaighn Ave., Mrs. R. C. Richards, Supt.	1913	120,000	.....	.....	8,768	.....	4	..
<i>Chautauque, N. Y.</i> Fenton Memorial Rest Home, Claribel Winchester, Supt.	1917	27,000	10,000	.....	674	478	..	..
<i>Chicago, Ill.</i> Chicago Deaconess Home, 22 West Erie St., Flora A. Sorber, Supt.	1887	65,000	60,000	.....	15,387	14,799	13	1
<i>Cincinnati, Ohio</i> Elizabeth Gamble Deaconess Home, 1027 Wesley Ave., Meda F. Robertson, Supt.	1888	126,000	109,127	.....	18,949	20,369	16	5
The Deaconess Mother House, Louise Golder, Supt. ....	.....	.....	.....	.....	.....	.....	.....	.....
Louise Golder Deaconess Home and Fanny Nast Gamble Memorial Chapel, Oak and Reading Road, Louise Golder, Supt.	1896	155,500	51,000	.....	35,000	29,000	64	15
<i>*Branch Homes</i> Milwaukee, Wis., Deaconess Home, 2324 Chestnut St., Louise Spilker, Supt.	1899	.....	.....	.....	.....	.....	..	..
<i>*Stations</i> Akron, Ohio.	1920	.....	.....	.....	.....	.....	..	..
Houston, Tex.	1924	.....	.....	.....	.....	.....	..	..
Portsmouth, Ohio.	1923	.....	.....	.....	.....	.....	..	..
New Orleans, La.	1922	.....	.....	.....	.....	.....	..	..
Saint Louis, Mo.	1923	.....	.....	.....	.....	.....	..	..
South Bend, Ind.	1923	.....	.....	.....	.....	.....	..	..
Terre Haute, Ind.	1920	.....	.....	.....	.....	.....	..	..
Cincinnati, Ohio: First Church City Mission, C. B. Koch, Supt.	1908	.....	.....	.....	.....	.....	..	..
<i>Cleveland, Ohio</i> Methodist Episcopal Deaconess Home and West Side Community House, 3000 Bridge Ave., Mrs. Harriet Gilbert, Supt.	1890	250,000	27,692	33,320	65,249	76,773	24	3
<i>Columbus, Ohio</i> McKelvey Deaconess Home, 72 South Washington Ave., Mrs. E. J. Rogers, Supt.	1,99	15,000	5,000	.....	7,425	7,411	5	4
<i>Denver, Colo.</i> Margaret Evans Deaconess Home, 1630 Ogden St., Mrs. Lorena Finley, Supt.	1893	18,500	.....	.....	15,068	7,880	8	3
<i>Des Moines, Iowa</i> Bidwell Deaconess Home, 921 Pleasant St., A. E. Griffith, Supt.	1893	13,000	.....	.....	1,741	1,662	10	7

* Data for these included in above.

Number of Associate Deaconesses	Number of Associate Workers	Number of Deaconess Stations	Calls of All Kinds	Number of Sick Visited	No. of Different Children Taught in Daily Vacations Bible Schs., Religious Education Classes	Number of Different Children Taught in Sunday Schools	Number of Children Taught in Junior Leagues	Number Induced to Attend Sunday Schools	Number Secured for Church	Number of Persons Helped by Travelers' Aid	FRESH AIR WORK				
											Number Taken to Country Homes	Number Taken to Fresh Air Camps	Number Taken for Day's Outing	Money Used in Fresh Air Work	
		2	1,563	171		546									\$
		1	15,826	2,229	673	1,099	311					10			
			3,011		67	55									
			12,704	2,973	450	206	320	30	25					200	
	1	1	13,414	2,634	611	381	320	150				137	814		
	1	1	1,486	15	1,686	479	36	34						51	
	2	1	5,038	1,386	4,926	204	251					40		295	
			5,191	1,040		455	154						40	19	225.00
			5,257	245	806	745	150	187		1,296	92	15	17		
		15	15,642	5,217	1,194	2,860	1,393	366	198	52	127	51	700	600.00	
3	9	2	17,973	2,592	1,437	569	346						417		
	11		4,292		14,601	300	701	25					40	450	
		2	10,506	1,288		1,232	343	35							
	2	5	9,158	2,501			3,334	3,698							

DEACONESS HOMES AND WORK OF DEACONESSSES

LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Number of Licensed Deaconesses	Number of Protectors
<i>Detroit, Mich.</i> Detroit Deaconess Home, 437 Putnam Ave., Kate A. Blackburn, Supt.	1880	\$80,440	\$14,099	\$19,200	\$11,688	\$10,083	7	2
<i>Epworth Heights, Mich.</i> Elvira Olney Rest Home, Mrs. C. W. McFarland, Supt. .	1900	5,000	.....	.....	604	580	..	..
<i>Fall River, Mass.</i> Fall River Deaconess Home, 825 Second St., B. Marion Hope, Supt.	1893	21,000	50,000	2,000	13,168	11,035	9	..
<i>Grand Rapids, Mich.</i> Aldrich Deaconess and Esther Home, 523 Lyon St., Mrs. Harrisburg, Pa.	1893	25,000	8,797	.....	7,387	.....	11	1
Harrisburg Deaconess Home, 116 Vine St., Edna F. Manning, Supt.	1910	10,000	.....	.....	3,752	3,377	2	..
<i>Huntington Beach, Cal.</i> Wing Deaconess Rest Home, 121 Eighth St., Margaret Fries, Supt.	1906	3,500	.....	.....	.....	475	..	..
<i>Indianapolis, Ind.</i> Indiana Conference Deaconess Home, 922 North Capitol Ave., Claribel Winchester, Supt.	1912	12,000	.....	.....	5,875	5,045	5	..
<i>Jersey City, N. J.</i> Jersey City Deaconess Home, 31 Kensington Ave., Mrs. Rose Orchard, Supt.	1897	25,000	.....	.....	6,000	3,000	4	..
<i>Lake Bluff, Ill.</i> Agard Deaconess Rest Home, 405 Scranton Ave., Mary A. Tazgart, Supt.	1895	50,000	30,000	.....	10,323	9,781	9	..
<i>Los Angeles, Cal.</i> Southern California Conference Deaconess Home, Mrs. C. W. Horton, Supt.	1895	18,000	.....	.....	6,500	6,500	10	1
<i>Milwaukee, Wis.</i> Milwaukee Deaconess and Girls' Home, 930 Cedar St., Mary C. Grant, Supt.	1899	235,000	33,212	.....	33,933	31,561	9	..
<i>Minneapolis, Minn.</i> Tourtellotte Memorial Deaconess Home, 915 East Fourteenth St., Anna Burgess, Supt.	1888	150,000	.....	.....	.....	.....	12	4
<i>Mountain Lake Park, Md.</i> Thompson Rest Home, Octavia Hicks, Supt.	1899	16,500	.....	.....	2,293	1,787	..	*123
<i>Newark, N. J.</i> Newark Conference Deaconess Home, 219 Fairmont Ave., Lillian Beidelman, Supt.	1890	20,000	.....	.....	13,163	7,962	10	..
<i>New Castle, Pa.</i> Irene Maitland Deaconess Home, 107 Phillips St., Mrs. Maude Montgomery, Supt.	1910	10,000	30,000	.....	5,129	3,759	3	2
<i>Newton, Pa.</i> Annie M. Skeer Rest Home, Miss Winetta L. Stacks, Supt.	1912	3,500	.....	.....	400	400	..	..
<i>New York City, N. Y.</i> New York Deaconess Association, 1175 Madison Ave., Margaret L. Eckley, Supt.	1889	600,000	.....	.....	38,849	38,324	26	5
<i>Ocean Grove, N. J.</i> Bancroft Rest Home, Mrs. Ada B. Murphy, Supt.	1891	80,000	.....	15,000	24,616	22,848	..	..
<i>Omaha, Neb.</i> Omaha City Mission, Harriet E. Laney, Supt.	1876	20,000	.....	.....	.....	.....	2	..
<i>Pasadena, Cal.</i> Robinson Rest Home, 1425 North Garfield Ave., Mrs. E. R. Roseman, Supt.	1924	50,000	.....	.....	5,813	5,573	..	..
<i>Philadelphia, Pa.</i> Philadelphia Deaconess Home and Settlement, 609 Vine St. and 606 Wood St., Winetta L. Stacks, Supt.	1892	197,750	9,000	25,000	49,139	48,539	13	2
<i>Pittsburgh, Pa.</i> Pittsburgh Methodist Episcopal Deaconess Home, 2000 Fifth Ave., Sata E. Eyler, Supt.	1891	51,000	59,209	.....	15,751	15,565	18	3
<i>Portland, Ore.</i> Methodist Deaconess Home, 815 East Flanders St., Nellie M. Curtis, Supt.	1902	8,000	2,400	.....	5,611	5,878	8	..

* Guests.

OF THE METHODIST EPISCOPAL CHURCH—Continued

Number of Associate Deaconesses	Number of Associate Workers	Number of Deaconess Stations	Calls of All Kinds	Number of Sick Visited	No. of Different Children Taught in Daily Vacat'n Bible Schs. Religious Education Classes	Number of Different Children Taught in Sunday Schools	Number of Children Taught in Junior Leagues	Number Induced to Attend Sunday Schools	Number Secured for Church	Number of Persons Helped by Travelers' Aid	FRESH AIR WORK			
											Number Taken to Country Homes	Number Taken to Fresh Air Camps	Number Taken for Days Outing	Money Used in Fresh Air Work
....	....	....	9,170	1,322	747	2,188	311	157	....	10	....	....	174	\$.....
Open	from July 1st	to Sept. 1st	each year											
....	1	3	6,800	1,120	400	350	150	35	30	75	....	280	100	573.00
1	....	3	7,326	910	579	240	102	....	....	....	....	....	687	.....
....	1	....	610	62	294	18	75	....	....	....	....	....	....	.....
....	....	....	640	10	....	....	....	....	....	....	....	....	....	.....
....	1	2	3,840	181	1,062	479	....	....	....	....	....	....	....	.....
....	....	....	5,253	1,126	647	1,925	2,286	....	....	....	13	170	....	.....
....	1	....	....	....	....	....	....	....	....	....	....	....	....	.....
....	....	3	10,655	3,010	8,267	1,269	524	....	....	....	....	....	....	.....
....	2	2	2,614	148	706	578	329	66	70	....	....	....	....	.....
....	1	....	7,415	1,247	250	75	60	....	....	....	....	....	....	.....
....														
....	....	1	6,449	1,285	....	....	....	....	....	....	....	15	29	84.00
....	....	2	3,224	463	697	92	87	47	....	....	....	17	272	.....
....														
....	....	3	21,000	2,781	3,000	6,000	7,000	608	70	....	824	600	2,229	4,750.00
....														
....	....	....	1,270	....	965	1,326	....	....	....	....	....	....	3,428	.....
....														
....	4	2	15,638	2,122	8,267	327	327	271	101	....	55	....	433	.....
....	1	1	12,690	1,665	5,127	616	836	145	120	....	....	337	580	.....
1	....	2	14,292	4,249	100	353	334	86	181	....	....	....	....	.....

DEACONESS HOMES AND WORK OF DEACONESES

LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Number of Licensed Deaconesses	Number of Probationers
<i>Providence, R. I.</i>								
Providence Deaconess Home, 136 Prairie Ave., Hannah Solomon, Supt.	1894	\$15,000	\$23,000	\$.....	\$4,400	\$3,380	8	..
Lucy Rider Meyer Hall, 136 Prairie Ave., Hannah Solomon, Supt.	1912	15,000	.....	.....	7,376	7,174	2	..
<i>Salt Lake City, Utah</i>								
Davis Deaconess Home, 347 South Fourth East St., Miss Wilma Swartslander, Supt.	1894	14,000	.....	.....	.....	.....	3	1
<i>San Francisco, Cal.</i>								
Friender Center (Italian)	....	.....	.....	.....	.....	.....	2	3
<i>Seattle, Wash.</i>								
Spencer H. Carr Memorial Deaconess Home, Ruth A. Fogle, Supt.	1899	29,000	.....	7,850	23,187	23,219	8	2
Deaconess Settlement, 1510' Rainier Ave., Charlotte Howland, Supt.	1910	Rented	.....	.....	6,043	6,006	4	1
<i>Sioux City, Iowa</i>								
Shesler Deaconess Home, 1308 Nebraska St., Mrs. W. W. Brown, Supt.	1900	60,000	.....	.....	4,617	4,569	8	..
<i>Utica, N. Y.</i>								
Utica Italian Settlement, 615 Mary St., Helen Marie Edick, Supt.	1906	56,900	.....	445	2,841	3,346	2	..
<i>Washington, D. C.</i>								
Washington Deaconess Home, 2907 Thirteenth St., N. W., Mae Smith, Supt.	1890	12,000	.....	4,000	9,427	7,819	9	1
<i>Wichita, Kan.</i>								
Southwest Kansas Conference Deaconess Home, 457 North St., Agnes M. Little, Supt.	1898	15,000	.....	.....	7,401	7,443	11	..
<i>Wilmington, Del.</i>								
Riddle Memorial Deaconess Home, 307 West St., Tosa Santee, Supt.	1907	9,000	.....	.....	5,500	5,500	1	..
Work of Deaconesses Not Located in Institutions.	....	.....	.....	.....	.....	.....	..	14
Totals	....	2,854,315	629,623	106,815	582,857	502,742	403	215

* D. V. B. S.

OF THE METHODIST EPISCOPAL CHURCH—Continued

Number of Associate Deaconesses	Number of Associate Workers	Number of Deaconess Stations	Calls of All Kinds	Number of Sick Visited	No. of Different Child'n Taught in Daily Vacat'n Bible Schs., Religious Education Classes	Number of Different Children Taught in Sunday Schools	Number of Children Taught in Junior Leagues	Number Induced to Attend Sunday Schools	Number Secured for Church	Number of Persons Helped by Travelers' Aid	FRESH AIR WORK			
											Number Taken to Country Homes	Number Taken to Fresh Air Camps	Number Taken for Day's Outing	Money Used in Fresh Air Work
....	....	2	4,400	480	320	1,100	230	190	160	....	....	30	45	\$28.00
....														
....	....	....	2,211	348	187	120	70	....	....	....	....	....	....	....
....	....	....	651	85	8,363	1,614	*595	22	....	....	....	....	....	....
2	1	2	1,875	45	1,020	3,042	943	6	10	....	....	....	....	....
....	4	2	2,296	391	109	357	69	88	16	....	....	....	....	....
....	....	5	16,808	1,601	1,551	2,513	2,068	....	....	....	....	97	135	....
2	....	1	1,750	60	274	17	....	7	....	....	....	....	....	....
....	....	2	14,029	909	209	558	3,032	1,268	350	....	....	....	....	....
....	....	3	19,116	16,478	4,226	2,221	868	461	36	....	....	....	....	215.00
....	7	1	3,224	....	500	234	255	100	20	....	....	....	....	....
....	....	....	72,436	18,433	9,626	14,022	9,108	892	1,544	10,386	6	240	3,005	808.00
14	49	75	388,743	82,822	83,944	50,759	38,218	8,974	2,931	11,819	1,157	2,496	13,663	\$7,283.00

HOMES FOR BUSINESS GIRLS AND YOUNG MEN

No.	STATE	CITY	HOME	STREET ADDRESS	SUPERINTENDENT
1	Alabama	Birmingham	Esther Home for Girls	2217 Seventh Avenue	Marie Olsen
2	California	Los Angeles	Norwegian-Danish Girls'	946 S. Bixel St.	Isabel Fleming
3	California	San Diego	Esther Home for Girls	2580 "C" St.	Emma Linderud
4	Illinois	Chicago	Deaconess and Woman's	1856 N. Sawyer Ave.	Mrs. Adah Waters
5	Illinois	Chicago	Friendship Home	3015 Prairie Ave.	Marietta Eckermann
6	Illinois	Chicago	Esther Home for Girls	537 Melrose St.	Hilda Swan
7	Illinois	Chicago	Susanna Wesley Home	4651 N. Paulina St.	Catherine Bengel
8	Illinois	Chicago	Young Women's Bethany	824 Center St.	Mrs. Cora E. Chambers
9	Iowa	Des Moines	Esther Hall	514 E. Thirteenth St.	Mrs. Hattie Lower
10	Iowa	Sioux City	Esther Home for Girls	1308 Nebraska St.	Mrs. Anna D. Hardesty
11	Maryland	Baltimore	Wo-Ho-Mis Lodge	607-09 Park Ave.	Mrs. Carrie Fleming
12	Michigan	Detroit	Detroit Esther Hall	1191 Merrick Ave.	Florence McGee
13	Michigan	Detroit	Friendship Home	6100 Scotten Ave.	Mrs. W. P. Gamber
14	Michigan	Grand Rapids	Esther Hall	523 Lyons St.	Mrs. Ida Martin
15	Minnesota	Saint Paul	Girls' Club	181 W. College Ave.	Mrs. Flora Smedley
16	Missouri	Saint Louis	Luccock Lodge	3610 Delaware Ave.	C. B. Koch
17	Nebraska	Omaha	Stuntz Hall	1509 S. Tenth St.	Ida Taylor
18	Ohio	Cincinnati	Emanuel Home for Girls	1308 Race St.	William Weiler
19	Ohio	Cincinnati	Esther Hall	221 W. Ninth St.	Mrs. Alice A. Rout
20	Ohio	Cincinnati	William Nast Christian Home for Young Men	1317 Race St.	Zillah Dower
21	Ohio	Toledo	Flower Esther Home	1324 Superior St.	Mabel Dunn
22	Rhode Island	Pawtucket	Fliedner Hall	144 Broadway	Mary C. Grant
23	Utah	Ogden	Ogden Esther Home	25th and Adams Ave.	Mrs. J. W. Perry
24	Wisconsin	Milwaukee	Home for Working Girls	Niagara and Seventh St.	Mrs. E. F. Thomas
25	Wisconsin	Sheboygan	Methodist Home for Girls	1939 N. Twenty-second St.	Mrs. Alva G. Harding
26	Pennsylvania	Philadelphia	Friendship Home		
27	Pennsylvania	Philadelphia	Esther Hall	2021 Mount Vernon St.	

OF THE METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debits	Receipts 1926-27	Expenses 1926-27	Capacity	Number in Home
1	1922	W. H. M. S.	Rented	\$	1 \$2,000	1 \$3,600	1 \$3,600	1 25	1 150
2	1918	Norwegian and Daish . .	1 20,000			1 4,800	1 3,900	1 30	1 30
3	1921	W. H. M. S.	15,000			5,900	5,500	27	20
4	1910	Norwegian and Danish. .	90,000		8,975	19,162	14,201	45	45
5	1917	W. H. M. S.	13,000			10,975	10,725	34	34
6	1917	W. H. M. S.	152,000			1 16,276	1 14,868	41	41
7	1917	W. H. M. S.	50,000			6,143	6,922	45	45
8	1914	Chicago German.	40,000			7,595	7,402	21	21
9	1924	W. H. M. S.	12,000		3,000	3,039	2,900	12	10
10	1924	W. H. M. S.	65,000			7,546	6,850	32	30
11	1924	W. H. M. S.	100,000		29,000	31,472	27,736	67	58
12	1924	Detroit.	75,000			12,727	12,852	45	32
13	1924	Detroit.	20,650		11,730	899	899	8	17
14	1924	See Aldrich Deaconess Home	45,000			9,380	9,374	35	30
15	1924	Local Church.	30,000			7,623	7,926	41	104
16	1919	Local Church.	30,000					1 30	1 30
17	1923	Conf. Area.	187,000		55,000	23,625	23,217	75	51
18	1924	Central German.	220,000	25,000	42,000	22,000	15,000	60	50
19	1924	Ohio.	41,800		18,000	7,852	7,756	38	27
20	1912	Central German.	30,000			26,050	2,159	27	22
21	1919	W. H. M. S.	50,000			6,644	6,250	28	28
22	1910	W. H. M. S.	20,000			6,398	6,425	22	22
23	1913	W. H. M. S.	1 26,000			1 5,877	1 5,420	1 20	1 30
24	See	Deaconess and Girls' Home							
25	1920	Wisconsin.	10,000						
26	1920	Philadelphia.	15,000			1,355	1,168	20	20
27	1920	Philadelphia.	15,000			6,831	6,590	20	19
			\$1,264,450	\$25,000	\$169,705	\$253,769	\$209,640	834	966

Last year's figures.

SCHOOLS WHERE THE APPROVED COURSE

No.	CITY	STATE	NAME OF SCHOOL	SUPERINTENDENT
1	Boston	Massachusetts . .	Boston University School of Religious Education	Walter S. Athearn, Dean
2	Chicago	Illinois	Chicago Training School	Louis F. W. Lesemann, Pres.
3	Cincinnati	Ohio	Cincinnati Missionary Training School	Rev. C. E. Schenk
4	Cincinnati	Ohio	Dorcas Institute	Rev. Frederick Schaub
5	Des Moines	Iowa	Iowa National Bible Training School	Rev. A. E. Griffith
6	Kansas City	Missouri	Kansas City National Training School	Anna Neiderheiser
7	New Haven	Connecticut	Dwight W. Blakeslee Memorial Training School	Rev. Charles E. Barto
8	San Francisco	California	San Francisco National Training School	Dr. and Mrs. E. V. DuBois . .
9	Seattle	Washington	Northwest Training School	Ruth A. Fogle
10	Washington	Dist. of Columbia .	Lucy Webb Hayes National Training School	Elizabeth A. Brubaker

DEACONESS

No.	STATE	CITY	NAME OF SCHOOL	STREET ADDRESS	SUPERINTENDENT
1	Illinois	Aurora	Jennings Seminary . . . . .	.....	Bertha Barber
2	Illinois	Quincy	Chaddock Boys' School	24th and Madison Park	Mrs. Eva E. Fields . .
3	Indiana	Rensselaer	Monnett School for Girls	226 College Ave.	Mary A. Sager
4	Missouri	Webster Grove	Epworth School for Girls	25 E. Pacific Ave.	Eloise A. Hafford
5	Montana	Helena	Montana Deaconess School	Route "A"	Roxana Beck

OF STUDY FOR DEACONESSSES IS TAUGHT

No.	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Licensed Deaconesses in Resident Teaching Force	Licensed Deaconesses Employed Other Than Teachers	Number of Probationers	Resident Teachers Other Than Licensed Deaconesses	Non-Resident Teachers and Lecturers	Number of Students	Number Preparing for Deaconess Work	Number Graduating Into Deaconess Work	Number Preparing for Other Forms of Christian Service
1	....	\$.....	\$.....	\$.....	\$.....	\$.....	...	...	...	...	...	...	...	...	...
2	1885	360,374	329,159	.....	84,152	45,560	2	3	...	10	10	132	25	3	102
3	1907	126,000	109,127	.....	18,949	20,369	4	...	...	5	3	71	10	3	58
4	1910	15,000	17,000	.....	8,000	7,800	4	1	...	5	3	21	6	6	9
5	1893	250,000	.....	140,000	.....	.....	3	2	7	6	4	40	*40	6	*40
6	1899	500,000	8,700	.....	37,811	36,752	11	8	1	...	19	89	75	19	14
7	1906	25,000	.....	8,000	7,877	8,001	...	1	1	...	15	12	1	1	11
8	1894	127,000	.....	.....	31,882	29,677	2	...	...	5	3	13	1	...	12
9	1906	29,000	.....	7,850	18,446	19,944	1	4	2	1	2	29	4	4	21
10	1891	See Sibley Hospital	.....	.....	29,367	29,367	3	1	...	5	5	42	4	1	37
		\$1,432,374	\$463,986	\$155,850	\$236,484	\$197,470	30	20	11	37	64	449	166	43	304

* Deaconesses and Missionaries.

SCHOOLS

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts 1926-27	Expenses 1926-27	Capacity	Number of Children in Home During Year
1	1859	Rock River.....	\$.....	\$.....	\$.....	\$.....	\$.....	....	....
2	1899	Illinois.....	160,510	126,114	52,685	49,027	48,462	70	75
3	1908	Northwest Indiana.....	40,000	.....	3,500	11,144	10,970	36	34
4	1909	Saint Louis.....	69,000	.....	.....	16,179	16,179	54	77
5	1909	Montana.....	190,000	20,000	10,000	21,005	20,927	70	85
			\$459,510	\$146,114	\$66,185	\$97,355	\$96,538	230	271

DEACONESS WORK IN EUROPE

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

UNION OF THE DEACONESS ASSOCIATIONS OF THE METHODIST EPISCOPAL CHURCH IN GER- MANY AND SWITZERLAND President: Bishop J. L. Nielsen Chairman: Rev. C. Doeberiner, Frankfurt Corresponding Secretary: Rev. Theophil Mann, Frankfurt a. M. Ginnheimerland Strasse 180	Date of Establishment	Number of Deaconesses (Licensed)	Number of Probationers	Dea- coness Homes		Patients Nursed in Private Homes	Full Nursing Days and Nights	Nursing Days or Nights	Deaconesses Doing Church Work or District Nursing	Number of Visits to Sick People	Number of Calls of All Kinds	Hospitals with Training Schools	Students in Training Schools	Hospitals Without Training Schools	Beds for Patients	Number of Patients Treated in the Hospitals	Operations	Rest Homes for Deaconesses	Homes for Aged	Homes for Children	Number of Stations	Value of all Property	Debts on All Property	
				Owued	Rented																			
NORTH GERMANY CONFERENCES (3) <i>Bethany Deaconess Association of North Germany</i> Inspectors: Rev. Heinrich Ranke Rev. Johannes Rohr Mother-house, Hospital, Training School, etc., Hamburg 20, Maibini St. 46; Supt. Sister: Hanna Sigrat. <i>Branches</i> Berlin-Steglitz, Paulsen St. 5/6, Deaconess Home and Hospital "Ebenzer"; Supt. Sisters: Katharina Oesttag, Emma Beck. Chemnitz (Saxony) Marschall St. 21, Deaconess Home "Bethany"; Supt. Sister: Karoline Lay. Dresden, Tischer St. 3, Deaconess Home "Ebenzer"; Supt. Sister: Anna Floercke. Leipzig, Deaconess Home "Bethany," Stein- strasse 17; Supt. Sister: Magdalene Dahl- iger. Plauen (Vogtl.) Dietrich Pl. 14, Deaconess Home "Bethany"; Supt. Sister: Maria Gutschick.	1910	74	61	1	..	232	4,087	1,833	8	7,474	3,245	1	55	..	120	1,511	1,251	1	1	..	15	\$225,000	\$37,500	
	1887	81	..	..	..	..	19,143	..	..	..	..	..	..	..	..	..	1,463	1,320	..	..	..	..	..	
	1883	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1883	41	3	..	..	76	1,607	612	..	249	..	..	..	..	70	882	1,328	..	..	..	2	200,000	37,500	
	1904	8	5	1	104	2,714	827	..	..	750	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1912	16	1	1	49	3,836	511	..	..	56	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1911	10	5	1	88	3,316	519	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1910	7	1	1	75	2,001	73	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1874	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	1876	82	42	1	102	27,047	..	..	..	12,20,054	10,884	1	33	110	1,922	1,300	1	1	1	1	40	158,300	52,240	
SOUTH GERMANY CONFERENCES (2) <i>Bethany Deaconess Association of South Germany.</i> Inspector: Rev. C. Doeberiner Mother-house, Hospital, *Training School, etc., Frankfurt Im Pfudling 17-25; Supt. Sisters: Bertha Pfister, Sophia Berner. <i>Branches</i> Darmstadt, Elisabeth St. 25, Deaconess "Bethany"; Sister: Luise Peschke. Esslingen, Eberhalden St. 13, Deaconess Home "Bethany"; Sister: Katherine Heuer. Heidelberg, Ploeck 81, Deaconess Home "Bethany"; Supt. Sister: Frieda Ernst. Karlsruhe, Mally St. 31, Deaconess Home "Bethany"; Supt. Sister: Maria Dippon.	*1883	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1913	4	1	1	15	391	505	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1926	2	..	1	..	89	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1911	3	..	1	27	517	94	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	1903	7	3	1	64	1,999	177	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

DEACONESS WORK IN EUROPE—Continued

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

UNION OF THE DEACONESS ASSOCIATIONS OF THE METHODIST EPISCOPAL CHURCH IN GER- MANY AND SWITZERLAND President: Bishop J. L. Nielsen Chairman: Rev. C. Doebereiner, Frankfurt Corresponding Secretary: Rev. Theophil Mann, Frankfurt a. M. Gimheimerland Strasse 180	Date of Establishment	Number of Consecrated (Licensed) Deaconesses	Number of Probationers	DEA- CONESS HOMES		Patients Nursed in Private Homes	Full Nursing Days and Nights	Nursing Days or Nights	Deaconesses Doing Church Work or District Nursing	Number of Visits to Sick People	Number of Calls of All Kinds	Hospitals with Training Schools	Students in Training Schools	Hospitals Without Training Schools	Beds for Patients Treated in the Hospitals	Operations	Rest Homes for Deaconesses	Homes for Aged Children	Number of Stations	Value of all Property	Debts on All Property
				Owned	Rented																
SOUTH GERMANY CONFERENCE (2)—Continued Stuttgart, Landhaus St. 53a, Deaconess Home "Martha-Maria"; Supt. Sister: Amalie Lipp. Wiesbaden, Stift St. 27, Deaconess Home "Martha-Maria"; Supt. Sister: Lina Romer. Muenchen, Baader St. 56a, Deaconess Home "Martha-Maria" Supt. Sisters: Emilie Hess, Ruth May.	1905	19	5	1	—	135	710	1,400	6	3,040	2,170	—	—	—	—	—	—	—	211	11,250	2,250
	1911	7	1	1	—	164	783	930	—	—	—	—	—	—	—	—	—	—	1	10,750	1,000
	1889	22	11	1	—	116	691	1,457	1	783	960	—	—	—	60	994	970	—	3	12,250	—
	1910	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	1887	45	33	1	—	10,088	2,227	—	12	—	—	1	20	—	60	672	—	1	1	—	—
	*1912	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
BRUNNEN Basel, Eichen St. 1, Deaconess Home "Beth- any"; Supt. Sister: Lisette Keller Bern, Berna St. 29, Deaconess Home "Beth- any," Supt. Sister: Anna Meier Genf. Ave. de la Croisette 4, Deaconess Home "Bethany"; Supt. Sisters: Elisa Tanner, Rosalie Wirz Lausanne, Vallombreuse 2, Deaconess Home and Hospital "Bethany"; Supt. Sister: Elise Leiser—Home "Bethany," Ave. Davel 11; Sister: Jeanne Spoerri Lunaru, Zähringer St. 7, Deaconess Home "Bethany"; Supt. Sister: Emma Stoeckle Saint Gallen, Tell St. 8, Deaconess Home "Bethany"; Supt. Sister: Maria Gasser.	1917	14	3	1	—	—	286	234	2	(All together about 52,000)		—	—	1	60	494	—	—	—	—	—
	1915	16	3	1	—	1,650	227	—	6	—	—	—	—	—	—	—	—	—	—	—	—
	1908	17	3	1	—	875	842	—	2	—	—	—	—	1	50	358	—	—	448,400	220,000	
	1890	25	2	2	—	—	390	749	5	—	—	—	—	2	100	211	—	—	—	—	—
	1911	12	1	1	—	2,084	698	—	1	—	—	—	—	—	—	—	—	—	—	—	—
	1885	16	1	1	—	1,959	336	—	—	—	—	—	—	—	—	—	—	—	—	—	—
DENMARK CONFERENCE Bethania-Foreningen, Hiarnogade 3-5 Aarhus, Denmark. (Home for Aged), Chr. Jensen, Supt. Bethania-Foreningen, Hiarnogade 3-5 Aarhus Denmark. (Deaconess Home), Chr. Jensen, Supt. Marielund, Vejle; C. Ostberg, Supt.	1907	14	7	—	—	—	—	—	—	400	6,000	—	—	—	—	—	—	—	5	32,112	14,450
	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	17,394	4,281
	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	78,406	47,097

HOMES FOR CHILDREN OF THE

No.	STATE	CITY	HOME	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Seward	Jessie Lee		Charles T. Hatten
2	California	Gardena	Spanish-American Institute	15801 S. Figueroa St.	Charles A. Robinson
3	California	La Verne	David and Margaret	Grand Ave.	Flora A. Rice
4	California	Los Angeles	Frances M. DePauw Spanish School for Girls	4952 Sunset Boulevard	Jennie Mathias
5	California	Oakland	Fred Finch Orphanage	3670 Peralta Ave.	John W. Hagan
6	California	San Francisco	Ellen Stark Ford	2025 Pine St.	Mrs. Perla McMasters
7	California	San Francisco	McKinley Orphanage	3841 Nineteenth St.	Mrs. Emma B. Laizure
8	California	San Francisco	Methodist Episcopal Chinese	940 Washington St.	Isabel Fleming
9	Dist. of Col.	Washington	Swartzell Methodist	201 Rittenhouse St., N. W.	Ella M. Hayward
10	Hawaii	Honolulu	Susannah Wesley	1143 Kaili St.	Mrs. Ora Lucas Oakes
11	Illinois	Lake Bluff	Methodist Deaconess	611 Evanston St.	Jessie E. Arbuckle
12	Illinois	Mount Vernon	Methodist Orphanage	Richview Road	C. C. Hall
13	Illinois	Normal	Mason Deaconess Babyfold	104 E. Willow	Mrs. T. W. Asher
14	Illinois	Polo	Peek Orphanage	R. F. D.	Martin Gravenstein
15	Illinois	Urbana	Cunningham Children's	Cunningham Ave.	Ara Vaught
16	Indiana		Bashor Orphanage		
17	Indiana	Lebanon	Indiana Methodist Children's		Joseph L. Stout
18	Iowa	Dubuque	Hillcrest Deaconess Babyfold	Asbury Road	Mrs. M. G. Kuebler
19	Kansas	Newton	Kansas Methodist		W. V. Burns
20	Louisiana	Baldwin	Sager-Brown Orphanage		H. C. Seidel
21	Maryland	Towson	Kelso Home for Girls	Chesapeake Ave	Mrs. Ella J. Kilcourse
22	Maryland	Sykesville	Strawbridge Home for Boys		Thomas S. Long
23	Massachusetts	Fall River	Girls' Industrial	29 Berkley St.	B. Marion Hope
24	Massachusetts	Natick	J. W. Wilbur Health Home	69 Cottage St.	Clara Wood
25	Michigan	Farmington	Methodist Children's	4000 Vermont Ave.	Frances Knight
26	Missouri	Warrenton	Central Wesleyan Orphan		Jonathan Gisler
27	Nebraska	York	Mothers' Jewels	Nineteenth & Division Ave.	John Calvert
28	New York	Binghamton	Children's Home of Wyoming Conf.	R. F. D. No. 4	B. W. Dix
29	New York	Dobbs Ferry	Saint Christopher's Home	79 Broadway	Mary E. Bartley
30	New York	Williamsville	Methodist Home for Children		W. H. Smith
31	Ohio	Berea	German Methodist Orphan Asylum	191 E. Center St.	Gustav Hausser
32	Ohio	Worthington	Meth. Children's Home Asso. of Ohio		E. S. Keller
33	Pennsylvania	Bakerstown	Epworth Fresh Air Home		S. W. Corcoran
34	Pennsylvania	Hulton (P. O. Oakmont)	Elizabeth A. Bradley's Children	214 Hulton Road	Mrs. Louise Eyster
35	Pennsylvania	Mechanicsburg	Methodist Home for Children	318 W. Main St.	O. C. Miller
36	Pennsylvania	Philadelphia	Methodist Episcopal Orphanage	Monument Ave., E. of Belmont	Mrs. W. M. Ewing
37	Pennsylvania	Pittsburgh	Louise Home for Babies	336 S. Rebecca St.	Cor. Sec'y
38	Pennsylvania	Pittsburgh	Robert Boyd Ward Home	3890 Bigelow Boulevard	Mrs. S. Wheatley
39	Pennsylvania	Sheffield	Ruth M. Smith Children's		Sanford W. Corcoran
40	Porto Rico	Hatillo	Geo. O. Robinson Institute for Boys		Bessie G. Miller
41	Porto Rico	San Turce	Geo. O. Robinson Orphanage		Augustus C. Alvira
42	Washington	Everett	Deaconess Children's	2131 Highland Ave.	Mrs. J. C. Murray
43	Washington	Seattle	Catherine P. Blaine	Eleventh and Terrace Sts.	Bertha B. Enley
					Mrs. Kate McClelland

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debits	Receipts 1926-27	Expenses 1926-27	Capacity	Number of Children in Home During Year
1	1892	W. H. M. S.	\$125,000	\$	\$	\$30,000	\$30,000	125	118
2	1912	Southern California...	150,000	10,650	7,000	33,974	35,074	110	110
3	1910	W. H. M. S.	215,000			25,886	26,268	135	100
4	1900	W. H. M. S.	267,500			16,246	15,827	125	150
5	1891	California	100,000	112,000		90,204	89,671	100	150
6	1902	W. H. M. S.	25,000			8,478	8,950	38	33
7	1897	California	53,000	35,000		18,000	15,000	45	45
8	1869	W. H. M. S.	63,300			18,355	17,928	40	80
9	1912	W. H. M. S.	50,000	5,000		8,000	7,600	27	35
10	1899	W. H. M. S.	71,520	5,220	3,000	21,912	23,501	90	93
11	1894	Rock River	200,000	233,500	32,500			150	215
12	1911	Southern Illinois	80,000			30,000	23,000	60	46
13	1905	Central Illinois	79,977			16,237	16,313	72	142
14	1916	W. H. M. S.	25,000			5,239	4,600	11	11
15	1895	Illinois	106,100	13,000	1,706	22,738	24,444	75	89
16	1926	Organized							
17	1915	Indiana	90,000		27,000	10,553	10,483	100	100
18	1914	Upper Iowa	40,000	5,911	11,179	12,861	12,485	40	45
19	1927		30,000						
20	1922	W. H. M. S.	48,000			11,416	11,220	53	53
21	1873	Baltimore	165,000	83,500	4,094	22,297	27,301	75	54
22	1923	Baltimore	115,000			13,062	11,164	52	22
23	1906	New England So.	10,000	22,000		5,259	5,248	20	25
24	1917	New England	20,500	3,882	8,000	6,141	12,885	27	97
25	1917	Michigan	250,000	500,000	14,997	84,932	80,124	327	327
26	1864	Saint Louis German	150,000	114,900		26,469	25,159	120	130
27	1890	W. H. M. S.	147,550					109	109
28	1913	Wyoming	300,000	5,000	25,000	20,000	21,000	70	66
29	1881	New York East	170,580	404,664		73,393	64,620	135	135
30	1910	Genesee	245,068	10,700	25,000	53,038	53,038	99	86
31	1864	North-East Ohio	697,381	160,355	46,454	42,831	45,205	100	83
32	1911	West Ohio	192,389	151,883		70,158	72,512	120	180
33	1911	Pittsburgh	30,852	5,042		11,075	9,985	100	597
34	1905	Pittsburgh	30,000	25,000		6,800	8,608	35	26
35	1919	Cent. Pennsylvania	260,000	27,000	100,000	14,146	14,146	61	48
36	1879	Philadelphia	1,500,000	1,500,000		90,000	60,000	200	117
37		Pittsburgh	19,000	123,000	15,000	24,000	19,000	124	130
38	1908	Pittsburgh	137,176	151,198		18,047	14,170	40	40
39	1922	W. H. M. S.	70,000	5,000	5,075	22,434	21,886	50	50
40	1917	Board Home Miss	15,000			4,500	4,500	45	45
41	1906	W. H. M. S.	1200,000			15,313	14,873	100	190
42	1907	Puget Sound	25,000			6,176	8,363	40	50
43	1911	W. H. M. S.	10,000			13,579	13,117	5	5
			\$6,579,893	\$3,613,405	\$316,005	\$1,013,659	\$969,268	3,350	4,027

¹ Last year's figures.

THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS OF THE METHODIST EPISCOPAL CHURCH

An Idea and What Came of It

BY DEETS PICKETT, Research Secretary

I think it was in 1910 when I was in Chicago doing editorial work that I first met Dr. Clarence True Wilson. It was a case of friendship at first sight. Our minds seemed to be headed in the same direction in regard to almost all public questions. In a vague way, I knew that he was doing "temperance" work, but that he was not with the Anti-Saloon League, and I became more and more curious as to just what his connection was.

"Who is Dr. Wilson, anyway," I asked a friend, "and who is behind him?"

"Well," he replied, "theoretically, the Methodist Church is behind him, but practically he is just behind himself. He was a popular Pastor in a big city Church out West, but gave it up to become General Secretary of the Temperance Society of the Methodist Episcopal Church. The Society is really nothing but a name; it has no support and no headquarters. Wilson is speaking almost constantly, selling books to pay his expenses from place to place, and amuses himself by circulating thousands of leaflets on the streets in between times. He publishes quite a good many leaflets and when he gets an order his wife wraps them up and ships them out. I believe they have desk room in somebody else's office down the street."

One day, after I had become still better acquainted with the Doctor, I said:

"Dr. Wilson, why should a man with your personality and ability waste his time holding a position which is held in such light esteem by the Methodist Church that it does not even carry a salary or an office or an expense account? Do you think it is treating your wife fairly to spend what little money you have saved supporting her and yourself, while you are working night and day doing work without compensation?"

I never shall forget his reply. We were standing in an office at the corner of LaSalle and Washington Streets, Chicago. He said, "Come over to the window a moment." I did so. And he pointed to the city streets. "Mr. Pickett," he said, "the Methodist Church has been at war with the liquor traffic since it got out of the cradle; isn't that so? John Wesley said: 'The

liquor traffic drives His Majesty's subjects to hell like sheep,' and the General Conference has said: 'It can never be legalized without sin,' and 'License high or low is vicious in principle and powerless as a remedy.' You and I know that the Church has gotten nowhere in its war on the liquor traffic. There are 7,000 saloons in this town and they run it. They obey no law made for their regulation. They have rooms for prostitution upstairs, and rooms for gambling behind. They sell to minors and they sell on Sunday. They pay graft and there are plenty of takers. Oh, I know that we have a few prohibition States. There is faithful old Maine, still standing by its law and the entire liquor traffic of the Nation closely organized for offensive effort, does everything possible to break down the local laws of Maine and Kansas and North Dakota. Under the protection of Interstate Commerce the liquor traffic grows more arrogant, more corrupt and more powerful every day. Isn't that so?"

"Yes," I replied, "that is just about so."

* "A MISSIONARY JOB"

"Now," he said, "I will tell you the reason. When a speaker goes to a town to make a prohibition address, he goes straight to the nearest church; does he not? When a prohibition paper is put into the mails, it is addressed to somebody who is sufficiently interested in prohibition to have made a contribution to the cause. That is all very commendable work, but it will never win this fight. We will have to make speeches to people who are not convinced and we will have to sow the land knee deep in prohibition literature, reaching the people who do not particularly want to read it. We must go out into the highways and byways and compel them to come in. This is a missionary job, and when the Church of Christ awakes to that fact, we will have the liquor traffic on the run. I am preaching that principle to the Methodist Church; there are hundreds of thousands of Methodists who already agree with me, and I have faith that Methodism will yet tackle this job on a missionary basis."

And then he added: "When that day comes, I wish you would come in with me and handle the literary end of the job."

The General Conference held in Minneapolis in 1912 clearly showed a conviction that Dr. Wilson had the right idea, for they gave the Temperance Society a "column in the minutes" with an apportionment of \$50,000, which the General Secretary was justified in believing would bring in at least half that amount. I received a wire: "The General Conference sends us to Topeka, Kansas, to preach prohibition from the bounds of the State which has made it a spectacular success. Will you come?"

Landing in Topeka, I asked, "Where is the Temperance

Society of the Methodist Church," and got the answer, "Go to the Shawnee Building, around to the back, up an outside stairway and you will find it." So I did, and entering the door saw a long double room with Miss Bates, who is still with the Board of Temperance, Prohibition and Public Morals, the only person in sight.

"Are you the Temperance Society," I asked.

"I am about all of it that's around right now," she replied.

"Where is Dr. Wilson?"

"Why, Mr. J. C. McDowell of Pittsburgh gave him a Reo automobile; he has put his little daughter in it to drive it and has a cornetist, and is on his way through the West speaking in places which cannot be reached very well by railroad."

MAKING HISTORY

When the final history of the United States is written, the work of the "prohibition water wagon" of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church ought to receive respectful attention, for history was made on that trip. The auto carried the speaking party to great cities and to remote country districts where a prohibition address had probably never been heard before. When the car passed a rural mail delivery box, a worker would get out and stuff into it a bunch of prohibition leaflets. When a lumber camp or a mining camp or a railroad camp was reached, the car would stop, the cornet would blow, and the gospel of prohibition would be expounded.

Such a campaign is intensely interesting. It calls for ready wit and constant good humor, and unshakable logic and facts. Once the "water wagon" pulled up to the door of a factory and stopped. A policeman, seeing the big sign on the side of the car, stepped up and asked, "What are you going to do here?" "I am waiting for these workmen to come out and when they do I am going to make a prohibition address to them," said Dr. Wilson. "Man, don't do that," remonstrated the officer. "These workmen are rough and they will tear you and your car both to pieces. If you try to make a dry talk to them I can't be responsible for your safety." "Well," replied the Doctor, "I have been responsible for it a long time myself and am willing to continue to assume full responsibility. You just go around the corner and leave me to take care of myself."

The officer did. The noon whistle blew. Three thousand workmen poured out of the gates, giving up their lunch hour to listen to a ringing prohibition speech, and then the Doctor, concluding, said, "Now men, you love your wives and families; you want your children to grow up with a better chance to get ahead in the world than you have had; you are willing to sacrifice any little personal habit for the benefit of your country;

how many of you will vote for a dry State?" Nearly every hand was held high.

Once on the streets of a Western city, the Doctor was speaking to a throng. He had procured a beer keg to serve as a pulpit. A beer keg is just about high enough and it typifies the hope that we will eventually have this evil under our feet. Finally, one half drunken individual who had been interrupting frequently, called out, "Where did you get that beer keg?" Quick as a flash came the reply, "Brother, I see by your shape that you have swallowed yours." He hushed. On another occasion, one of the enemy in the crowd hissed. "Ah," said the Doctor, "there is another red nose in cold water. I heard it sizzle." There was no more hissing.

AT THE OTHER END

Meanwhile, at the office in Topeka, we were trying to develop a literary end of the work along the lines of occupying "neglected fields." *The Voice* was established for the specific purpose of affording Methodist ministers and other leaders with exact information and ready material for addresses. The *Clipsheet* was planned, not so much to secure publicity, although it is, of course, a publicity organ, but to reach the editor himself as an influential man who should be informed in regard to the great moral questions. Many of these men, never having had personal contact with prohibitionists in groups or individually, were utterly unable to understand what all of the fuss was about, why anyone should want to take another man's liquor from him. "The editor has a right to know the motives back of this movement," we said. "He ought to know why prohibitionists think as they do and why they are so zealous in promoting their cause."

When it came to determining the form of the *Clipsheet*, we discarded the time honored mimeographed release in order to put out a printed broadside which might catch the eye of an editor, even as he tossed it into the waste basket. He may throw it away ten times, but on the "eleventh time," it may chance that he will see some headline or some few words which will indicate that information is to be had which it would be well for him to know. If he wishes to use any of the material he can quickly use his scissors on it, paste it on a "dummy," and it is ready for the printer.

So far as we know, the *Clipsheet* was the first publication of its kind ever issued, although today there are probably hundreds in existence, testifying as to the quality of the idea.

USING NOVEL METHODS

How the Society hunted for novel methods is indicated by one way of securing readers for its leaflets. Sunday School

children were offered prizes to the one who would bring in the most signatures indicating that the signer had read the leaflet circulated by the child. In one city, the name of nearly every voter was brought in. Leaflets were soon being run in million editions.

The Society had published and circulated the Cyclopedia of Temperance, Prohibition and Public Morals, perhaps the most generally used book of reference on the temperance question ever printed.

To sum up before the record grows beyond the limits of a summary: The Society had demonstrated the value of street speaking; had sent its "missionaries" 400,000 miles to find men where they were—in lumber camps, mining camps, railroad camps, in the factories; it had promoted an essay contest among students; it had published a textbook for systematic study and had circulated 75,000 copies of this and other books; it had circulated 50,000,000 pages of literature; it was serving the newspapers of the country with news and information in regard to the temperance reform; it had inaugurated a work among the Negroes and it had secured more than a million signers to the total abstinence pledge.

PART OF THE RECORD

Dr. Clarence True Wilson, about this time, reported to the Board the following achievements:

By circulation of literature and other methods, the Board has been able to achieve many definite things which may in part be briefly summarized as follows:

1. *The final pressure needed for victory has been applied to many State and local campaigns.*

2. A distinct policy of appealing to workingmen, neglected classes and sections has been followed.

3. Editors have been reached with convincing tendencial information.

4. *More than 8,000 newspapers were pledged to abstain from liquor advertising and to support a law prohibiting it.*

5. Many thousands of young people have been pledged to total abstinence.

6. Millions of leaflets and thousands of books have been circulated.

7. *The Voice* has been sent regularly to all Methodist preachers.

8. A textbook has been published and has been used extensively in study classes of the Epworth League.

9. Credit courses of studies in the liquor problem have been secured in many Methodist colleges.

10. *When Mr. Elihu Root, now attorney for the liquor trade,*

was a leading candidate for the Republican nomination for President, the Board exposed his record and killed his candidacy.

11. The Cyclopedia of Temperance was sent free to all Methodist preachers and editors of daily newspapers, and has been distributed to libraries and editors in Great Britain.

12. New methods of automobile and street campaigning have been evolved.

13. An educational temperance work among colored people has been carried on continuously under the direction of Dr. J. N. C. Coggin.

14. A set of posters was prepared, printed and extensively circulated.

15. Every Conference has been reached and anniversaries have been held.

The investigations included:

1. *An investigation of the attitude of the iron and steel trade toward prohibition.*

2. A detailed comparison of North Dakota under prohibition and South Dakota under license.

3. The attitude of medical leaders and hospitals toward the use of alcohol as medicine.

4. On January 1st of each year a report has been issued showing exact status of prohibition legislation in all States and counties.

5. A study of prohibition in West Virginia.

6. The attitude of Kansas bankers toward prohibition.

7. An expose of liquor trade methods.

8. A statistical report on the consumption of liquor in Europe.

9. A study showing the comparative number of blind pigs in license and prohibition States.

10. A study showing the operation of prohibition in certain towns in Illinois.

11. A survey of the attitude of the papers and magazines of the country toward liquor advertising.

12. A report of the status of prohibition sentiment in Europe.

13. Concerning the attitude of Mr. Tumulty.

14. A report of the alleged food value of alcohol.

15. *A study of the record of Mr. Elihu Root in relation to the liquor trade.*

16. A report of the English medical opinion on alcohol.

17. A report of the status of the alcoholic liquor trade in Europe as affected by the war.

18. A report as to the effect of the motion picture industry on the liquor trade.

19. A report on American editorial opinion regarding prohibition.

20. A Kansas statistical report in answer to liquor propaganda articles.

21. *A comprehensive report showing liquor-caused crimes and misfortunes during Christmas week.*

22. An investigation of the proximity of saloons to schools in Chicago.

23. Investigations of the possibilities of industrial alcohol.

24. Attitude of American medical opinion toward drink.

25. An expose of the liquor trade's appeal to children.

26. *An annual review of the figures showing consumption and cost of liquor to American people.*

27. Studies of Congressional votes on bills relating to the alcohol trade.

28. A special study of beer.

29. *An expose of the political connection between the German-American Alliance and the brewers.*

30. Ratification records.

31. A report on the export of liquors to Africa.

32. Does prohibition pay in America? A review of authoritative opinion.

33. An analysis of the Law Enforcement code; prepared by Mr. Wayne B. Wheeler.

34. *Separate studies of the operation of prohibition in Washington, Baltimore, New York and Philadelphia.*

35. An analysis of the origin and development of prohibition in the United States.

36. Various specials on race gambling.

Just what could be done with the *Clipsheet* in a practical way was demonstrated time and again. It was the chief agency of publication for scores of these comprehensive, thorough investigations of various phases of the temperance movement. Some of these investigations, for instance, that of the opinion of the iron and steel industry, had notable effects upon public opinion.

It had probably prevented the nomination for the Presidency of Elihu Root, afterward the brewers' attorney in fighting the prohibition law. But its most noticeable battle and victory was in the campaign against liquor advertising. This campaign was promoted by showing the practical results of such advertising in increasing the consumption and evil effects of liquor. The newspaper publishers were directly solicited to sign "pledges" to "abstain" from liquor advertising. The first year brought hundreds of signers and eventually the list grew to more than 10,000, including some of the most prominent newspapers in the United States, and almost invariably, these newspapers not only agreed to shut liquor advertisements from their columns, but signed a petition to the United States Government to exclude such advertising from the United States mails.

TO THE NATION'S CAPITAL

And then the General Conference, held at Saratoga, 1916, changed the name of the Temperance Society to the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church and ordered it to Washington, D. C. The first office of the Board was in an old building which had been occupied by the Supreme Court of the United States when the Capitol was burned in 1814. A saloon known as the "Half Mile Track," in the heart of the business district, was, at this time, advertising in every possible way the fact that John Wilkes Booth had taken his last drink there before assassinating Abraham Lincoln. The very spot was marked, and one advertisement said, "Here the handsomest man in Washington took his last drink before killing the ugliest." A representative of the Board called Washington's Christian Chief of Police on the phone. Summary action was taken. So the Board of Temperance announced its arrival in town.

A short time later, the General Secretary, wandering about the vicinity of the Capitol, brooding over the injunction of the General Conference to build a headquarters for the Board of Temperance, saw three vacant lots on the corner of Maryland Avenue and First Street Northeast, just opposite the Senate wing of the Capitol.

"That's strange," he mused. "Those are the most desirable lots in the city for many purposes; certainly they are for our purpose. Why in the world should they be vacant?"

Investigating, he found that the lots belonged to a large number of heirs who had been quarreling among themselves for a good many years and that they could not be bought. But he said, "I believe that God kept those lots for us and we are going to buy them."

That night late he went down to the Union Station to meet Bishop William Fraser McDowell, who was arriving on a late train. "Bishop," he said, "I want you to take a walk with me." "I am tired," said the Bishop. "Let's make it a ride instead." "No," Dr. Wilson said. "This is only three blocks and the walk will do you good. I want to show you something that will open your eyes." And when they arrived at the corner of Maryland Avenue and First Street, he continued, "That is the site of the Methodist Building that is to be."

To make a long story short, those lots were bought by the purchase of the interests of the various heirs one by one; the numerous obstacles placed in the way by the energetic Sanballats of Washington were passed, and today there stands on that location a white building which is not only the headquarters of the Board of Temperance, Prohibition and Public Morals, but a focal point for Methodism in Washington, a visible indica-

tion, not of Methodism's purpose to interfere with government, but of its watchful and patriotic interest in the attitude of its country toward the great moral questions of the day.

TIME PASSES

A great prohibition wave had swept over the West. The dry majority in Congress had swollen to still greater proportions. The United States had shut out of its mails the advertisements of the liquor traffic. The "bone dry" principle, advocated by the Board of Temperance, Prohibition, and Public Morals had been accepted as the standard of prohibition legislation. "One cannot but admire the thoroughness of the publicity work of the Board of Temperance, Prohibition and Public Morals," bitterly said *Justice*, organ of the liquor trade of New Jersey. "Absolutely no detail that might make a bigot of the unthinking is omitted." "The Methodist Church has been the controlling factor in these political and legislative accomplishments," said the *National Liquor Dealers' Journal*.

The war came to America's doors. Our sons were being hurried to the camps. Our wives and mothers and sisters were being exhorted to save the crumbs, not to waste one slice of bread or one spoonful of sugar. But the beer trade was wasting millions of barrels of good grain to make a product which decreased the efficiency of the Nation.

The Board took the position that if mother could give up her bread, Father could give up his beer for the sake of the boy overseas.

And then the fruit of the prayers of generations of mothers and the tireless effort of millions of faithful Christians was plucked. The Congress had been getting dryer and dryer until the wets had been reduced to less than one-third of the legislative body. The Constitutional amendment which forever forbade the Government to license the liquor traffic was submitted and in a few short months was ratified.

The close of the war left the Board of Temperance facing a peculiar situation abroad. The outlawed liquor traffic of the United States was following our missionaries to other lands. Meanwhile, the state of currency exchange permitted the doing of a dollar's worth of work for ten cents in some European countries. The Board remembered the great commission, "Go ye," and went into a score of countries spreading the gospel of temperance.

Dr. Wilson tells of a minister who once said to him, "Doctor, do you ever stop to think why David in crossing the brook to meet Goliath picked up five stones for his pouch instead of one? It would seem that if he had perfect faith in God he would have considered one sufficient."

"I never thought of it before," said Dr. Wilson.

"Well," continued his friend, "I will tell you why. Goliath had four brothers and you remember that in that day the quarrel of one member of the family was the quarrel of every other member of the family. David was prepared not only to clean up Goliath, but the whole family if necessary."

The Church needed a pouch full of stones after the war. The lying and looseness, the lewdness and violence of the war period had smashed conventions and brought the cause of morals, public and private, to a low estate. For the first time in the United States, nude women were openly exhibited on the stage in our great cities, while the popular novels and cheap magazines were debauched by a flood of pornographic stories. Gambling spread like wildfire. One Goliath lay dead, but his brothers were ranging far and wide, ruthlessly trampling under foot the remnants of American traditions and customs.

AN EVOLUTION IN THE TASK

It was not the Anti-Saloon League's business; that organization is concerned only with the question of prohibition. The W. C. T. U., which in principle "does everything," was also largely absorbed with the great emergency of prohibition enforcement. Reform organizations charged with consideration of other questions than temperance were few and weak. But the Board remembered that it was a Board not only of temperance but of morals, and it organized a systematic war upon bawdy literature, filthy pictures, and a corrupt stage. To say that that war was won would be far from the truth, but it was certainly not lost. Great newspapers in more than a hundred American cities took up the battle against the filth flooding our newsstands. The worst magazines were driven from places of public sale. Many others were greatly modified in character. Stage shows, which had been characterized by such appalling blasphemy, lewdness and nakedness, which had for a time been absolutely unrestrained, saw the advantage of just a little restraint.

THE STATESMANSHIP OF THE NEW DAY

This is a new day, a day when diplomacy and sound judgment are needed as greatly as courage. How does the statesmanship which wrote such glorious pages in Church history ten and fifteen years ago, meet the problems of the present?

Sound principles apply to every age and to every situation. The General Secretary of the Board of Temperance, Prohibition and Public Morals has constantly said to his subordinates, "Sound theory always works out in practice. Let us hold to our charted course. But that does not mean that we cannot take in sail when that is the discreet thing to do, nor pile it on

when the ship can carry it, nor does it mean that we cannot turn aside to avoid shoals. But the course remains the same."

What are some of the guiding principles of the Board of Temperance, Prohibition and Public Morals today?

First, the Board itself and the Church have been carefully protected. When some organizations hastened into a great movement which was to have yielded scores of millions for the extension of the Kingdom, the General Secretary of the Board of Temperance said, "We are perfectly willing to go in and take a million dollars if it can be raised, but we will pledge no funds out of our present receipts to underwrite expenses which are not as yet productive." The entire movement collapsed, unhappily, but the Board of Temperance had no great debt to pay. It has been the fixed rule of the Board that nothing shall be done at home or abroad which does not lend prestige and strength to the general work of the Church. This is why attempted criticism of the Board's work on the part of malicious and designing groups has fallen flat upon the public ear. The conduct of the work has been so careful, the Board has so scrupulously kept within the bounds of its proper sphere of work and influence that when a wet Senator arose to denounce it on the floor of the Senate, every other Senator, save one, left the room, that one remaining to answer the false charges which were made. The oldest residents of Washington say that they cannot recall another such incident in Congressional history.

The Board does not meddle with government. It does not try to elect Methodists nor secure the appointment of Methodists because they are members of our Church. Its secretaries even refrain from too frequent appearance in the halls of Congressional office buildings. They are ever ready to give information which is asked for. They let the position of the Church on public questions related to morals be known. They hold ever high the principles of Jesus Christ as a standard of the relations which should exist between man and man, group and group. But their activities stop there. Even in regard to prohibition, the position of the Board has been that the Government must take the responsibility for enforcement, that the Church cannot afford by attempted dictation to divide that responsibility to the slightest degree. Certainly, men of ability, cleanliness and loyalty to the principle should be put in charge of prohibition enforcement. The officials responsible for the immediate appointment should be required to make use of men who can do the work or should themselves give way to other leaders.

The Board is never for nor against candidates for public office, but it does not hesitate to make known their "acts, utterances and records." The greatest care is exercised that public statements shall be dignified, based upon authoritative infor-

mation, but they must be absolutely fearless. Such statements are made on the authority of the secretaries except when reported as formal Board action. Of course, no responsibility can be assumed for newspaper headlines nor for news reports, which are frequently distorted.

Perhaps the greatest service the Board has been able to render to the cause was when it insisted upon the bone dry standard for prohibition legislation. It will be remembered that at one time the form of the Constitutional amendment proposed in Congress actually limited the prohibition to liquor intended "for sale." If such an amendment had been passed nearly every drop of liquor today would be intended "for personal consumption," and enforcement of the law would be impossible. Thank God that the form of the amendment was changed before submission!

THE ISSUE OF 1928

Today a similar situation has arisen and the Board has taken its stand squarely on the principle it formerly enunciated. *There should be a "dry" plank in every party platform in 1928*, not necessarily a plank approving prohibition, which is fixed in the Constitution, but a plank announcing the purpose of the political party to enforce the prohibition law. This policy was set forth in the Annual Report of the General Secretary of the Board of Temperance in 1927, and in February, 1928, every great temperance organization in the country has joined in a demand upon the political parties for candor and honesty in dealing with this issue.

"Stress education," Dr. Wilson has continually preached. "That is the Church's job. Insist that the Government enforce the law; let us create the sentiment which will support the law. We must build up another great total abstinence movement; we must organize for study and work in our Sunday Schools and Epworth Leagues. We must issue textbooks for our young people, leaflets to be distributed by the million; we must place books and temperance literature in every school library and every other kind of library. And this Board, in particular, must be doing the painstaking research work which others are not equipped to do and lay the foundation for convincing propaganda. Every moral issue is our issue."

And so the Board keeps working and its work is still peculiar and distinctive. The work is different today; it is not a question of winning elections; it is a matter of digging, digging, pounding, pounding, never stopping, in the certainty of a faith which is the same today that it was fifteen years ago.

Let me, as the reward of fifteen years of fellow-service, say only this in tribute: "Since coming to Washington, I have known many statesmen, and for breadth of vision, immediate

and correct apprehension of a changed situation, and skillful use of meager resources, I have not known a superior of that statesman of the Church, founder and builder of the Board of Temperance, Prohibition and Public Morals, Clarence True Wilson."

THE AMERICAN BIBLE SOCIETY

*To the Bishops and Members of the General Conference of the
Methodist Episcopal Church:*

DEAR FATHERS AND BRETHREN:

The four years covered by the quadrennium since the last General Conference have been years of great progress in the work of the American Bible Society. In spite of many difficulties, advances have been made in almost every department of the Society's work. Though there has been a shrinkage in the receipts from Churches, the total income has kept up fairly well, so that there have been no serious retrenchments in the production or distribution of Scriptures for home and foreign lands. This, however, has been accomplished only by denying requests from the fields for Scriptures and their distribution amounting to many thousands of dollars every year in order to bring the appropriations within the estimated income. While there has been advance, the advance has nowhere met the need of the world for the Bible. The total output in the missionary service of the Society, as will be stated under the issues of the Society, will show an increase of nearly double that of the preceding four years.

JAPANESE EARTHQUAKE

One great catastrophe, occurring in 1923, appears in the Report of the Society for 1924, recounting the almost instantaneous destruction of the Fukuin Printing Company at Yokohama, in Japan. This occurred September 1st, 1923. There had been developed through many years of labor and self-sacrifice a printing plant under the auspices of Japanese Christians which had become without any question the greatest Bible-publishing house in the world. It is a strange commentary on the development of the Far East that where the Bible was practically unknown a hundred years ago there had grown up through the co-operation of the different Bible societies and because of the skill and faithfulness of Mr. Muraoka, the owner, this plant where were kept the plates of the Scriptures used by the American Bible Society and the British and Foreign Bible Society for their work in Japan and Korea and some of their work in China and for the work of the American Bible Society in Siam and in the Philippines. In a moment, by the utter demolition of the building and the starting of fire, the plates were consumed and

became a solid molten mass. The personal loss of Mr. Muraoka and certain members of his family and many of his staff was unspeakable. This plant has not been able to recover from this loss. When one contemplates the labor of years in translation and revision and composition and the making of these plates in these different languages, one is deeply moved at the tragedy of such a sudden disaster. The cost of these plates represented a money value approximating \$150,000 to \$200,000. It was the greatest catastrophe that has ever come upon the work of the Society. Extra editions by the hundred thousand were run off by photographic process and these special editions were sent immediately to Japan. The Scriptures available in the Japanese language in New York, San Francisco, and each of the agencies on the Pacific were by cable ordered sent to Japan.

Immediate opportunity was taken of the approach of Bible Sunday in the United States to lay before the people the needs of the Society in this emergency, though it is not the purpose of the Society to use Bible Sunday to solicit gifts. The Rev. Dr. J. L. McLaughlin, who had been in the Society's service in the Philippines, prepared an important document on "The Bible Remaking the Orient." This was the basis of thousands of sermons and addresses in the United States and a very quick and generous response was given to this extra need of the Society. What seemed an impossibility has in the mercy of God become an achievement. New groups of translators and revisers were called into service, and where necessary, as, particularly, in the case of the Philippine versions in ten languages and dialects, these revisions were made use of in the preparation of the new plates, so that the result of the earthquake was the production of better versions in a number of these languages. Churches, missionary societies and individuals responded so that nearly all the needs created by the earthquake have been met. Certain editions were not replaced and other editions are still pending a further revision, but as a whole the difficulties so suddenly created have been overcome through the very generous response of the lovers of the Bible in the United States and all around the world. The total received and expended on earthquake account, separate from the general budget of the Society, has amounted in round numbers to \$148,000 received and \$145,000 expended, with some replacements not yet completed.

The Society takes this opportunity to express its gratitude to friends in the Methodist Episcopal Church, as in all the other churches, who helped to make this achievement possible. After such a revelation of the regard in which the Society is held, it should never fail to have confidence in the divine care and oversight which have quickened the hearts of men to meet its necessities. Four years ago we reported the war work of the Society and the special gifts received to make that possible; now

we report this need of the Society and the way in which it was met.

TRANSLATIONS AND REVISIONS

Reference has just been made to the advantage taken of the destruction of the Philippine plates to bring about certain revisions in work which had been in some respects tentative when first produced.

The Ilocano New Testament was entirely revised. The Ilocano Old Testament was corrected for the production of the new Ilocano Bible. On this revision work the Rev. Mr. Cordero and the Rev. J. W. Moore of the Methodist Mission in the Philippines assisted. The Rev. J. W. Moore was the chairman of the Revision Committee.

The Pangasinan Bible was revised. The Rev. T. Cabacungan, chairman and chief reviser, and his assistants in the work, Messrs. E. Quebral and Thomas Katubig and the Rev. C. Navarro, were all of the Methodist Mission.

In the Pampangan Bible which was revised, the Rev. Herbert Riley and Miss Aneta Finley and the Rev. E. Manuel as chairman, assisted by the Rev. Alberto Songco and Mrs. Ricardo del Rosario, all of the Methodist Mission, participated.

The Bicol New Testament was also revised and the Old Testament corrected.

The Cebuan New Testament was revised and the Old Testament corrected. In the Panayan Bible the plates were corrected only. Certain work has been begun in the revision of the Tagalog.

In Latin-America, the Four Gospels in the Huanuco dialect of the Peruvian Quechua in a diglot with Spanish have been published in association with the British and Foreign Bible Society.

The Hispano-Americana New Testament has been published. This is a revision of preceding Spanish translations which almost amounts to a new translation. It was referred to in the last report.

A Valiente St. Matthew for use in the Canal Zone, a Quiche Gospel of John and a Gospel of Matthew, the work of the Rev. Paul Burgess of the Presbyterian Mission and the Rev. Amos Bradley of the Primitive Methodist Mission, for use in Guatemala, and the Miskito New Testament, the work of the Rev. George R. Heath of the Moravian Mission in Nicaragua, were published by the Society.

In Africa, the Epistles in a tentative form, the work of Mrs. H. C. Kramer of Kenya Colony, were published in the Olunyore dialect. A new and revised edition of the Luragoli Scriptures, the work of the Rev. E. J. Rees of the Friends Mission, was

issued, and a revised Zulu Bible, representing the labors of the Rev. Dr. James Dexter Taylor, was completed. For the Presbyterian Mission in the Camerouns, West Africa, the Bulu New Testament was published. In the northern part of Africa the Gospel of John in Shulla was prepared for tribes in the Sudan.

In Siam, the Gospel of Mark was issued in the Muśsu dialect; II Kings, revised, was brought out in the Siamese language. The Four Gospels and Acts of the Siamese New Testament were revised and issued, and the Lao Old Testament portions, transliterated from the Siamese, were completed.

In China the Cantonese Colloquial New Testament, a revised Union Version, was brought out.

These, together with the Gospel of Matthew in Yiddish for the Yiddish-speaking people in the United States, give the story of long and patient work on the part of translators and of difficulties overcome in the preparation and publication of these books and the costs involved, which are considerable.

Some of these translations were referred to in the report of four years ago. It often takes a long time after the work of translation has been completed to go through the processes of publication, including the reading of proofs and the arrival at final judgments, involving mail and express from one continent to another. Thus there appear in this report statements concerning work which was in process and referred to in the last report.

ISSUES

The issues of the Society for the four years have been as follows:

1924.....	7,101,289
1925.....	6,652,299
1926.....	9,214,423
1927.....	9,907,631
	32,875,642
 Total of previous quadrennium.....	 17,001,958
Increase of.....	15,873,684

This is a remarkable expansion and represents the co-operative efforts of Auxiliary Societies, twenty-two Agencies at home and abroad, and co-operating organizations in Europe and Africa and Asia and the Islands of the Sea where there are no Agencies of the Society, and represents the work of thousands of earnest Christians who are devoted to the spreading of the Scriptures throughout the world.

FINANCES

The gifts of the Methodist Episcopal Church during the last quadrennium have been as follows:

1924.....	\$150,085.32
1925.....	124,792.25
1926.....	77,159.39
1927.....	73,624.14

Total of.....	\$425,661.10
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This is a serious shrinkage from the total of \$600,000 for the preceding quadrennium, when the Society was among those which were guaranteed a certain income in the Centenary. Fortunately, other communions have followed the example of the Methodist Episcopal Church and placed the American Bible Society on their budgets, and while the whole result has been far from satisfactory, and from certain points of view has a depressing influence, still, as was stated at the beginning, the total income of the Society has advanced slightly, owing to increases from individuals, community gifts and other sources.

The budget of the Society has been as follows:

Appropriations for 1924.....	\$1,172,319
1925.....	1,204,254
1926.....	1,271,750
1927.....	1,300,200

	\$4,948,523
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This total of \$4,948,523 is an increase over the appropriations of the preceding quadrennium of \$456,927.

In all these tables referring to issues, finances and appropriations, the figures used are the figures published in the Society's Annual Report for the year stated. This is necessary in a world-wide organization, for many months must elapse before the figures from the far fields of the Society can be received at headquarters and tabulated. This also is the case in connection with the general statements and incidents presented in the other paragraphs of this report, except in regard to personnel and one or two other items where it seems desirable to bring the matters up to date.

NEW PRESIDENT

On April 3, 1924, Mr. E. Francis Hyde, one of the vice-presidents of the Society, who had been connected with the Society as manager and as a vice-president for thirty years, was elected President to succeed Mr. Churchill H. Cutting, who resigned on March 6, 1924, and was made a President Emeritus.

Mr. Cutting died on April 23, 1924. Mr. James Wood, who was also a President Emeritus, died December 19, 1925.

Mr. Hyde has long been one of the distinguished laymen in the religious work of New York City, being for thirty-six years treasurer of the trustees of Princeton Theological Seminary and an elder in the Collegiate Dutch Reformed Church at 29th Street and Fifth Avenue. In the financial world he was widely known as one of the vice-presidents of the Central-Union Trust Company. He brings to the work of the Society an unusual judgment and devotion. In his youth he was a member of St. Paul's Methodist Episcopal Church in New York City and superintendent of its Sunday School.

PERSONNEL

Mr. Frank H. Mann, a general secretary of the Society, retired from the service of the Society in October, 1924. In January, 1925, the Rev. Arthur Clayton Ryan, who had been for five years the secretary of the Levant Agency of the Society, was chosen general secretary. Mr. Ryan died suddenly after an illness of only three days, June 22, 1927.

In the fall of 1926 the Board of Managers decided to elect an associate secretary, to care for the work of Scripture distribution in the United States. On March 3, 1927, the Rev. Eric McCoy North, Ph.D., was elected, and he entered into the service of the Society in May, 1927.

The Rev. Dr. S. H. Kirkbride, a well-known minister of the Methodist Episcopal Church, for many years in charge of the Northwestern Agency of the Society, died April 8, 1925. The Rev. Dr. J. L. McLaughlin, who had been assisting in the Home Office, was appointed to the secretaryship of the Northwestern Agency.

The Rev. Francis G. Penzotti, who joined the Society's work in 1892, died in Buenos Aires on July 24, 1925. Mr. Penzotti's work is one of the outstanding achievements of missionary effort in Latin-America. His son, Rev. Paul Penzotti, after his father's retirement, was elected in his place.

The Rev. Dr. J. Oscar Boyd was transferred from the Arabic-Levant Agency to the Levant Agency in the middle of 1926, and Mr. William S. Strong, who had been for many years in charge of the North China Sub-Agency at Peking, was elected to the secretaryship of the Arabic Levant Agency at Cairo.

In connection with the Jubilee of the Japan Agency, in January, 1927, the Rev. Karl E. Aurell was elected as Agency Secretary. He had been Acting General Secretary.

The Rev. William F. Jordan, who had served the Society in the West Indies, in Mexico, and in the care of the Caribbean and the Upper Andes Agencies in South America, and who had returned to the United States for furlough, died in Washington,

D. C., August 7, 1926. The Rev. Dr. Robert H. Milligan of New York City was chosen to succeed him in the Upper Andes Agency.

The Society was bereaved in the death of the following who were members of the Methodist Episcopal Church: Senator William Dillingham of Vermont, Edmund Janes James of Illinois, and Judge Henry Wade Rogers of Connecticut, Vice-Presidents, and Miss Ellen McLean of New York City, a member of the Board of Managers.

Among the newly elected Vice-Presidents of the Society during this period who are members of the Methodist Episcopal Church are Senator Albert J. Beveridge of Indiana, C. Edgar Anderson of New York City and Lewis T. M. Slocum of Illinois, and among the Managers, Watson S. Moore, Mrs. Samuel McRoberts and William J. Stitt, all of New York City, and Daniel Burke of Summit, N. J. Senator Beveridge has since died.

At the Annual Meeting of the Society held in May, 1923, Honorary Life Members were appointed because of conspicuous service rendered in connection with the Bible, its translation and its circulation. Among those so chosen were Rev. Charles W. Drees, D.D., Buenos Aires, Argentina; Rev. Victoriano D. Baez, Queretaro, Mexico; Rev. W. G. Shellebear, D.D., Hartford, Conn.; Rev. W. E. Blackstone, Los Angeles, Cal.; Rev. Jesse Lyman Hurlbut, D.D., Bloomfield, N. J.; Rev. Erwin H. Richards, D.D., Oberlin, Ohio; Rev. Charles E. Vermilyea, D.D., New York City; Charles H. Fahs, B.A., members of the Methodist Episcopal Church. Of these we have also to report the death of Rev. Charles W. Drees and Rev. Erwin H. Richards.

In 1927 the office of Honorary Vice-President was created in recognition of the growing closer relationship and co-operation of the principal denominations in America with the American Bible Society, particularly through the Advisory Council. Among those elected to this office were Bishop Joseph F. Berry, D.D., LL.D., of the Methodist Episcopal Church.

Among the secretaries of the Society now in the homeland, in addition to the Rev. Dr. William I. Haven, one of the General Secretaries, and the Rev. Dr. Eric McCoy North, the Associate Secretary, the Rev. Dr. J. P. Wragg, in charge of the Agency Among the Colored People in the United States, the Rev. Dr. Frank P. Parkin in charge of the Atlantic Agency, the Rev. Dr. J. L. McLaughlin in charge of the Northwestern Agency, the Rev. Dr. Arthur F. Ragatz in charge of the Western Agency, and the Rev. A. Wesley Mell in charge of the Pacific Agency, are members of the Methodist Episcopal Church. And on the foreign field, the Rev. Paul Penzotti of the La Plata Agency and the Rev. Carleton Lacy of the China Agency are members of the Methodist Episcopal Church.

FACTS AND INCIDENTS

At the Foreign Missions Conference held in Washington, D. C., in January and February, 1925, attention was given to the place of the Bible in the mission field. One whole "plenary session" of the Conference was given to this theme, and addresses were presented by the Rev. Robert Forgan, D.D., of the United Free Church of Scotland, on "The Bible in the Mission Field," and by Mrs. Henry W. Peabody on "The Bible and Women." A special afternoon session in the Church of the Covenant given to the missionary work of the Bible Societies was addressed by Dr. Oswald T. Allis, Rev. George R. Heath, Dr. W. G. Shellebear, Dr. E. H. Richards, Dr. Donald McGilivray, Rev. Arthur C. Ryan and Dr. H. C. Tucker.

In the Montevideo Congress held later in the same year at Montevideo, in Uruguay, the American Bible Society shared, and there were present as its representatives: Mr. and Mrs. W. F. Jordan, Dr. and Mrs. H. C. Tucker and Mr. Paul Penzotti.

In February, 1925, certain Vice-Presidents and Members of the Board of Managers in New York City tendered a most delightful dinner at the Biltmore Hotel to General Secretary William I. Haven on the twenty-fifth anniversary of his secretaryship. It was a very brilliant occasion. Addresses were made by Bishop William Fraser McDowell, D.D., LL.D., of Washington, D. C.; Dr. John H. Finley, editor of the New York Times, and Secretary Haven. Mr. J. Henry Baker of Baltimore, President of the Maryland Bible Society, presided.

Bible Sunday has had conspicuous consideration during this quadrennium, beginning with "The Bible Remaking of the Orient," to which reference has already been made. There followed: "Every Man in His Own Tongue," a story of the translation of the Scriptures into more than 800 languages and dialects; "William Tyndale," on the 300th anniversary of his publishing of the first New Testament into English, and "The Voice and the Book," emphasizing the thought that the Divine revelation is made known to men not only by the voice of the preacher but by the circulation of the Holy Scriptures.

PECULIAR DIFFICULTIES

The Society is never without a war or a revolution on its hands somewhere. The Turkish Republic has through most of these four years been a closed territory to the distribution of the Scriptures, though the situation is improving in respect to opportunity for work in the old fields of the Levant Agency. In China the extraordinary fact has happened that in spite of bandits and revolution the circulation of the Scriptures has gone forward and has exceeded 3,000,000 copies a year. Though

by the closing of schools and colleges the circulation of whole Bibles has been curtailed, the demand for New Testaments and Scripture portions has exceeded that of the previous year. In Mexico the difficulties have fallen out to the furtherance of the work. In Russia, though the Society itself has done no work, it has made grants to Russian Christians who have received permission from the Soviet Government to print Scriptures in Russia and has made possible by its payments for the necessary plates of the whole Bible and the New Testament a circulation of many thousand copies of the Scriptures which could not be imported.

This is the eighth report of the American Bible Society which I have had the honor to present to the General Conference of the Methodist Episcopal Church. I am authorized by the Board of Managers to express the desire and hope that the General Conference will continue the policy of the Church, established in 1836, in considering the American Bible Society one of its official benevolences and its agent for the translation, publication and missionary distribution of the Scriptures throughout the world.

WILLIAM I. HAVEN
General Secretary.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

*To the General Conference of the Methodist Episcopal Church,
in session at Kansas City, Missouri, May, 1928:*

The Trustees of the Methodist Episcopal Church respectfully submit their report for the four years, from December 31, 1923, to December 31, 1927.

MEMBERSHIP

The only change in the membership of the Board during the four years was caused by the resignation of Dr. John Bayne Ascham, who was succeeded by the Rev. P. H. Murdick.

NEW BEQUESTS AND TRUSTS

The total trusts and bequests December 31, 1923, were \$602,-177.55. The total trusts and bequests December 31, 1927, were \$647,321.67, a gain of \$45,144.12. The actual new bequests were abnormally low, \$3,854.21. The fact that for several quadrenniums the increase in the trust funds has been largely due to the management of the Board rather than to new trusts received has led to a realization of the fact that in recent years little emphasis has been placed upon the opportunity offered through the Trustees of the Methodist Episcopal Church for the safe handling of bequests and gifts both to the Church and to organizations within the Church. The Trustees feel that the time has come when the attention of the Church should be called to this opportunity and to the fact that money thus placed is administered with the highest efficiency and is safeguarded in every possible way. The Fifth Third Union Trust Company, Cincinnati, Ohio, is the fiscal agent of the Treasurer of the Board and all funds are handled and administered through them. This Board has never lost a dollar of principal and its investments were never made more carefully than they are made now, nor has the safety of the actual bequests ever been so certain as at the present time.

The income on bequests for the past four years amounts to \$170,751.62, including a transfer from the principal of the Contingent Reserve Fund of \$11,679.78. The administration expense for this period was \$8,340.25; accrued interest and premium on bonds purchased amounts to \$5,049.15, leaving a net income for the four years of \$157,362.22, which, with the balance of \$7,277.55 undisbursed income on December 31, 1923, made a total of \$164,639.77. Against this there was added to principal by distribution among certain definite accounts a

total of \$18,716.75; \$136,816.43 was paid to beneficiaries, and the undisbursed income on December 31, 1927, amounted to \$9,106.59. The distribution to beneficiaries was at the rate of five and one-half per cent. The Board, at its annual meeting, January 18, 1928, authorized that hereafter all available income is to be distributed after deducting the actual expense of administration.

TERMS OF TRUSTEES

The terms of the following Trustees expire in 1928:

Ministers: Frank G. Mitchell, A. M. Courtenay, L. C. Bentley.

Laymen: James N. Gamble, E. I. Antrim, J. R. Edwards.

Of the class whose term expires in 1932, there is a necessity for one appointment to be made by this General Conference to fill the place made vacant by the resignation of P. H. Murdick.

Students of the report will note that certain stocks have been charged off during the quadrennium. It is only fair to state that these were not investments made by the Trustees but were received by bequest and never, after receipt, had a market value which made them worthwhile.

QUADRENNIAL REPORT

OF

W. A. R. BRUEHL, TREASURER OF

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

For Four Years Ending December 31, 1927

By The Fifth Third Union Trust Company, as Agent for Treasurer

CASH RECEIPTS

Income Account

Income on Investments.....	\$149,092.85
Interest on Bequest of E. P. Dwight.....	9,941.61
Michigan Central Life Insurance Co. for dividends account paid up policy on life of Louis W. Probst.....	36.38
Sundries.....	1.00
	\$159,071.84

Principal Account

Sarah J. Dillon Bequest (Additional).....	\$66.87
Woman's Foreign Missionary Society of the First M. E. Church, Athens, Ohio (Additional).....	280.00
Mary F. Chace Bequest.....	1,200.00
Helen W. Chandler Bequest.....	1,307.34
	\$2,854.21
Bonds Sold.....	269,052.89
Bonds matured or called.....	100,750.88
Procter & Gamble Co. Scrip sold.....	178.76
Amount credited to Premium on Bonds.....	1,151.25
Loans Paid.....	234,400.00
Chas. A. Siess et al. account Land Contract.....	2,000.00
	\$610,387.99
	\$769,459.83
Cash Balance December 31, 1923.....	8,001.84
	\$777,461.67

CASH DISBURSEMENTS

Income Account

Salaries.....	\$1,200.00	
M. C. Slutes for Legal Services.....	2,000.00	
Fifth Third Union Trust Company, Commission as Agent for Treasurer.....	4,606.33	
Sundry Expenses.....	533.92	
		\$8,340.25
Accrued Interest and Premium on Bonds Purchased.....		5,049.15
Paid to Beneficiaries.....		136,816.43
		<u>\$150,205.83</u>

Principal Account

Loans Made.....	\$202,000.00	
Bonds Purchased.....	425,204.50	
Mt. Auburn M. E. Church Parsonage Fund, Balance of Principal on hand surrendered.....		.08
		<u>\$627,204.58</u>
		\$777,410.41
Cash Balance December 31, 1927.....		51.26
		<u>\$777,461.67</u>

DISTRIBUTION OF INCOME

Total Income Received.....	\$159,071.84	
Transferred from Principal of Contingent Reserve Fund.....	11,679.78	
		<u>\$170,751.62</u>
<i>Less:</i>		
Administration Expenses.....	\$8,340.25	
Accrued Interest and Premium on bonds purchased.....	5,049.15	
		<u>\$13,389.40</u>
Net Income for the four Years.....		\$157,362.22
Undisbursed Income December 31, 1923.....		7,277.55
		<u>\$164,639.77</u>
Total Net Income.....		\$164,639.77

Income Added to Principal:

Balance of Expense Fund to Principal of Contingent Fund.....	\$4,811.31	
Contingent Fund.....	4,739.97	
Supplemental Fund.....	80.35	
Conference Claimants Fund.....	1,743.03	
Permanent Fund.....	1,396.26	
Contingent Reserve Fund.....	5,497.56	
Whetstone Fund, Biblical and African Training School.....	448.27	
		<u>\$18,716.75</u>

Paid to Beneficiaries:

Mount Auburn M. E. Church, Cincinnati, Ohio, Current Expense Fund...	\$1,474.00	
Various Department Fund.....	750.16	
		<u>\$2,224.16</u>
Gammon Theological Seminary.....	55,049.66	
Board of Home Missions and Church Extension...	13,776.10	
Board of Foreign Missions.....	22,714.31	
Woman's Home Missionary Society.....	4,964.02	
Woman's Foreign Missionary Society.....	5,413.26	
Trinity M. E. Church, Cincinnati, Ohio.....	1,975.68	
Christ Hospital, Cincinnati, Ohio.....	1,529.84	
Methodist Book Concern Account Christian Apologete.....	280.48	
Elizabeth Gamble Deaconess Home.....	220.00	
Children's Home, Cincinnati, Ohio.....	110.00	
Havana, Ohio M. E. Church.....	33.00	
Old Bethel Chapel, Batavia, Ohio.....	110.00	
Stewards of Republic Circuit, North-East Ohio Conference.....	220.00	
Conference Claimants, West Ohio Conference.....	44.00	
Detroit Annual Conference.....	110.00	
Minnesota Annual Conference.....	110.00	
Stewards M. E. Church, Gann, Ohio.....	220.00	
Mutual Preachers Aid Society.....	4,118.27	
Woman's Foreign Missionary Society of The First M. E. Church, Athens, Ohio.....	85.24	
Trustees of The First M. E. Church, Athens, Ohio...	154.00	
Dr. Leonard Walden.....	1,100.00	
Methodist Union, Cincinnati, Ohio.....	10,474.32	

Board of Pensions and Relief.....	\$10,546.12
The M. E. Church of Wellsboro, Pa.....	209.52
Board of Hospitals, Homes and Deaconess Work..	26.40
The Chicago Training School.....	174.88
New England Branch, Woman's Foreign Mission- ary Society.....	580.16
Board of Trustees, First M. E. Church, Petersburg, Mich.....	110.00
Methodist Episcopal Hospital, Brooklyn, N. Y.....	51.73
The Methodist Deaconess Association.....	81.28
	<u>\$136,816.43</u>
	<u>\$155,533.18</u>
Total Undisbursed Income December 31, 1927.....	\$9,106.59

STATEMENT OF CONDITION ON DECEMBER 31, 1927

Total Trusts and Bequests (Principal Fund).....	\$647,321.67
Accumulated Income.....	<u>9,106.59</u>

Total Trust Funds December 31, 1927.....\$656,428.26

Invested as follows:

Loans secured by Mortgages.....	\$170,700.00
Loans secured by Collateral.....	15,000.00
	<u>\$185,700.00</u>
Bonds.....	374,572.00
Stocks.....	76,955.00
Land Trust Certificates.....	10,000.00
Balance due on Land Contract (Chas. A. Siess et al).....	9,150.00
	<u>\$656,377.00</u>
Cash Balance.....	51.26
Total Cash and Securities held December 31, 1927.....	<u>\$656,428.26</u>

ACCEPTED TRUSTS AND BEQUESTS HELD DECEMBER 31, 1927

	<i>Principal</i>
Permanent Fund.....	\$7,156.81
Supplemental Fund.....	411.95
E. H. Gammon Trust.....	234,312.74
Jedediah Allen Trust.....	39,197.56
Joseph Jones Bequest.....	16,250.00
E. P. Dwight Bequest.....	50,000.00
Julia A. Applegate Bequest.....	5,500.00
Adam Rouser Bequest.....	4,000.00
Meredith Cheek Bequest.....	350.00
Conference Claimants Fund.....	8,934.25
John R. Hinkle Fund.....	10,000.00
Robert T. Miller Trust.....	6,953.66
Oliver Collins Bequest.....	1,000.00
Henrietta Stitt Bequest.....	1,050.00
Samuel Williams Bequest.....	260.00
Martin Ruter Cemetery Lot Fund.....	128.88
Delana S. Parks Bequest.....	1,161.98
Charles M. Langdon Bequest.....	500.00
Trinity M. E. Church Endowment Fund.....	6,480.50
Lillian Gamble Bequest.....	2,500.00
John S. Hester Bequest.....	400.00
Frank X. Kreiter Bequest.....	1,000.00
Mary K. Eaton Fund.....	100.00
Apologete Endowment Fund.....	75.00
John Doenges Fund.....	200.00
Jane McMahon Bequest.....	200.00
Ruth H. Brink Bequest.....	984.50
Detroit and Minnesota Annual Conference Fund.....	1,000.00
Elizabeth Owens Bequest.....	533.00
Catherine M. Kibbey Bequest.....	2,000.00
Mount Auburn M. E. Church Current Expense Fund.....	6,700.17
Mount Auburn M. E. Church Various Department Fund.....	3,410.09
Whetstone Fund—Biblical and African Training School.....	2,000.00
George B. Johnson Bequest.....	2,000.00
Thomas and Mary A. Shepherd Annuity Fund No. 1.....	795.03
Thomas and Mary A. Shepherd Annuity Fund No. 2.....	930.91
Thomas and Mary A. Shepherd Annuity Fund No. 4.....	815.40
Catherine N. Scott Bequest.....	859.00
Myrtilla I. Gann Annuity Gift.....	1,000.00
Sarah J. Dillin Bequest.....	5,666.87
Francesca N. Gamble Bequest No. 1.....	<u>47,616.54</u>

Francesca N. Gamble Bequest No. 2.....	\$23,862.22
Woman's Foreign Missionary Society, First M. E. Church, Athens, Ohio.....	580.00
W. A. Crawford Bequest.....	1,506.40
Trustees First M. E. Church, Athens, Ohio.....	700.00
Thomas Edward Corkhill Fund.....	11,883.69
The Walden Family Fund.....	5,000.00
Thomas A. Snider Missionary Fund.....	47,610.49
Mary B. Robinson Bequest.....	952.50
Mary Jane Spence Memorial Fund.....	2,161.26
Perez Mason Bequest.....	2,637.23
Lemuel Dwelle Bequest.....	12,929.32
Rev. N. Norton Clark Needy Fund.....	500.00
Mary F. Chace Bequest.....	1,200.00
Helen W. Chandler Memorial Fund.....	1,307.34
Joseph H. Fake Bequest, Principal Overdraft.....	\$587,165.29
	29.96
	\$587,135.33
Contingent Fund.....	\$27,584.30
Contingent Reserve Fund.....	32,602.04
	\$60,186.34
	\$647,321.67

PRINCIPAL FUND

New Bequests Received from December 31, 1923 to December 31, 1927

Sarah J. Dillon Bequest (Additional).....	\$1,066.87
Woman's Foreign Missionary Society of The First M. E. Church, Athens, Ohio (Additional).....	280.00
Mary F. Chase Bequest.....	1,200.00
Helen W. Chandler Bequest.....	1,307.34
Total Trust Funds received in four years.....	\$3,854.21

Bequests Withdrawn from December 31, 1923 to December 31, 1927.

Mount Auburn M. E. Church Parsonage Fund (Balance).....	.08
	.08
Total Trusts and Bequests December 31, 1923 (Principal Fund).....	\$602,177.55
New Bequests and Additions received.....	3,854.21
Income transferred to Principal.....	18,716.75
Profit on Bonds sold, matured, or called for redemption credited to Principal of Contingent Reserve Fund.....	38,784.26
Francesca N. Gamble Bequest No. 1, by sale of Procter & Gamble Company Scrip.....	91.54
Francesca N. Gamble Bequest No. 2, by sale of Procter & Gamble Company Scrip.....	87.22
	\$663,711.53

Deduct:

Bequests withdrawn.....	\$.08
Contingent Reserve Fund by transfer to Income...	11,679.78
Mount Auburn M. E. Church Current Expense Fund by worthless Stocks charged off*.....	2,190.00
Mount Auburn M. E. Church Parsonage Fund by worthless Stocks charged off*.....	1,035.00
Mount Auburn M. E. Church Various Departments Fund by worthless Stocks charged off*.....	1,035.00
Whetstone Fund, Biblical and African Training School by worthless Stocks charged off*.....	450.00
	\$16,389.86

Total Trusts and Bequests December 31, 1927 (Principal Fund).....\$647,321.67

*Not investments made by Trustees but received by bequest.

The foregoing report is respectfully submitted by the Board
of Trustees.

JAMES N. GAMBLE, President
CHARLES E. SCHENK, Secretary

TRUSTEES OF THE CHARTERED FUND

To the Bishops and Members of the General Conference of the Methodist Episcopal Church in the United States of America:

DEAR FATHERS AND BRETHREN: The Trustees of the Chartered Fund of the Methodist Episcopal Church in the United States of America, respectfully submit to the General Conference their Quadrennial Report as follows:

The amount of the Fund as it stood on the first day of January, 1924:

Invested Funds.....	\$103,597.05
Uninvested Funds.....	2,482.99
	\$106,080.04

The amount of the Fund as it stood on the first day of January, 1928:

Invested Funds.....	\$116,665.00
Uninvested Funds.....	1,400.12
	\$118,065.12

Total increase since last General Conference. \$11,985.08

The above increase is accounted for by profit on sale of securities and increased interest account.

In the year 1924, and spring of 1925, the sum of \$35 was distributed to each Conference. In the fall of 1925, and the years of 1926 and 1927, the sum of \$40 was distributed to each Conference.

The invested funds of the Chartered Fund are as follows:

New York State 4½% Bonds at par.....	\$ 5,000.00
New York City 4½ Bonds at par.....	10,000.00
First Mortgages on Philadelphia Real Estate.....	2,400.00
Lehigh Valley General Cons. 4½% Bonds at par.....	5,000.00
United States Steel Corp'n S. F. 5% Bonds at par.....	20,000.00
Pittsburgh, Cin., Chi. & St. Louis 5% "A" Bonds at par....	2,000.00
Northern Pacific Ref. & Imp. 6% Bonds at par.....	12,000.00
Baldwin Locomotive Works 1st S. F. 5% Bond at par.....	1,000.00
Phila. & Reading Coal & Iron Ref. S. F. 5% Bonds at \$92.43.	18,485.41
Reading Co. General Mortgage 4½% Bonds at \$88.95.....	17,790.84
American Tel. & Tel. S. F. 5½% Bonds at \$99.94.....	17,988.75
Standard Gas & Elec. Co. 6% Notes at par.....	5,000.00
Insurance Co. of North America 240 shares Stock (par 10)...	0.00
	\$116,665.00

One vacancy has been caused by the death of Brother Avery D. Harrington. The Board has elected to fill this vacancy Brother George E. Thomas.

Under the Charter and Supplements thereto, the election of Brother Thomas as Trustee is subject to the approval of the General Conference at Kansas City, Missouri, and the approval of same is hereby requested.

All of which is respectfully submitted by order of the Trustees of this Fund.

WILLIAM H. ROMETSCH, *President*,

EDGAR J. PERSHING, *Secretary*,

FRANKLIN I. BODINE, *Treasurer*.

Philadelphia, Pa., January 19, 1928.

TRUSTEES OF JOHN STREET METHODIST EPISCOPAL CHURCH

To the General Conference of the Methodist Episcopal Church:

The quadrennium just closed has been signalized by continuous, every-day activity in this old, historic mother Church of American Methodism. Its past is secure; its present has many activities and opportunities; its future is rich in possibilities.

John Street Methodist Episcopal Church is open for worship every day in the year; not only for meditative worship but for active religious services held under the able leadership of the Pastor, Rev. Francis B. Upham. There is preaching every Sunday morning by the Pastor and on Mondays at 1 o'clock by the Pastor. On Tuesdays at 1 o'clock there is preaching by Rev. Dr. Mark Wayne Williams. On Wednesdays at 1 o'clock there is a song service conducted by trained evangelistic leaders. On Thursdays there is preaching by the Pastor at 1 o'clock for six months of the year and during the other six months by outstanding preachers available in Greater New York.

On Fridays a most remarkable and unique service for business women is conducted. This work was initiated by a committee having its origin at the time of the Billy Sunday evangelistic campaign in New York City. A luncheon is served in the vestry every Friday from 12 to 2, and at the same time religious services are conducted in the auditorium. These are attended by from 1,200 to 1,300 business women every week—the largest work of the kind in Greater New York and, we believe, in America. This Friday luncheon and religious service are conducted by an interdenominational committee of representative women from the Protestant churches of the city. At the Friday religious services for business women, appeals are made by the leaders for decisions for the Christian life. At some meetings as many as thirty have made at this altar of old John Street their first confession of faith.

On Saturdays the Sunday School lesson for the following day is previewed by the Rev. F. B. Stockdale, the editor of the lessons for *The Christian Advocate*.

In addition to these meetings there are held, on every week day except Friday, prayer and testimony meetings under lay leadership, known as the noonday prayer meeting. This noonday meeting is unique, helpful, historic, having been continuously held for the past forty years.

These services as now conducted in the John Street Church building have been adapted to the conditions of the community.

Located as it is in the midst of the greatest financial district in the world, the Church is practically without any local constituency. Practically nobody lives in that locality, yet during the business day it is one of the most densely populated and active big business districts in the world. The ministrations of John Street Church have come to have a recognized value in the community life. They are conducted on unique lines distinct from those followed in other localities.

The work of John Street Church is made possible through the financial support provided in large measure through the John Street Trust Fund, which now owns the adjacent business property. The wise leadership and generous benefactions of former generations have brought into being this trust fund, which has been sympathetically administered by the present trustees. This fund has made possible the continuance of this work.

Within the past quadrennium two vacancies on the Board of Trustees have occurred. Mr. John F. Shera, an old member of John Street Church, passed away after a lingering illness. Mr. Watson S. Moore resigned on account of his removal to a distant city. One of these vacancies was filled by the election of Rev. Dr. S. Parkes Cadman, a Wesleyan by birth and now president of the Federal Council of Churches of Christ in America. The other vacancy was filled by the election of Mr. Paul Sturtevant, a well known business man of New York City. The trustees would respectfully call the attention of the General Conference to the fact that the site of John Street Church property has become and now is one of the most centrally located and, from a transportation standpoint, conveniently situated sites in this entire Area. The permanent characteristics of this section of the city are assured in a way that is impossible to predict for any other part of the city. Transportation lines, surface, subway, elevated, tubes, tunnels and ferries center here. Practically fifty different lines of transportation are within from one to eight minutes' walk of the Church. More miles of territory can be reached and more millions of people can be brought to this center in the same limit of time and with greater convenience than to any other section of the city.

In the judgment of the trustees there is no doubt of the availability and superiority of this property as a central headquarters for Methodist interests in Greater New York, as compared with the present location of The Methodist Book Concern at 150 Fifth Avenue. It has been the unanimous opinion and action of the trustees that the John Street Church property should be utilized as a Methodist headquarters for Greater New York. A great office building can be erected on this valuable land and the historic Church preserved as a part of it. It has a situation of unique value for American Methodism. If such

Trustees of John Street Methodist Episcopal Church 1641

a center for Methodism be established at John Street, it would not only be profitable from a financial standpoint, the income from the office building being available for Methodist work, but would conserve the great spiritual and historic values found nowhere else in America. It would ever stand as a memorial to the founders of Methodism in America. The trustees respectfully ask that the General Conference give these matters most careful consideration.

Under the special provisions of the Church law, the trustees of John Street Church are elected by the General Conference. We present, in accordance with custom, the following nominations, alphabetically arranged, for re-election as trustees of John Street Church: S. Parkes Cadman, H. K. Carroll, John W. Crawford, Carl H. Fowler, William H. Kennedy, Joseph B. Morrell, William J. Stitt, Paul Sturtevant, William N. Van Benschoten.

Respectfully submitted,
JOHN W. CRAWFORD,
Chairman, Board of Trustees.
CARL H. FOWLER,
Secretary, Board of Trustees.

REPORT OF JOHN STREET TRUST FUND

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH:

We, the members of the John Street Methodist Episcopal Church Trust Fund Society, incorporated in 1873 under the laws of the State of New York, would hereby forward our regular quadrennial report, as follows:

(1) As custodians of moneys entrusted to us under the terms of our incorporation, we have endeavored with the best wisdom at our command to administer our income for the benefit of the Mother Church of American Methodism.

This income has been derived in large measure, as in other quadrenniums, from the rental for business uses of the brick building situated at 48 John Street, adjacent to the church property and held in trust by ourselves. To which has been added the interest on such minor holdings as legacies or other gifts accruing to us and properly invested.

The total amount of our expenditures for the benefit of the Church, since our last report, has been as follows:

Disbursed in 1924 for church maintenance, taxes, insurance, and incidental expenses.....	\$5,660.10
Disbursed in 1925 for church maintenance, taxes, insurance, and incidental expenses.....	7,449.91
Disbursed in 1926 for church maintenance, taxes, insurance, and incidental expenses (including \$5,000 for remodeling and improvements).....	12,734.27
Disbursed in 1927 for church maintenance, taxes, insurance, and incidental expenses.....	9,295.96
Total for the quadrennium.....	\$35,140.24

These amounts have been appropriated to the needs of the Church in yearly installments, as indicated, and have been additional to the sums collected by the local officary for current expenses.

(2) We can only repeat our conviction that the first Church of American Methodism—consecrated as it is by the memories of Embury and Webb, of Asbury and Pilmoor, with so many more—has still a positive ministration to humanity. To the population yet located on the southern part of Manhattan Island it has its responsibility in regularly appointed Sabbath services; and to the commercial multitudes gathering in lower New York it has its opportunity to preach the Gospel in daily noon-time worship. And we rejoice for any degree of righteous influence that the old shrine is yet exerting.

(3) Our regular office for the transaction of business is at 44 John Street, New York, and our annual meeting is held on the second Monday of January in each year. By our act of incorporation, our number is limited to twelve, and now includes the following members, G. D. Beattys, W. A. Bentley, J. W. Crawford, F. W. Hannan, C. A. Lent, J. B. Morrell, W. T. Palmer, Omar Powell, C. F. Price, A. B. Sanford, W. P. Tanner, and George Teller.

We thus forward to your honorable body our quadrennial report, with the assurance that we are endeavoring according to our best ability to conserve the most sacred interests committed to our care; and we may hope that our stewardship will meet your full approval.

For the Trust Fund Society,

A. B. SANFORD, *President.*

W. A. BENTLEY, *Secretary.*

OMAR POWELL, *Treasurer.*

REPORTS OF COMMISSIONS, COMMITTEES, ETC.

REPORT OF THE COMMISSION ON CO-OPERATION AND FEDERATION OF CHURCHES IN VILLAGES AND TOWNS

At a meeting of the above Commission, held at Kansas City on Monday, March 2, 1925, with Bishop Waldorf presiding, a statement of principles was adopted and afterwards ratified by the Board of Bishops covering the important features of the Rural Work of the Methodist Episcopal Church. During the quadrennium the Rural Department of the Board of Home Missions and Church Extension has endeavored to make operative the principles as adopted, thus covering the following major items:

1. The development of a new morale in the rural ministry and a sense of the importance of rural life in the Church at large.

2. The creation of Rural Commissions in Conferences for the purpose of studying the needs of the field and suggesting programs of work to meet the same. Twenty-one of these Commissions are now operating successfully.

3. The reorganization of parish lines and regrouping of Churches for co-operative endeavor. This has been one of the most successful ventures undertaken by the Department.

4. The training of our ministry and the co-operation with seminaries and denominational colleges for the purpose of recruiting same. The Summer Schools and the training Conferences have been a consistent and important part of the work of the Department during the quadrennium.

5. The relocation of rural Churches to meet the needs of changed situations and looking toward a more centralized ministry. This is also being advanced with consistent results to report.

INTERDENOMINATIONAL RELATIONSHIPS

The Commission was much interested in a program being developed that would enable the Methodist Episcopal Church in rural communities to avoid competition with other denominations and at the same time to protect the legitimate interests of the Church in fields where we are located. The exchange of fields and the interdenominational larger parish have been poli-

cies developed during the quadrennium toward meeting this problem.

One of the outstanding results has been the organization of a Special Fields and Projects Commission within the Board of Home Missions and Church Extension and the adoption of a report made by that Commission, which has been accepted as a definite policy of the Board in its rural work. Much of the work of this Commission is the result of the leadership and suggestion coming from the Bishops' Commission on Rural Life.

The Rural Department reports an increased interest by the Church in rural life and a constructive development of rural Church activities as the result of the interest and advice of the above Commission.

E. L. WALDORE, Chairman.

THE COMMISSION ON COURSES OF STUDY

To the General Conference of 1928:

The Commission on Courses of Study herewith presents its third quadrennial report. It is no light task that has been committed to its charge. Despite the notable work of our theological schools, which have increased their enrollment where the schools of some other churches have decreased, nevertheless nearly four-fifths of our ministers are still dependent for their special training upon the system of education which is under the general direction of the Commission. The scope of the work here represented is still known to relatively few in the church, alike as to the groups of men pursuing these studies or as to the advantages put at their disposal. Here are included, first of all, all candidates for the regular ministry who have not completed the full course in a theological seminary. Then come the supply pastors. When it is recalled that practically one-fourth of our charges are "left to be supplied," the largeness of this part of the task becomes apparent. In addition there is the increased demand, not only from those who have completed the Conference Course of Study, but from pastors who are college and seminary graduates, for courses which will direct them in systematic and advanced study.

It is in the service of these men that your Commission has developed the various activities upon which it has to report. The most important of these are the outlining of the courses of study for Conference members, local preachers (with special reference to supply pastors), and for graduate study; the preparation of special handbooks, helps, and text-books adapted to this work; the promotion and supervision of Summer Schools of theology in charge of the Annual Conferences; the correspondence work connected with the graduate courses; the annual Evanston Conference at which the heads of the Summer Schools and of the Conference Boards are brought together; and the work of the Educational Director which covers all these activities and many more.

A SCHOOL OF THEOLOGY

It will be seen that what we have here may fairly be called a School of Theology. We are not dealing, as we so long did, with a mere set of books for reading and a series of examinations. We have developed an educational system made possible, in large measure, by the peculiar polity of our church. The curriculum of this school, or rather its curricula, are determined by the Com-

mission. The supervision is through the Educational Director. The teaching staff includes over 1,500 carefully selected men who form the Boards in our Conferences and in addition several score of lecturers chosen from college, seminary, and the pastorate. The methods are those of the correspondence school supplemented by attendance at the summer schools which are provided now for the great majority of the students.

OUTLINING A COURSE OF STUDY

The preparation of the Conference Course and other courses of study has been a first interest of the Commission. In this work it has constantly sought to secure the aid and advice of those most competent to help. It has kept in mind that these men were to preach the Christian evangel, so it has sought to give them a clear vision and a firm grasp of the great Christian verities. As those who were to be leaders in the church, it has aimed to make them see the problems of thought that they must face and learn how to meet them. It has thought of these men as preachers and pastors already engaged in their tasks while still students. It has tried, therefore, to help them in these practical tasks and to make their studies constantly productive for immediate needs. It has had in mind their personal spiritual life and has aimed to enrich this. It has realized that these were Methodist preachers and has tried to give them an intelligent understanding of their own church and appreciation of its history and ideals. We are still hampered by a lack of books which are adapted for this special work alike in content and mode of presentation. The specially prepared handbooks, *The Directions and Helps*, are a valuable aid in correcting deficiencies as well as in carrying out the general plans of the course.

CONFERENCE BOARDS OF EXAMINERS

The most important single agency in this plan is the Conference Board of Examiners. It is upon this that the effective execution of all plans depends. Without exception, these Boards have met the largely increased demands made upon them with loyal and devoted co-operation. They have expressed unani-
mously their appreciation of the present plans and methods. The Bishops have co-operated effectively in their increasing care in the selection of these Boards and the standard has been definitely raised in terms alike of educational qualifications and intelligent devotion. The new status of these Boards should be recognized by a change of name. They are no longer a mere committee to conduct examinations, but in reality Boards of ministerial education. And their function should be enlarged to include the general oversight of all candidates for the ministry, including those in college and seminary, and the task of en-

couraging all candidates to secure the highest possible training in our institutions of learning.

SUMMER SCHOOLS OF THEOLOGY

No advance in this work has been more notable than that of the Summer Schools of theology. Some eighty Conferences are now participating in these, several of the schools being held on the foreign field. The Educational Director has given constant aid in this field and has personally visited practically all of these schools. A slight allowance from the limited budget granted to the Commission has encouraged the Conferences which in turn have multiplied their own contributions, showing the high value placed by them on this work. Ten days is the normal length of the session. Attendance is ordinarily required. Class work is supplemented by courses of lectures in which the best available men, commonly from our seminaries and colleges, have given instruction on a level with that of our best schools. In many instances two or more Conferences have united. The close relation with our colleges has been furthered still more by holding these schools, where possible, at the seat of such institutions. The co-operation given by our colleges has been hearty and most valuable.

The last quadrennium has seen an interesting development of these schools along two lines. In some fifteen of them special provision is now made for graduate courses, and this is usually tied up with the correspondence graduate courses. In a constantly increasing number of cases provision is being made for the supply pastor, and his attendance is being encouraged everywhere.

THE EVANSTON CONFERENCE

This year the eighth annual meeting was held of what has come to be known as the Evanston Conference. Here some sixty men gathered together to consider the objects of their common work and the best plans for their achievement. Besides those called in as leaders, the group was composed mainly of heads of the Summer Schools and chairmen of the Boards of Examiners. The value of these gatherings cannot be overestimated for the prosecution of the work that is under the Commission. Here the men who are doing the actual work in the field bring the results of their experience for the benefit of each other and of the Commission. And here it is possible for the Commission to establish the closest relation with the men in the field. This conference has had much to do with the spirit of united and enthusiastic co-operation with which our common task has been carried on.

THE SUPPLY PASTOR

No more difficult problem faces this Commission than that

involved in its relation to the supply pastor, and no larger opportunity to serve the church. One out of four of our charges is "left to be supplied." Some are taken care of by students, some by retired Conference members, some are part time positions; but many hundreds of these are in charge of local preachers giving full time and differing from our regular ministry only in not being Conference members. Age and lack of scholastic preparation are the most common reasons for exclusion. These men often fill the hardest places and with great devotion. From every standpoint they have a claim on our help. That is being given them in several ways. The Local Preacher's Course is being shaped with special reference to their need and is being approximated as far as possible to the Conference Course while still adapted to those who are to take it. Attendance at the Summer Schools is being encouraged. Very soon that attendance should be made financially feasible and then be compulsory. General Conference legislation is giving aid; these men are now directly under the Boards of Examiners and can no longer be employed unless they take the course as required.

GRADUATE COURSES OF STUDY

Over 1,100 men have been enrolled in the graduate courses of study. These courses are offered to all ministers of the church. They afford a fine opportunity to the pastor who wishes to carry on systematic study under expert supervision. Five such courses have been prepared, of which four are now in active use, namely, the courses on the *Gospel of John*, *Jeremiah*, *Jesus Christ and the Human Quest*, and *Pauline Christianity*. Every student is urged to enroll in one of these courses upon the completion of the Conference Course. Each course is under the personal direction of a professor in one of our seminaries with whom the student is in correspondence and to whom all work is submitted. Many college and seminary graduates are taking advantage of this privilege.

IN RELATION TO COLLEGES AND SEMINARIES

While seeking to secure the highest possible educational efficiency in its field, the Commission has no thought whatever of making this work a surrogate for that of the regular schools of the church. It urges its students to secure the highest possible training in these institutions. It aims to co-operate with these schools wherever possible and is constantly and with appreciation utilizing the help of their leaders and teachers. It has discovered that the higher the standards are raised through the Conference Course, the more young men there are who go to the schools.

THE EDUCATIONAL DIRECTOR

This report, prepared apart from his oversight, cannot close

without reference to the services of the Educational Director, Dr. Allan MacRossie. The intelligent insight into the educational possibilities of a great but undeveloped enterprise, the unremitting energy and devotion with which the work has been prosecuted, the fine tact and unselfish spirit which have insured co-operation from all sides—these are worthy of special recognition.

The scope of the work accomplished by him can only be suggested. Personal contact has been established with Boards of Examiners in every part of the church, and the visits have been supplemented by correspondence. Students have been reached in the same manner, and upon invitation students completing the course send their frank estimate of the work to the general office. Every Summer School has had personal attention given to its problems and practically all have been visited. Conference with the Bishop and his cabinet has been regularly secured as part of the Conference visitation. These are but a very partial list of the activities to which Doctor MacRossie has given himself.

IN APPRECIATION

The Commission is deeply appreciative of the support which has come from every part of the church and the interest in its work everywhere shown. From the Boards of Examiners first of all, from the District Superintendents who are in such close touch with the students in the course, from the press of the church, from the educational leaders, and many others this help has come. The Bishops as a whole, and through the members by whom they are directly represented, have given constant and constructive aid. The support of the Conferences has been generous and they have been quick to see how vital this work was to their own interests as indicated by the financial support given by them to the Summer Schools. For all such aid in its work the Commission is deeply grateful.

BISHOP EDWIN H. HUGHES, *Chairman*

BISHOP WILLIAM O. SHEPARD

BISHOP FRANCIS J. McCONNELL

PROFESSOR HARRIS FRANKLIN RALL, *Secretary*

PRESIDENT ARLO A. BROWN

PROFESSOR F. WATSON HANNAN

REV. WALLACE MACMULLEN

REV. LUCIUS H. BUGBEE

REV. ALFRED E. CRAIG

Ex-Officio, DAVID G. DOWNEY,

Book Editor, Vice-Chairman and Treasurer

THE COMMISSION ON DEACONESS WORK

I. THE CALL AND MEMBERSHIP OF THE COMMISSION

The General Conference of 1924, meeting in Springfield, Mass., passed the following resolution providing for a Commission on Women's Work in the Church as related to Deaconess Work. Adopted May 28, 1924. See Paragraph 595, Discipline of 1924.

WHEREAS, It appears from certain Memorials referred to this Committee, and from information received during the consideration of the same, that it would be helpful to the whole church to take into consideration the entire subject of women's activities of the church; therefore, be it

Resolved, That we recommend to the General Conference that a commission of seven be appointed by the Board of Bishops, of whom one shall be nominated by each of the three forms of administration, to study the whole field of women's activities as they relate themselves to the deaconess work in the church and report their conclusions with reference thereto at the next General Conference.

In accordance with this action, the Board of Bishops, meeting in Atlantic City, New Jersey, appointed the following persons to serve as members of the Commission on Deaconess Work: Bishop Thomas Nicholson, Mrs. May Leonard Woodruff, Miss E. Jean Oram, Miss Alice P. Thatcher, the Rev. J. A. Diekmann, Professor Albert Z. Mann, Mrs. O. N. Townsend.

Mrs. O. N. Townsend found it impossible to serve as a member and on her resignation the Commission requested the Rev. N. E. Davis, Corresponding Secretary of the Board of Hospitals, Homes and Deaconess Work, to sit temporarily in an advisory relationship with the Commission and requested the Board of Bishops to consider his appointment to fill the vacancy. At the next meeting of the Board of Bishops this appointment was made and the personnel of the Commission has remained the same throughout the quadrennium.

Bishop Thomas Nicholson acted as convenor of the Commission and has served as chairman of all of the regular sessions. Albert Z. Mann was selected as Secretary and has compiled the minutes and records for all of the meetings and investigations of the Commission.

II. MEETINGS AND CO-OPERATIVE RELATIONSHIP

During the quadrennium there have been held under the auspices of the Commission eighteen regular sub-committee and joint committee meetings. The joint committees were composed

of members of the Commission co-operating with representatives of other agencies, such as the Board of Hospitals, Homes and Deaconess Work; the Board of Education; the University Senate, and the other constituent boards and agencies having to do with administration or promotion of Women's Work in the Church. A complete list of meetings and agencies represented will appear in the final report of the Commission.

III. SCOPE AND SERVICE RELATIONSHIPS OF THE COMMISSION

At the first meeting of the Commission the three following functions were agreed upon as the preliminary work of the body:

1. To study the program of Women's Work as carried on under the three forms of Deaconess Administration represented on the Commission.

2. To study the possibilities of a constructive program of Deaconess Work considered as a task of the whole Church.

3. To counsel with the representatives of the newly merged Board of Hospitals, Homes and Deaconess Work regarding the organization and conduct of the activities related to Deaconess Work and other phases of Women's Work in the Church.

Some of the situations referred to the Commission in the early stages of the discussion and listed for consideration were:

1. The distinctive garb for Deaconesses.
2. Policies concerned with allowance and salaries.
3. Direction and control of Deaconesses in service.
4. Recruiting and placement of Deaconesses.
5. Appointments and Conference relations.
6. Conditions and regulations of employment.
7. Pensions and Relief for Deaconesses.
8. Transfers between Conferences and administrations.
9. Ordination of Women and the Deaconess relation.
10. National rest and retirement homes.
11. Place and function of the Annual Conference Deaconess Board.
12. Courses of Study for Deaconesses.
13. Deaconesses not affiliated with forms of administration.
14. Standardization of Deaconess Training Schools.
15. Other phases of Women's Work in any way related to Deaconess Work, and the extent and tendencies of a professional woman's movement in the Church.

In addition to these items the whole process of personnel, placement, transfer, leave of absence, retirement, trial and Annual Conference relationships has been carefully studied and

detailed recommendations will appear in the final report to General Conference.

As the study of the Commission progressed many new phases of Women's Work in the Church appeared in relationship to Deaconess Work and some of the above-mentioned situations which seemed in the beginning to offer difficult problems of adjustment were minimized in importance when the members of the Commission faced the whole task of Women's Work in the Church on a full-time professional and official basis, as well as a sacrificial service in the Deaconess Movement.

In the study of the programs of the administrations represented in Deaconess work "it was pointed out that the divergence of differences has been brought about by the necessity of meeting changing conditions. In the natural processes of evolution, certain convictions had been expressed and procedures adopted consistent with the needs as they arose. Also that those experiences and procedures had proven of great advantage to the different Administrations and become well established as marked distinctions of the same, and as characterizing the institutions and Deaconesses affiliated with the respective Administrations.

"It was clearly recognized that the traditional lines of thought and administration affecting such matters as the garb, allowance, etc., etc., were not emphasized as matters of determined opposition among the Administrations. Rather that each group of workers had developed with singleness of purpose and clearness of objective toward greater efficiency in constructive Christian service. As their consciences and the circumstances under which they worked determined the various courses of action, the Administrations developed the differences which we now face in attempting to propose a plan of closer unification."

"It was further set forth that the distinctions as now recognized between the respective Administrations on these matters are not serious competitive issues at the present time."

In a later meeting the following agreement was reached as to the objective of the Commission: "It was decided by common agreement that the scope of the Commission includes the study of all phases of women's work in the Church, and should include a study of such movements as the Ordination of Women and their relation to the Conference Course of Study, the Personnel Bureau for Women, now being provided under the Board of Home Missions and Church Extension, Unaffiliated Deaconesses and Women Serving in Foreign Fields and in the general employ of the Church, and any other groups or movements or agencies involving the employment of women, which would parallel in any way the services or prerogatives usually conceded to Deaconesses. Consideration should be given to the future

possible correlation of all of these forms of endeavor under some central agency in some way related with Deaconess Work."

Another early action which has been of particular significance in the findings of the Commission and in determining the final report is quoted from the minutes of January 19, 1925:

It was agreed and ruled that:

1. Inasmuch as the field of study of the Commission as related to Deaconesses was largely that of the activities and administration of the newly merged Board as related to women's work in the church, and

2. That there was a present need for information and constructive suggestions looking to a more unified Deaconess movement the consummation of which ought not to be delayed for four years until the report could be made to the next General Conference, and

3. That there seemed to be a mutual desire for hearty cooperation on the part of both agencies;

Therefore, It should be considered in the province of the Commission to make approaches and recommendations to the newly merged Board and to welcome and receive suggestions for consideration from the Board as to the conduct of the study made by the Commission in the interest of the whole church and the general administration of deaconess work.

The same attitude was taken with regard to other Boards and agencies, with the result that many of the findings of the Commission have already been put into practice in the various constructive policies adopted and plans developed during the progress of the quadrennium which did not require legislative action to make them effective.

IV. CO-OPERATIVE RESULTS NOW IN ACTION

Many of the early recommendations made by the Commission are now in action in the administration of Deaconess Work. These may be illustrated by three typical examples of such procedure. Recognition of these items is necessary here because many of the later achievements of the Commission would have been impossible without these preliminary ventures which prepared the way for more constructive studies and recommendations.

1. *Personnel Bureau and Service*

It was further agreed that there would be a decided advantage in the closer organization of all deaconesses and deaconess work in a personnel service related to the new Department of the Board of Hospitals, Homes, and Deaconess Work in the following particulars:

(1) Clearing information both to the deaconesses on the field and the church at large through the new Department.

(2) The possibility of assembly of the deaconesses of all administrations into one national deaconess conference or meeting.

(3) By clearing all forms of control of deaconess work through the Deaconess Department and approval of the control of the deaconesses through this general agency.

(4) The setting up of a personnel committee or agency with the following functions:

(a) To keep a most accurate record and report of the efficiency or inefficiency of every deaconess in the church.

(b) To render service to the Annual Conference boards and assistance through the recommendation as to appointments and placements.

(c) To provide for the appeal of deaconesses relative to appointment and service and furnish a general clearing house for all information and interests of individual deaconesses.

(5) Standardization of training schools and courses for deaconesses and the general program of training for all types of deaconess work.

2. Classification of Deaconess Work

Until the study of this Commission began, no distinct types of Deaconess Work had been defined and the Commission faced much confusion as to what actually constituted the work of a Deaconess. The following classification was agreed upon and soon after was made the official classification for the service of Deaconesses recognized by the Board of Hospitals, Homes and Deaconess Work and by the three administrations in the conduct of the activities under their respective supervision.

The following classification of types of Deaconess Service on the basis of employment was adopted as a working basis:

1. Church and Parish

Pastor, Parish Visitor, Parish Worker, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bi-Lingual Worker.

2. Hospitals and Health Service

General Superintendent, Superintendent, Nurse, Dietitian, Social Service Worker, Field Secretary, Office Secretary.

3. Homes for Children, Aged, Deaconesses

Superintendent, Matron, Secretary, Child-Placing, Kindergartner, Nursery Superintendent.

4. Educational Institutions

Superintendent, Principal, Instructor, Bookkeeper, Stenographer and Office Worker, Field Secretary, President's Secretary.

5. Other Religious, Social, and Welfare Agencies

Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, and other organizations officially recognized by the Methodist Episcopal Church, and such other appointments as may receive a two-thirds vote of approval of the Board of Hospitals, Homes, and Deaconess Work.

3. Inter-Conference and Inter-Administration Transfers

Previous to the studies of this Commission, no transfers between administrations were made, due to the lack of co-operative policy and certain inherited misunderstandings as to a possible basis for co-operative efforts.

The Inter-Conference transfers were not carefully recorded

and in many instances the process of transfer was not clearly understood by the officers of the Annual Conference Deaconess Boards.

The following procedure was recommended by the Commission and has been adopted for general use so far as can be done under the present legislation. These items appear in the final recommendation for legislative action of the General Conference. (*Quoted from Minutes of June 2, 1927.*)

(a) Transfers between Conferences.

A deaconess to be transferred from one Conference to another shall be transferred by her Annual Conference Deaconess Board upon the written request of the Annual Conference Deaconess Board to which she wishes transfer and with the written approval of the bishops of the areas concerned and the Administration, Institutions or other organizations responsible for her employment and support. The transfer shall not be legal until reported for final registration by the Board of Hospitals, Homes, and Deaconess Work.

(b) Transfers between Administrations.

All requests for transfers between Administrations shall be initiated with the Administration with which the Deaconess is listed and shall be referred to the Personnel Department of the Board of Hospitals, Homes, and Deaconess Work for further reference and recording. Before final consecration the transfer shall have the signed approval of both the Administrations involved and the Corresponding Secretary of the Board of Hospitals, Homes, and Deaconess Work on blanks provided by the Board for such purpose.

Other various suggestions of the Commission are now adopted by the Board of Hospitals, Homes and Deaconess Work and by the respective administrations and institutions under which the Deaconesses serve and therefore will only need the official legal recognition of the Church to put them into universal practice. These suggestions will appear classified in detail in the final report of the Commission.

V. CHANGES IN DEACONESS ADMINISTRATION

After thorough consideration the Commission recommends the following major changes and additions to facilitate the administration of Deaconess Work and produce more effective service among the Deaconesses and institutions in which they serve:

1. *Educational qualifications, the Course of Study and Standardization of Training School Courses.*

In the interest of greater uniformity in the three possible approaches to Deaconess Work, namely:

- (1) Graduation from a recognized Training School,
- (2) Graduation from a School of Nursing with additional examinations,
- (3) Graduation from the Course of Study in an Annual Conference Deaconess Board,

the Commission recommends the following essentials as a mini-

imum preparation for the Deaconess relationship. (Quoted from the minutes of the Joint Committee on Education, meeting June 28, 1926.)

I. PRELIMINARY REQUIREMENTS

1. High School or its *academic equivalent* and a thorough knowledge of composition and rhetoric. This requirement applies to all deaconesses regardless of the method of preparation for deaconess work.

II. COURSE OF STUDY REQUIREMENTS

The following essentials approved as basic elements of knowledge and experience desirable in the preparation of a deaconess career.

1. Old Testament.
2. New Testament.
3. Discipline of the Methodist Episcopal Church.
4. History of (a) The Church, (b) Methodism, (c) Deaconess Work.
5. Missions—Home and Foreign.
6. Evangelism and Personal Work.
7. Religious Education.
8. Local Church Program and Efficiency.
9. Sociology and Social Service.
10. Supervised Practical Field Work.

III. REGISTRATION AND RECORDS

To include Quarterly Conference recommendation, Health Certificate, Personal and Educational history and certification of the Board of Hospitals, Homes, and Deaconess Work.

IV. TRAINING SCHOOLS

The following standardization is desirable for the Training Schools offering deaconess courses of study:

1. That courses covering the above ten essentials be offered under satisfactory conditions.
2. That a minimum equivalent of three hours per week be offered in each subject listed above.
3. That the courses extend over a period of two years with not more than six subjects relating to Deaconess Work completed in any one year.
4. That the final determination of the training of any deaconess rests with the Board of Hospitals, Homes, and Deaconess Work.

2. *Leave of Absence, Sabbatical Year and Awaiting Appointment.*

Because of the confusion arising out of the various interpretations of the traditional "leave of absence" now provided for in the Discipline and in the interest of uniformity and effectiveness in appointments and general administration, the Commission recommends the following definitions and provisions for the appointment of all Deaconesses not listed in the regular active or retired relationship:

(1) *Leave of Absence*

A Deaconess at her request may be granted annually a leave of absence by the Conference Deaconess Board on recommendation of the

administration, institution, or organization with which she is connected. Such leave shall not be granted for more than three years consecutively without the approval of the Board of Hospitals, Homes, and Deaconess Work and on reinstatement after more than one year's leave of absence the deaconess shall present a satisfactory health certificate before reinstatement is granted. A deaconess may be granted leave of absence for the following reasons:

- (a) Personal illness or illness of relatives.
- (b) Personal financial reasons or indebtedness.
- (c) Other reasons approved by the administration with which the deaconess is affiliated and by the Board of Hospitals, Homes, and Deaconess Work.

A Deaconess on Leave of Absence is not granted credit on annuity years for the purpose of determining pension allowances.

(2) *Sabbatical Year*

After a period of seven years of active service, not including the two years of probation, a deaconess, on her written request, may be granted a Sabbatical Year. Two Sabbatical Years may be taken consecutively if fourteen or more years of active service have preceded the request. Sabbatical leave may be granted for purposes of rest, study, professional training or travel.

Annuity credit is granted for each Sabbatical Year.

(3) *Awaiting Appointment*

A Deaconess on recommendation of the administration or organization with which she has served may be listed as awaiting appointment by her Annual Conference Deaconess Board. A deaconess may be so listed for the following reasons:

- (a) Pending transfer between Conferences or Administrations.
- (b) For attendance at school or special training previous to eligibility for Sabbatical leave.
- (c) Difficulty in placement.
- (d) Pending consideration by the Annual Conference Deaconess Board.
- (e) Other reasons approved by the Board of Hospitals, Homes, and Deaconess Work.

Annuity credit will be granted for the time during which a deaconess is listed as awaiting appointment.

3. *Pensions and Relief for Deaconesses*

The Commission has given careful consideration to the whole matter of Pensions and Relief, but to date has not reached any satisfactory conclusion as to the final disposition of this very important phase of Deaconess administration.

Some definite conclusions have been reached:

1. The consolidation of the various funds with the Deaconess Pension Fund, making possible the release of the interest on \$500,000 to be applied to immediate pension needs is looked upon as one of the early important cooperative achievements of this Commission. The immediate consummation of these funds would have been difficult but for the spirit of cooperation and confidence established through the advances of this Commission as one of the first tasks undertaken after its appointment in 1924.

2. The Commission is unanimous in agreement that the present pension plan, by which the Board of Hospitals, Homes and Deaconess Work is made responsible for the payment of all of the pensions for the retired Deaconesses, is entirely inadequate to meet future needs for pensions of Deaconesses now in the service of the Church. It seems clearly evident that some plan of contributory insurance must be worked out to meet the needs of the immediate future. Several plans have been considered by the Commission, but none seems to be satisfactory or feasible for adoption under the present circumstances.

3. The Commission recommends the further study of the pension problem by a Commission similar to the present one with representatives of the various administrations involved in the service and retirement of Deaconesses.

4. The Commission recommends the continuation of present plans for temporary Relief Funds conducted by the three administrations to meet the emergency needs of Deaconesses temporarily incapacitated by illness or accident.

5. Inasmuch as a considerable number of Deaconesses have served in the capacity of foreign missionaries and under the direct employment or appointment of other Boards of the Church, the Commission recommends the raising of a Special Committee with a representative from each constituent Board so involved to cooperate with the Board of Hospitals, Homes and Deaconess Work for the purpose of preparing a policy on pensions for Deaconesses who are in the services of Church Boards and agencies not directly involved in the administration of the Deaconess Pension Fund, and not contributing in any other way to the pensions of the Deaconesses rendering service under their direction.

VI. THE SCOPE AND CLASSIFICATION OF DEACONESS WORK

The following table gives the classification of Deaconess Work in America and the total number of Deaconesses serving in America and in Europe under the auspices of the Methodist Episcopal Church. This report is furnished through the courtesy of Miss Margaret Brooks, Personnel Secretary of the Board of Hospitals, Homes and Deaconess Work under date of January, 1928, and was prepared in cooperation with the Commission and for use in this report.

The abbreviations at the head of the four columns refer to the Deaconesses serving under the Woman's Home Missionary Society, the Methodist Deaconess Association, the German Central Deaconess Association and those having no affiliation with any administration in the Church.

The types of service in which the Deaconesses are engaged are indicated by the classification at the left of the table:

	W.H.M.S.	M.D.A.	GERMAN	NO. ADM.	TOTALS
Local Church.....	167	113	10	42	332
Settlement.....	101	10	1	3	115
Children's Homes.....	7	20	..	7	34
Rest Homes.....	3	5	1	1	10
Hospitals.....	13	50	49	12	124
Old People's Homes.....	..	8	..	..	8
Schools.....	33	27	3	3	66
Girls' Homes.....	4	14	2	..	20
Deaconess Homes.....	16	13	2	..	31
Other Appointments.....	24	36	2	8	70
	368	296	70	76	810
Leave of Absence.....	62	40	4	15	121
Retired.....	35	63	18	3	119
	465	399	92	94	1,050
Deaconesses in Europe.....					1,027
Total Number of Deaconesses of the Methodist Episcopal Church.....					2,077

According to the recently revised records of the Board of Hospitals, Homes and Deaconess Work, there have been 1,867 women admitted to the Deaconess relationship in the United States from the beginning of the movement in 1888 to and including the year 1926. The average age of entrance has been 29.01 years and the mean age at entrance for the whole group is 24 years. It is encouraging to note that the Deaconesses are entering the work at a much younger average age now than in the earlier history of the movement, which seems to indicate the promise of a longer average term of service than in previous years.

The study of the Commission indicates that the average educational qualifications of the Deaconesses is higher than the average educational qualifications of the ministry included in the membership of the Annual Conferences in the United States. Studies covering the past few years also seem to indicate that the educational qualifications of the Deaconesses entering the service are rising more rapidly than the similar qualifications of the ministers entering the Annual Conferences. This speaks well for the preparation of the young women who are now becoming Deaconesses and would seem to guarantee the continued high average of effectiveness which has been characteristic of the Deaconess Movement since its beginning forty years ago.

VII. TOTAL SUMMARY OF WOMEN'S WORK IN THE CHURCH

When this Commission began its work in 1924 there were no available figures as to the total number of women employed in the full-time service of the Methodist Episcopal Church. Early

in the study of the Commission a Joint Committee on Comity and Cooperation was appointed and approaches were made to the various Boards, Societies and agencies in the Church to learn of the number of women employed under each group. The reports were slow in coming in and not until after a meeting of the various representatives had been called in Chicago and the objective of the study made clear was it possible to assemble all of the total lists from the various agencies.

The space allowed for this preliminary report will not permit the printing of the entire classification by Boards and Societies, but in the final report this data will be given in full.

The table below, also compiled in its final form through the courtesy of Miss Brooks, gives the number of women workers in the Methodist Episcopal Church in 1927. This table includes only full-time trained women workers in the specialized professional service of the Church under the direction of the agencies listed. It does not include the native "Nationals" on foreign fields nor the part-time salaried workers in local Churches. All Deaconesses are included in this table, but duplications have been eliminated so that no worker is counted more than once in the grand total.

FULL-TIME WOMEN WORKERS OF THE METHODIST EPISCOPAL CHURCH, 1927

	Unclassified	Teachers	Nursing and Medical Secretary	Child Welfare	Aged	Young People's Homes	Deaconess Homes	Evangelists	Parish Work	Social Service	Supt. and Asst Supt. of Institutions	Field Workers	Matrons	Pastors	Directors of Religious Education	Totals
Board of Foreign Missions.....	454	61	40	5	..	..	..	..	..	..	..	..	..	..	..	560
Woman's Foreign Missionary Society.....	139	400	55	..	..	..	..	175	..	..	..	..	..	..	..	769
Europe: Deaconesses.....	..	..	1,027	..	..	..	..	..	..	..	..	..	..	..	..	1,027
Board of Home Missions.....	167	37	11	12	..	..	..	..	16	34	..	..	..	..	39	316
Woman's Home Missionary Society.....	74	229	204	34	..	..	..	..	207	155	155	17	76	..	..	1,151
Board of Education.....	..	953	..	29	..	..	..	..	..	..	..	..	..	..	..	982
Board of Hospitals, Homes, and Deaconess Work.....	86	..	1,158	..	483	233	52	102	..	..	..	..	..	..	..	2,114
Methodist Deaconess Association.....	17	20	43	15	26	..	..	..	2	65	12	39	5	10	17	294
German Deaconess Association.....	20	..	43	..	..	..	..	..	16	..	..	..	..	..	..	79
Women in Churches Not Under Any Organization.....	..	..	..	..	..	..	..	..	390	68	..	..	..	95	81	634
	957	1,700	2,681	95	509	233	52	102	177	694	269	194	22	86	112	7,926

1. Significance of the Complete Study

The complete explanation of the significance of this study is impossible here, but suffice it to say that it is the most complete

survey to date covering women's work in the Church. The rapid increase of the number of women professionally and gainfully employed by the Church is almost astonishing when considered in the light of other modern increases in the past few years. This increase is many times greater than the increase of men in the full-time ministry and out of all proportion to the increase of membership in the Church. It would seem from such cursory study as can be hastily made at the time of this writing that the increase is also much greater in late years than the gains in other professional fields open to women.

Just what effect this Women's Movement in the professional and official work of the Church will have upon the whole of Methodism remains to be seen, but it is the conviction of the Secretary of the Commission that the present trend is of profound significance not only to the future of Deaconess Work but also to the future of the ministry and of Christian work in general.

Of the 7,926 women workers listed, about 1,000 are Deaconesses in America and another 1,000 are Deaconesses in Europe. With the increasing demand for official recognition, with the present plan for the ordination of women as local deacons and elders proving unsatisfactory in so many instances and with the additional marked trends favoring the admission of women into the Annual Conference relationship, there seems to be an inevitable convergence of the various lines of women's work in the Church. Eventually this points to some kind of a united or coordinated official recognition between Deaconess work and the other phases of women's work not now officially recognized by relationship either in the Annual Conferences or as in the case of the Deaconess in the Annual Conference Deaconess Board.

2. Recommendation for the Continuation of the Study

Recognizing the importance of this situation and the necessity for more careful and prolonged study, this Commission recommends the continuance of this or a similar Commission during the next quadrennium for the purpose of still further investigation of Women's Work in the Church as related to Deaconess Work and begs to submit this preliminary report with the promise of a more thorough analysis and detailed summary at a later date.

Respectfully submitted,

ALBERT Z. MANN,

Secretary, Commission on Deaconess Work.

REPORT OF THE COMMISSION ON FEDERATION AND INTERNATIONAL PRONOUNCEMENTS

WORK OF THE COMMISSION

A. Upon the Commission was laid the responsibility of speaking for the Methodist Episcopal Church in all Interdenominational Pronouncements. Very amicable arrangements were made with the interdenominational bodies that seek to speak for the churches, whereby your Commission was enabled to carry out its instructions in a satisfactory manner.

B. The Commission provided for the participation of the Methodist Episcopal Church in the World Conference on Faith and Order held in Lausanne, Switzerland, in August, 1927. The delegation consisted of the following men: Bishop William Fraser McDowell, Bishop Francis J. McConnell, Bishop John L. Nuelsen, Bishop Frederick B. Fisher, Frank A. Horne, James A. James, Edmund J. Kulp, Daniel L. Marsh, John R. Mott, Gaius J. Slosser, Edmund D. Soper, J. S. Ladd Thomas, Julian S. Wadsworth, Charles V. Vickery, Robert Bagnell. Some of these could not be present during the entire Conference, but the full quota of twelve was always maintained. The report of the delegation is hereby submitted as part of the report of the Commission.

C. The Methodist Episcopal Church is represented upon the Continuation Committee of the World Conference on Faith and Order by Bishop W. F. McDowell, Bishop Francis J. McConnell, Dean James A. James, and Robert Bagnell. Bishop Nuelsen is also a member of the Committee as the representative of the Free Churches in Germany.

D. Acknowledgment is hereby made of the reception of the report of the World Conference on Faith and Order to the Commission on Federation and to the General Conference of the Methodist Episcopal Church. It is herewith transmitted to the General Conference with the report and recommendation of the Commission.

RECOMMENDATIONS

A. We recommend that, for the purpose of better co-ordination, all existing commissions dealing with federation and unification, namely, the Commission of Twenty-five on Unification, the Commission on Federation and Interdenominational Pro-

nouncements, and the Commission on Co-operation and Federation of Churches in Villages and Towns be superseded by a new Commission to be composed of seven Bishops, fifteen laymen and fifteen other ministers.

This Commission shall assume all the duties and responsibilities of the aforesaid commissions.

1. All matters of Unification with the Methodist Episcopal Church, South, or other Methodist bodies, and "to conduct negotiations with any other Church which may be willing to consider terms and conditions of union with our denomination." Discipline, § 580.

2. All matters of denominational co-operation and Interdenominational Pronouncements as described in Discipline, § 579.

3. "Co-operation and Federation in Villages and Towns, and other matters of Comity." Discipline, ¶ 563, §10.

B. We recommend that this Commission be authorized to make a careful study of the communication from the World Conference on Faith and Order, and to make a suitable response to it; to co-operate with that body, with the World Conference on Life and Work, the Federal Council of the Churches of Christ in America, and other organizations seeking to promote understanding and co-operation between the various branches of the Christian Church in America.

JOSEPH F. BERRY, *Chairman.*

ROBERT BAGNELL, *Secretary.* 12

REPORT OF THE DELEGATION OF THE METHODIST EPISCOPAL CHURCH TO THE WORLD CONFERENCE ON FAITH AND ORDER, TO THE COMMISSION ON FEDERATION, AND TO THE GENERAL CONFERENCE.

The delegation of the Methodist Episcopal Church to the World Conference on Faith and Order, held in Lausanne, Switzerland, August 3-21, 1927, consisted of the following men: Bishop William Fraser McDowell, Bishop Francis J. McConnell, Bishop John L. Nuelsen, Bishop Frederick B. Fisher, L. C. Clark, Frank A. Horne, James A. James, Edmund J. Kulp, Daniel L. Marsh, John R. Mott, Gaius J. Slosser, Edmund D. Soper, J. S. Ladd Thomas, Julian S. Wadsworth, Charles V. Vickery, Robert Bagnell. Not all were able to be present during the entire period, but we always had our full quota of twelve present.

The delegation organized by the election of Bishop McConnell as Chairman, and Robert Bagnell as Secretary.

It was impossible to hold a meeting of the delegation at the close of the Conference to adopt a report to be submitted to the Commission on Federation, and the Secretary was instructed to secure by correspondence or interview the views of the various

members of the delegation and to frame a statement that would sum up their impressions and recommendations.

A remarkable spirit of unity and tolerance of mind prevailed in the Conference from beginning to end. The few tense moments of the Conference were due more to profound earnestness than to any other cause. Every member of the Conference seemed to have a real concern to have other points of view as clearly and as favorably presented as his own.

It was not the purpose of the Conference to devise plans for the organic union of the Churches, but rather to promote a better and a deeper understanding; therefore the Conference sought to discover the points of agreement and the real reasons for disagreement, where such were found.

The area of agreement was larger than the most sanguine had dared to hope, and covered the things that were most vital. The subjects upon which there was disagreement were studied with profound care, and every effort was made to state clearly the varying points of view.

The Conference was permeated with a deep conviction of the profound necessity of the unity of the Church, and, at the same time, the differences of view upon the nature of the Church, the ministry and the sacraments were so deep and were so strongly intrenched in the traditions of the long centuries that immediate organic union of branches of the Christian Church was plainly impossible.

The report of the World Conference to the various churches of Christendom is herewith submitted to you for such recommendations to the General Conference as you think best. The convictions of the delegation to the Conference from our Church may be summarized thus:

1. The World Conference was a distinct move forward. Real progress towards organic union can only be made as a deeper understanding of the truths of our common faith is secured. The Lausanne Conference must go forward with that work, and we earnestly urge the fullest co-operation on the part of the Methodist Episcopal Church.

2. We are learning to work together in many ways in the work of the Kingdom, as in the World Conference on Life and Work, in the Federal Council of Churches, the Near East Relief, and many reform movements. This must steadily increase and has a vital relation to the movement for organic union.

3. It is our very deep and reasoned conviction that the work of securing organic union must begin and ought to begin at once with the churches of America that are so alike in their common faith and doctrine, and we earnestly hope that the Methodist Episcopal Church will be found in the van in this movement.

REPORT OF SECTION II AT LAUSANNE, SWITZERLAND. RECEIVED
BY THE FULL CONFERENCE, AUGUST 19, 1927.

THE CHURCH'S MESSAGE TO THE WORLD—THE GOSPEL

The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in his revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostle and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system, more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present

into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the Gospel is the only way of salvation. Thus, through his Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

*To the General Conference of the Methodist Episcopal Church,
Kansas City, May, 1928:*

DEAR FATHERS AND BRETHREN:

The Committee of Six on Foreign Language Publications was first organized in 1918 as a committee of the Inter-Board Conference, representing all of the then existing official boards and societies of the Methodist Episcopal Church. The General Conferences of 1920 and 1924 recognized and continued the work of this committee. The action of the General Conference of 1924 consisted in the adoption of Report No. 14 of the Committee on Home Missions, to which committee had been referred the quadrennium report of the Committee of Six on Foreign Language Publications. The recommendations of the Committee on Home Missions affecting Foreign Language Publications and adopted by the General Conference read as follows:

"Believing that the Christian printing press can be one of the most effective means in bringing the Christian message and American ideals to the foreign-born and their children, and that the development of religious vitality in the new environment is largely dependent upon literature, either in periodical or in leaflet and book form,

"We recommend that the Methodist Episcopal Church assume its share of responsibility for providing a missionary, educational, and evangelistic language literature. In this connection we especially commend the foundations already laid by the Committee of Six on Foreign Language Publications during the past quadrennium, and recommend that its work be continued." (Methodist Discipline, 1924, 571.)

The work of the Committee of Six on Foreign Language Publications during the past quadrennium has been conducted in cooperation with the Bureau of Foreign Language Work of the Board of Home Missions and the Bilingual Foreign Language Mission, both of which were created by action of the General Conference of 1924. During the quadrennium the membership of the Committee has included the following persons:

For the Methodist Book Concern

John H. Race (Chairman), Publishing Agent

James E. Holmes, Member of the Book Committee

Committee of Six on Foreign Language Publications 1669

For the Board of Home Missions

David D. Forsyth* and E. D. Kohlstedt, Corresponding Secretaries

Thomas Nicholson, Bishop in charge of the Bilingual Mission

For the Board of Education

William S. Bovard, Corresponding Secretary

Henry H. Meyer (Secretary), Editor Church School Publications

At its meeting on December 13, 1926, the Committee took cognizance of the death of David D. Forsyth, Corresponding Secretary of the Board of Home Missions, and recorded the following resolution:

"Be it Resolved, That the members of the Committee of Six, to whom has been committed the oversight and encouragement of the Foreign Language literature of the Methodist Episcopal Church, make record of our sincere personal sorrow and sense of great loss in the death of Rev. David D. Forsyth, D.D., who had been a member of this Committee from its beginning.

"Be it Further Resolved, That we record our appreciation of his fidelity, untiring zeal, and consecrated devotion to the Church and kingdom of our Lord and Saviour, Jesus Christ."

The officers of the Committee during the quadrennium have been: Chairman, John H. Race; Secretary, Henry H. Meyer; employed executive secretaries not members of the Committee, Amy Blanche Greene, 1924 until September 15, 1925; Ezra M. Cox, since January, 1926, joint secretary of the Committee of Six on Foreign Language Publications and the Bureau of Foreign Language Work of the Board of Home Missions.

Since the last General Conference meetings of the Committee have been held, as the work requires, as follows: 1924: October 24 and December 9 at New York City; 1925: January 28 and March 2 at New York City; June 24 at Detroit; August 19 at New York City; 1926: January 9, June 1 and December 13 at New York City; 1927: May 16 at Philadelphia; 1928: February 27 at New York City.

The administrative expenses of the Committee have been prorated equally among the three cooperating boards. The expenses incurred for the publication of Foreign Language literature have been divided equally between the Board of Home Missions and The Methodist Book Concern. The Methodist Book Concern has served the Committee as financial agent in charge of all monies and accounts. Itemized statements of financial receipts and expenditures have been submitted regularly to each of the cooperating boards and appear in the printed Minutes of the Committee of Six.

*Died, November 8, 1926, and succeeded by E. D. Kohlstedt as Corresponding Secretary of the Board of Home Missions.

Publications issued under the supervision of the Committee during the quadrennium have included:

In English, a *Handbook-Bibliography on Foreign Language Groups*, a 160-page, cloth-bound book containing annotated bibliographies for and about all foreign language groups in the United States, together with statistics concerning number and distribution in each group.

In Italian, *La Voce*, a four-page, large form, weekly published at New York. Edward Mascellaro, editor. A highly appreciated and successfully conducted Church paper which has received the cordial support and cooperation of the Italian Methodist Pastors.

In Portuguese, *Aurora*, a monthly periodical published at Boston. George B. Nind, editor.

In Slovak, *Krestan*, a monthly periodical published at Uniontown, Pennsylvania. Adam Nagay, editor.

Foreign Language tracts issued and distributed include: *Arabic*: Social Creed of the Churches, Facts and Figures of the Methodist Episcopal Church; *Czech*: Social Creed, Facts and Figures; *Finnish*: Social Creed, Facts and Figures; *German*: What the Church Means to Me; *Italian*: Social Creed, Facts and Figures, The Church and the Workingman, Prohibition of Alcohol in the U. S., Carmela; *Lithuanian*: Social Creed, Facts and Figures, Prohibition of Alcohol in the U. S.; *Magyar (Hungarian)*: Social Creed, Facts and Figures; *Norwegian-Danish*: Why Go To Church? The Family, The Bible, two evangelistic tracts; *Polish*: Social Creed, Facts and Figures, Things of First Importance, Prohibition of Alcohol in the U. S., The Church and the Workingman, The Meaning of the Christian Life; *Portuguese*: Social Creed, Facts and Figures; *Russian*: Social Creed, Facts and Figures, The Cross as a Social Principle, Prayer as a Dominant Desire, The Master's Loyalty to the Cause, The Church and the Workingman, Prohibition of Alcohol in the U. S.; *Slovak*: Social Creed, Facts and Figures; *Spanish*: Social Creed, Facts and Figures.

Bi-lingual Sunday School Lesson Quarterlies in Czech, Italian, Magyar, Polish, Russian and Spanish.

A Czech pamphlet of 24 pages dealing with the doctrine and discipline of the Methodist Episcopal Church.

In addition the Committee of Six has cooperated, without assuming financial responsibility, in the production of a Spanish monthly periodical, *Nueva Senda*, published at Albuquerque, New Mexico, and the Czecho-Slovakian periodical, *Zivot*, published at Denver, Colorado.

In addition to the above-mentioned periodicals sponsored by the Committee of Six, The Methodist Book Concern publishes and subsidizes the following periodicals: *Der Christliche Apologete und Haus und Herd* (German), a regular weekly publi-

cation of The Methodist Book Concern, established by authority of the General Conference and therefore not coming within the province of the supervision of this Committee. *Sandebudet*, a regular weekly publication for Swedish constituencies. *Evangelisk Tidende*, a regular weekly Norwegian-Danish publication. The publications issued by the Methodist Mission in Hawaii, the *Korean-Hawaiian Christian Advocate* and *Japan Methodist and Ang Mabuting Balita*.

Since the creation of the Bureau of Foreign Language Work as a department of the Board of Home Missions and the organization of the Bi-lingual Mission under the administrative supervision of Bishop Thomas Nicholson, the chief responsibility for the promotion and supervision of educational and evangelistic work among Foreign Language groups in the United States rests, so far as the Methodist Episcopal Church is concerned, on these two agencies. The close cooperation of the Committee of Six on Foreign Language Publications with these agencies during the past four years has led the Bureau of Foreign Language Work of the Board of Home Missions to request the General Conference of 1928 to continue the Committee of Six on Foreign Language Publications. Should the General Conference grant this request, the Committee will continue to work in closest cooperation with other existing agencies charged with the work of promoting the Kingdom of God and the Christian way of life among non-English speaking groups in America and assisting these groups in their difficult and important problem of language adjustment. With the increasingly effective organization and administrative supervision of this work, the Church should look forward to an expansion of its program of literature production for this important branch of the home missionary activity of the Church.

Respectfully submitted,

THE COMMITTEE OF SIX

For the Methodist Book Concern

JOHN H. RACE, *Chairman*

JAMES E. HOLMES

For the Board of Home Missions

E. D. KOHLSTEDT

THOMAS NICHOLSON

For the Board of Education

WILLIAM S. BOVARD

HENRY H. MEYER, *Secretary*

REPORT OF THE METHODIST COMMISSION ON MUSIC

I. ORGANIZATION AND PROCEDURE

Soon after the adjournment of the General Conference at Springfield in May, 1924, the newly appointed Commission on Music met in official session at New York City. Organization was effected and plans were carefully laid for the work of the Commission.

An address to the Church was authorized, setting forth the ideals and principles of Church music espoused by the Commission, and challenging the whole Church to advancement in its standards of music and worship. This address was printed in all the official papers of the Church.

Conferences on Church music and worship were authorized and planned. Many of these have been held and they have been very successful. Three general types of conferences have been promoted:

1. An Area Conference, including all those interested in the subject of music and worship in an entire Episcopal Area.
2. A District Conference, involving one or more Districts of an Annual Conference.

3. A Local Conference, in which the Churches of a community, or possibly of several neighboring communities, co-operate.

At some of these Conferences practically the entire Commission on Music has been present, and at all of them representative members of the Commission have taken part in the program. They have been held in the States of Massachusetts, New York, Vermont, Indiana, Illinois, Nebraska, Kansas and Ohio.

One of the interesting developments in connection with the Conferences on Music and Worship has been the uniting of many choirs, often of different denominations, in a concert of sacred music. In some cases each of the participating choirs has sung as a "solo choir," all of the choirs uniting in one or two anthems. On other occasions all of the choirs involved have rehearsed the entire program separately and then with a few final mass rehearsals have sung as an ensemble choir. The results of these sacred concerts have proven that interest in good Church music can be effectively fostered by such co-operative methods, and that a very large public can be interested in the concerts or services made possible thereby.

A number of books have been written by members of the Commission, and others by men encouraged by the Commission; articles have been contributed to many magazines; a

survey of the teaching of music and worship in theological schools has been completed, and partly as a result of this, three theological schools of the Church offer credit courses in the field; a world-wide correspondence has been maintained with Church leaders and musicians; a survey of the present use of the Methodist Hymnal has been carried forward; correspondence concerning a possible demand for a revised Methodist Hymnal has been received and studied; much time and thought have been given to the development of the service of worship.

II. PROGRAM RECOMMENDED FOR THE LOCAL CHURCH

The Commission on Music has adopted and recommended as the program of music and worship for the local Church the following:

1. Development of congregational singing, including the training of a congregation in the principles of worshipful singing, and in the use of worthy hymns and music.

2. The practice of hymn singing in the Church School under competent leadership, together with a careful presentation to the members of the school of interesting information concerning the use of music in worship and the meaning and significance of the great hymns of the Church. In connection with this, it is recommended and urged that careful thought be taken for the training of the pupils of our Church Schools in all matters pertaining to public worship.

3. A graded educational program of choir organization and training, including a junior choir of boys and girls under twelve, an intermediate choir of boys and girls between the ages of twelve and sixteen, and an adult choir of competent singers sixteen years of age and over. This program can be narrowed down to two choirs in the small Churches, a junior-intermediate choir of boys and girls and a senior choir of adults, and it may be expanded in the larger Churches to include a special young people's choral society, a quartet, and perhaps special choirs of men or women.

4. Development of professional leadership in Church music and worship. Many of the choicest young men and women of the Church talented and trained for musical leadership have found no challenge for the use of their ability in the services of the Church. During the past two years, under the direct encouragement of the Methodist Commission on Music, many Methodist Churches (and incidentally a number of Churches of other denominations) have provided for full time professional leadership. Under the Commission plan a competent, well-trained leader devoted to the religious ministry of the Church is engaged on a full-time basis. This leader becomes responsible for the entire program of music and worship in the local Church. A studio for teaching is provided, preferably in

the Church plant; and here the leader offers private instruction, thus making the Church the very center of æsthetic and cultural development in the community. In many cases the money formerly paid to a quartet is re-invested in the engagement of such a "minister of Music," and the results in the training of the people of the parish, young and old, and in providing a finer leadership for the music and worship nearly always prove most satisfactory. The Commission recommends, however, that wherever possible a solo quartet be employed and made an integral part of the entire program.

III. TWO SPECIAL SUBJECTS

In response to a general request the Commission on Music has given much attention to two subjects not directly committed to its care but related to its work and interest, and not cared for by any Commission.

1. The first of these is the attitude of the Church toward a revision of the Methodist Hymnal. The Commission is ready to set its findings before the Church, but without recommendations. Generally speaking, they are as follows:

(a) There is considerable demand for a new hymn book, partly based on a desire for new hymns and partly on the desire to have the words of the hymns printed between the lines of music.

While it is undoubtedly true that there is a popular demand for the mechanical style with the words printed between the lines of music, some authorities in hymnology believe that this is undesirable, particularly as it means that the hymns no longer will be printed in their true poetical form.

The Commission, in a very careful study and survey, has discovered that nearly five hundred of the seven hundred forty-eight hymns, chants, and songs in the Methodist Hymnal are unknown in many, probably in the majority of, Methodist Churches. Numbered among these are some of the finest hymns and tunes in the book. In the light of these conditions it may be questioned whether it would not be wise to intensively study and promote the use of the present book for another quadrennium.

(b) There is a very considerable feeling that a new Psalter is needed, omitting certain passages which do not seem to accord with the full spirit of Christian teaching, and including passages from other parts of the Scriptures which may be read responsively. In many quarters the question has been raised as to whether a new Psalter might not be published separately from the Hymnal.

2. The second subject, which is attracting considerable attention throughout the Church and to which the Commission on Music has given much time and thought, is the revision of

the Methodist Order of Worship. At each of its Conferences the Commission has introduced addresses and discussions on this subject. The general need of a more carefully planned service, with a very reverent spirit on the part of the minister and people, has been universally recognized. Likewise the possible betterment of the Order itself through the adoption of the John Wesley revision of the Morning and Evening Prayer services of the Church of England has been set forth with the result that a goodly number of Churches have approved and adopted it.

IV. RECOMMENDATIONS FOR THE FUTURE

Looking toward the future the Commission makes the following recommendations:

1. That the Commission on Church Music be permanently organized as a Commission on Music and Worship.

2. That the Commission on Music and Worship be financed either independently or as a part of one of the Boards of the Church, preferably the Board of Education. The entire financial support of the work of the Commission has been underwritten, and most of it has been paid by the members themselves during this quadrennium. The Church should support it in the work it has undertaken to do, and make possible the extension of that work.

3. As soon as possible a full-time secretariat should be developed and the incumbent given an office and secretarial help, and then put at the service of the entire Church.

4. The Commission should be relatively small in itself, with perhaps ten or fifteen members, but should be definitely related to each of the Annual Conferences of the Church. To this end it is suggested that each Annual Conference appoint or elect a Commission on Music and Worship of its own specifically to co-operate with the General Conference Commission in its program and work.

Respectfully submitted,

THE METHODIST COMMISSION ON MUSIC,

EARL ENYEART HARPER, Chairman

CARL F. PRICE, Secretary

KARL P. HARRINGTON, Executive Committeeman

A. J. BUCHER

MELVIN J. HILL

HOWARD LYMAN

R. G. McCUTCHAN

J. F. OLIVE

JOHN MANN WALKER

E. H. WILSON

REPORT OF THE COMMITTEE ON NEAR EAST RELIEF

Your committee, appointed by the Bishops on order of the last General Conference, respectfully brings to the General Conference the sincere thanks of Near East Relief for the work our Church has done for the orphans of Bible lands. The committee has kept in touch with the work overseas and at home and is glad to approve it as vitally needed, constructive in policy, economically administered and outstanding among the organizations in the Near East in character building and Christ-like ministry.

Several of our Methodist leaders have seen the work during the quadrennium, including Bishop Nuelsen, Robert Bagnell, Henry H. Meyer, F. C. Eiselen, Orien W. Fifer, J. Lane Miller, Oscar T. Olson, Harry E. Woolever and others. Their unanimous testimony is wholly favorable. The chairman adds his earnest witness to theirs.

The nation-wide co-operation of the American Churches with Near East Relief is noteworthy. All Communions have made their distinctive contributions to the cause. Methodists have been conspicuous in their leadership in the enterprise from the beginning. Dr. Frank Mason North was one of the little group which met in the office of the late Cleveland H. Dodge when the first appeal for \$100,000 was decided upon twelve years ago. Out of that beginning has grown an international service which has received and administered during the twelve years in money and supplies approximately \$105,000,000. Several prominent Methodists are members of the Board of Trustees. Among those our Church has contributed to the National Executive Staff are Charles V. Vickrey, General Secretary; William E. Doughty, Associate General Secretary and National Field Administrator; Alonzo E. Wilson, Assistant Secretary; Clyde F. Armitage, Executive for Churches, and Mrs. Henry H. Meyer, who prepares all the materials for the religious press.

Dr. Henry H. Meyer is Chairman of the Committee on Religious Education. This committee has organized and directed an excellent program of practical religious nurture, and has prepared Bible lessons for the orphans, which the Eastern Churches also are beginning to adopt. Four years ago those Churches lacked Sunday Schools, modern lesson material, hymns and children's sermons, but, partly due to the results in the training of the orphans, they are now welcoming our Western meth-

ods and our evangelical and social interpretation of the Master's teachings.

At least 1,500,000 people were saved from perishing by Near East Relief. 132,552 children have been sheltered and cared for in its orphan schools, of whom 32,131 remain under its care. Of these, 13,005 are in orphanages, 19,126 in subsidized homes or under supervision outside of orphanages.

The work is not finished but the end is in sight. As a result of the report of a Survey Committee and a careful study of the situation by the overseas staff, the remaining obligations and commitments of Near East Relief have been budgeted. The sum of \$6,000,000 is required to provide for the children still in the care of Near East Relief, to assist in cleaning up the remaining refugee centers and to bring the work to a glorious and worthy culmination.

It is imperative that this full amount be secured to safeguard the investment already made and to prevent the physical, moral and spiritual disaster which would accompany and follow the premature termination of the work.

An underwriting campaign to raise the \$6,000,000 has been launched to secure the budget as quickly as possible. When this sum is secured financial campaigns for Near East Relief will cease, but it is understood that the work overseas must go on until the children are brought to self-support. The Executive and General Committees of Near East Relief have officially approved of this budget and the financial campaign, and have named June 30, 1929, as the date on or before which it is expected the financial campaign will have been brought to a complete success.

Representatives of the Church and other co-operating committees which met with the Board of Trustees of Near East Relief on January 4, 1928, cordially and unanimously approved and indorsed the budget and campaign plans. They have also been approved by the Annual Meeting of the Federal Council of Churches, the International Council of Religious Education and many other organizations.

Your committee would respectfully suggest that the following action be taken by the General Conference:

First, that the Near East Relief Co-operating Committee be continued and that its membership be appointed by the Bishops, with such changes or additions as may be desired, to advise Near East Relief regarding its overseas program and to assist in the underwriting campaign.

Second, that our Church continue its co-operation with the Near East Relief in such ways as may be practicable, that we may do our full share in helping to complete the work.

Near East Relief is a most notable international Christian service, and its orderly completion will exalt the Christ in the

lands that gave Him to us, in a way that justifies the best co-operation of all our people.

General Conference Committee on Near East Relief: Luther B. Wilson, William F. Anderson, Frank Mason North, J. W. Edel, Wallace H. Finch, James R. Joy, L. H. Murlin, J. G. Wilson, Robert Bagnell.

RALPH W. SOCKMAN, Chairman.

REPORT OF THE GENERAL CONFERENCE COMMISSION ON SOCIAL SERVICE ACTIVITIES

By action of the General Conference of 1924 a commission consisting of nine members was created with instructions to study the whole question of the organization of all the social service activities of the Methodist Episcopal Church and to report to the General Conference of 1928.

The members of this special commission are Bishop Adna W. Leonard, Bishop Charles Wesley Burns, W. H. Van Benschoten, Elmer L. Kidney, Ralph E. Diffendorfer, George H. Spencer, Ernest H. Cherrington, E. P. Dennett, and G. Bromley Oxnam.

In addition to the meetings of Special Sub-Committees and the special work done by individual members under specific instructions from the Commission, six meetings of the Commission itself have been held during the quadrennium.

Very early in the life of this Commission it was apparent that in its membership there was represented practically every point of view on this important subject. In spite of the decided differences of opinion on various phases of social service work in the Church, however, the members of the Commission have shown a remarkable degree of unanimity as to procedure, and in their efforts to get at the whole truth and to face all the facts. The desire of the entire membership of the Commission has been to be able to present a complete survey of all the Church's social service activities and to make constructive recommendations to the General Conference.

The scope of the Commission's operations, under the broad instructions of the General Conference, includes a compilation of the pronouncements of the General Conference on the subject, a searching inquiry into the work of the Methodist Federation for Social Service, and a Survey of Social Service Activities of the several Boards, Bureaus and Agencies of the Church, together with an investigation into the kind and character of work being conducted by other church organizations along social service lines.

The work of this Commission has revealed something of the complications involved in such a task as that which has been undertaken. The vast changes which in recent years have taken place in the industrial and commercial life of the nation, the revolution in means of communication and transportation, and

the far-reaching significance of new inventions and new factors in economic and social relationships, which modern science is rapidly effecting, have all emphasized the importance and necessity for a very careful analysis, and for a more comprehensive survey than was at first thought to be required.

The Commission therefore, after a very thorough consideration of all the factors involved, begs leave to recommend that this Commission be continued for another quadrennium with instructions to continue its investigations, complete its survey, and report its findings and definite recommendations to the General Conference of 1932.

BISHOP ADNA W. LEONARD.
BISHOP CHARLES WESLEY BURNS
ELMER L. KIDNEY.
RALPH E. DIFFENDORFER.
GEORGE H. SPENCER.
ERNEST H. CHERRINGTON.
E. P. DENNETT.
G. BROMLEY OXNAM.

[NOTE: W. H. Van Benschoten was unavoidably absent when this report was signed.]

THE COMMISSION ON UNIFICATION

To the General Conference of the Methodist Episcopal Church:

Your Commission on Unification submitted to the General Conference at Springfield, Massachusetts, May 2, 1924, a plan of unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, endorsed by more than the two-thirds vote of each Commission as prescribed by the General Conference of the Methodist Episcopal Church, South, in 1922. The report was adopted May 7 by a vote of 802 to 13.

This action was officially transmitted by the Secretary of the General Conference to the College of Bishops of the Methodist Episcopal Church, South.

A special session of the General Conference of the Methodist Episcopal Church, South, called to consider this matter, met in Chattanooga, Tennessee, July 2, 1924. The plan of unification adopted by the Joint Commission was submitted to the General Conference as a majority report and was adopted, July 4, 1924, by a vote of 297 to 75.

The General Conference of the Methodist Episcopal Church at Springfield, on May 27, 1924:

Voted (a) to continue its Commission on Unification, with power to represent the General Conference "in methods of procedure and in any undetermined matters not affecting the substance of the plan adopted by the General Conference"; and in the event that the General Conference of the Methodist Episcopal Church, South, adopted the plan of unification recommended by the Joint Commission.

Voted (b) to instruct the Bishops of the Methodist Episcopal Church to submit the plan of unification to the vote of the Annual Conferences, meeting during the year 1925; and

Voted (c) to call the Lay Electoral Conferences within the bounds of the Annual Conferences to meet during the year 1925 for the purpose of voting upon the plan of unification and the constitutional changes involved therein.

Similar action was taken by the General Conference of the Methodist Episcopal Church, South.

Accordingly, a vote was taken in the two Churches in the year 1925, with the following result:

Methodist Episcopal Church:

For the Plan: Ministers, 10,987; Laymen, 7,153; total, 18,140

Against the Plan: Ministers, 721; Laymen, 214; total, 935

Methodist Episcopal Church, South:

For the Plan: Ministers and Laymen, 4,528

Against the Plan: Ministers and Laymen, 4,108

It will be seen therefore, that the plan of unification received the necessary two-thirds vote in the General Conference and in the Annual Conferences, Mission Conferences and Lay Electoral Conferences of the Methodist Episcopal Church; and that it received the required two-thirds vote in the General Conference of the Methodist Episcopal Church, South, but did not receive the requisite three-fourths vote in the Annual Conferences of that Church. The College of Bishops reported the result to the General Conference of the Methodist Episcopal Church, South, at Memphis, in May, 1926, with the following statement:

We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. . . . Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular.

That General Conference adopted resolutions stating that the plan, while satisfactory to a majority of the voters in the Annual Conferences, was looked on with fear by a very respectable and powerful minority; hence the necessity for "a more careful and a more scientific study of the whole problem in all of its phases." It was therefore voted—

(a) That there be no agitation, discussion or negotiation concerning unification during the ensuing quadrennium; and

(b) That a special committee of research and investigation composed of seven elders and seven laymen be elected by the General Conference, "whose duty it shall be to make a careful and scientific study of the whole question in its historic, social, legal and other aspects" and report their findings in detail to the General Conference of the Methodist Episcopal Church, South, in 1930.

In transmitting this report, we, the members of the Commission on Unification, wish to testify to our increased conviction of the wisdom of unification and to our earnest desire for unification; and to our full purpose that there shall be nothing lacking in our spirit or action to bring the great consummation to completion.

To indicate, therefore, that the Methodist Episcopal Church is officially ready to proceed as Providence may direct, we recommend, that in order to keep alive the vision of union and to render our attitude to it officially permanent, the General Conference continue a Commission on Unification with authority to negotiate with the Methodist Episcopal Church, South, or any Church of the Methodist or kindred groups.

Respectfully submitted,

WILLIAM F. McDOWELL, Chairman
A. W. HARRIS, Secretary

REPORT OF THE COMMITTEE ON WORLD PEACE

To the General Conference of 1928:

The General Conference of 1924 adopted a report on World Peace, which, after making vigorous declarations pledging the Church to assist in creating the will to peace, in creating the conditions of peace, and in creating organizations for peace, took this definite and specific action:

"World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our Church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, five bishops, ten ministers and ten laymen, authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore."

The Commission thus authorized was duly appointed and sent about its work.

In August, 1924, the Commission published an appeal prepared by its sub-committee on Education for Peace, headed "Summons American Methodism to a Church-wide Celebration of Armistice Day in the interest of International Goodwill and Understanding." This widely circulated document was influential, together with other utterances, in raising the tide of public opinion which frustrated the plan of desecrating that anniversary by turning it into a parade of military preparedness—"National Defence Day"—with its stimulus to the war spirit at home and its disturbing reaction upon the other nations.

By an arrangement between this Commission and the Federal Council's Commission on International Justice and Good-Will, a twelve-page pamphlet entitled, "What Pastors and Laymen Can Do in the Crusade for a Warless World," was sent to 13,301 Methodist Pastors, accompanied by a letter from our Commission urging the recipient to avail himself of this material in advancing the cause of World Peace.

Although no provision was made by the General Conference for defraying the expenses of this Commission, the Treasurer of the General Conference, upon request of the officers of the Commission, interpreted the action as authorizing him to defray expenses of members in attending such meetings as were certified to him as being within the view of the General Conference.

Accordingly, the Commission participated in the National

Study Conference on the Church and World Peace, which was held in Washington, D. C., December 3, 1925, upon call of a large group of peace bodies, representing many churches, and the Federal Council of the Churches of Christ in America. Our Commissioners were present in force, our Chairman was elected President of the Conference, which was one of the most thorough-going and forward-looking groups of Church representatives that has ever addressed itself to the study of the problems connected with creating the will to peace, the conditions which make for peace, and the organization for peace—the three aims of our declaration of 1924. Twenty-eight denominations shared in the discussion and adopted the “Message and Recommendations” which are made a part of this report. (Exhibit A.)

This message, in whose framing we had such an intimate and influential part, was promptly communicated to the Church, not only through the Advocates, but individually to each District Superintendent, with the request that they call the attention of Pastors to it in the interests of creating the sentiment for World Peace in all our congregations.

By direction of the Commission, a letter was sent to every Annual Conference in 1926, enclosing a copy of the resolutions adopted by the General Conference of 1924, requesting appointment by every Quarterly Conference of a Standing Committee on International Justice and Goodwill, such Committee to be a “working committee representing the youth, womanhood and manhood of the Church. It shall co-operate with the Federal Council of the Churches of Christ in America and with all constituted agencies of the Methodist Episcopal Church on International Justice and Goodwill in promoting peace and brotherhood. It shall further seek to interest the Church, Sunday School and Epworth League in the above subjects.”

From time to time attention has been called to other available documents bearing on this subject and many of them have been distributed through the various channels of publicity and to all who made application to the secretary.

In the conviction that the work of the Washington Study Conference was fundamental in forming public opinion, your Commission has co-operated whole-heartedly with the Continuation Committee of that body in its work for World Peace.

Individual members of the Commission have been able, through organizations with which they are connected, to formulate courses of study on World Peace, to organize committees, and to set in motion agencies which otherwise might not have been interested in this subject. These activities are traceable largely to the program, plans and suggestions laid down by the Washington Study Conference, in which this Commission was an integral part.

The Commission has also officially shared in repeated and

important representations to the President of the United States, the Secretary of State and the Senate Commission on Foreign Affairs in matters relating to World Peace. The attitude of our Church, as set forth in the Springfield declaration, has been constantly held before the proper officers of the Government, and every effort has been made to make effective the purpose of the General Conference. The Sunday School, Epworth League and Missionary organizations of the Church are already being definitely engaged in studying attractive and convincing courses on World Peace.

The World Conference of Religious Bodies on Peace, which seemed so desirable to the General Conference, is still far in the future. The feeling which the General Conference has voiced has grown and spread. Doubtless that declaration greatly stimulated its growth. It was soon apparent, however, that such an assembly, to be worthy of the name and object, must have a much broader basis than the invitation of a single American denomination. Encouraged by our action, another group, the Church Peace Union, whose personnel includes two members of your own Commission, has addressed itself to the task now seen to be one of extreme delicacy, complexity and large expense. By correspondence it has broached the idea to leaders of every organized religion, Christian and non-Christian, and has received several hundred responses. So favorable are these that the Secretary, Dr. H. A. Atkinson, has recently left the United States on a world tour to visit these leaders and arrange, if possible, for a preliminary Conference to be held in Europe within the next two years, in which the decisions will be made and the organization effected looking toward the desired World Conference two or three years later. The expense of such a gathering and the labor involved, even in the preliminary inquiry to determine its practicability, were not in the mind of the General Conference when this Commission without funds was instructed to "invite the religious forces of the world into Conference," yet we think we do not overrate the value of that action when we attribute to it the helpful influence exerted upon the Federal Council and the Church Peace Union, agencies, because of their representative character and ampler resources, better qualified and equipped to do the things to which the General Conference gave the immense impetus of its endorsement.

Your Committee recommends that the General Conference reaffirm the principles to which it dedicated itself at Springfield, in 1924, and that it shall make such financial provision as shall serve to make it possible to have conducted in Churches, Sunday Schools, Epworth Leagues and in educational institutions definite, convincing and attractive courses, looking toward the making of a new mind on this all-important subject.

The need of such instruction is great, as great as it was four years ago. The world mind is still infected with the war-poison. Governments, assuming that war is inevitable, continue to lavish the people's billions on ships and guns beyond any conceivable needs of a warless world. More and more we are learning that unless spiritual aims and brotherly motives can displace greed, jealousy and suspicion, civilization will spend itself in war. It is the high duty of the churches of America to find a way to lead the mind of the Nation into the path that leads to peace.

WILLIAM F. McDOWELL, Chairman
JAMES R. JOY, Secretary.

[EXHIBIT A]

THE CHURCHES AND WORLD PEACE

The Message to the Churches of the United States from The National Study Conference of Representatives from Twenty-eight Communion:

Northern Baptist Convention, Southern Baptist Convention, Church of the Brethren, Christian Church, Churches of God in N. A., Congregational Churches, Disciples of Christ, Friends (4 bodies), Greek Orthodox Church, Mennonites (2 bodies) Methodist Episcopal Church, Methodist Episcopal Church, South, Presbyterian Church in the U. S. A., Presbyterian Church in the U. S., Reformed Presbyterian Church, Protestant Episcopal Church, Reformed Church in America, Reformed Church in the U. S., Salvation Army, Seventh Day Baptist Churches, United Brethren Church, United Presbyterian Church, American Unitarian Association, Universalist Church.

Washington, D. C., December 3, 1925.

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the Church, it should be frankly admitted, has rendered a service whose practice has stopped far short of its ideals. It should be now ardently seeking, as it confronts present-day obligations and opportunities, actually to know the mind of its Master and to do whatsoever He commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the Church to undertake with a vital faith and a conviction of victory.

✓ War is the most colossal calamity and scourge of modern life. It is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more.

For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual good will made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace, based on equal justice and fair dealing for all alike, both great and

small, must be achieved. The kingdom of God in the relations of nations must be established.

This stupendous, difficult and urgent task challenges the churches of America and all citizens of good will. It is a moral and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty Communions, rejoicing in the many ringing declarations and constructive proposals by various religious bodies in their official actions, presents to the Churches of the United States of America the following Affirmations and Recommendations:

IDEALS AND ATTITUDES

The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of good will. Throughout His entire ministry, in all human relationships, Jesus was consistently animated by this principle of active and positive good will in the face of opposition, governmental oppression and personal violence. He vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to His disciples to love their enemies and His prayer on the cross, "Father, forgive them, for they know not what they do," express and illustrate His spirit and method.

The Church, the body of Christ all-inclusive—transcending race and national divisions—should henceforth oppose war as a method of settling disputes between nations and groups, as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.¹

The Church should not only labor for the coming of the Kingdom of God in the hearts of men but should give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of good will. It should proclaim this message regardless of fluctuating opinion and political exigencies.

The Church should teach patriotic support of the State, but should never become the agent of the government in any activity alien to the spirit of Christ. The Church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

¹We draw a clear distinction between the use of force in police service, domestic and international, on the one hand and in war on the other. While force involves coercion or physical control in any case, the motive and end of police force is fourfold: it is inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim.

War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation-wide propaganda of falsehood, suspicion, fear and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure and not an exercise of international police force.

POLICIES AND PROGRAMS

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create, as well as express, good will between nations and races. Let the churches, therefore, be zealous in works of international benevolence, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international ill will, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as

- (1) Monopolistic control of raw materials essential to modern industry and economic welfare,
- (2) Regulation of immigration,
- (3) Race discriminatory legislation,
- (4) Investments in backward countries,
- (5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actively co-operate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our government, adopted by the Washington Conference on Limitation of Armament, for co-operating with China in seeking the early abolition of "extraterritoriality," the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and government of such attitudes toward, and treatment of, China and of Chinese—and of all Asiatics—as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and good will between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as well conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek, in co-operation with other American peoples, such a restatement of this policy as will make it a ground for good will between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our government, together with all other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by both the people and the government. We therefore recommend to the people of our land the following concrete measures:

- (1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.
- (2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.
- (3) Full co-operation of our government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.
- (4) Adoption by the United States of the policy of complete co-operation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.
- (5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

RECOMMENDATIONS

1. We rejoice to learn that twenty-six Communions have already formed their respective Commissions on International Goodwill

and Peace and earnestly recommend to those Communion which have not yet done so the importance of taking this step at an early date.

2. We request the Executive Committee which has arranged for this Study Conference on the Churches and World Peace, with such addition to its membership as it may find desirable, to serve as a Continuation Committee with the following duties:

- (1) To secure promptly the publication of the Message to the churches adopted by this Conference and its circulation as widely as possible among the Communion of the United States.
- (2) To invite each Communion to take such official action as it may think desirable in regard to the affirmations and recommendations of the message.
- (3) To confer with the Federal Council's Commissions on International Justice and Goodwill and on Christian education regarding methods of co-operation and procedure in the continuing programs of promotion and education essential to the achievement of the ends in view.

✓ 3. The achievement of permanent world peace is dependent upon the development in children and youth, through education, of convictions concerning the Fatherhood of God, the spirit and teachings of Jesus Christ, the unity of the human family, and the principles of justice; and upon the establishment of attitudes of mutual respect and reliance upon reason rather than force. We therefore recommend that the Continuation Committee, in co-operation with the various educational agencies, denominational, interdenominational and undenominational, secure the preparation of an adequate program of education for the development of these convictions and attitudes.

4. We recommend that, in the development of this program, due consideration be given to the results of recent studies of innate tendencies in human nature as well as of the molding influence of society itself upon growing life.

✗ 5. We believe it is possible to train a contemporaneous generation of children around the world to find ways in which the gospel of good will can be applied to racial and international relationships. We therefore urge upon the Communion the unique responsibility for world understanding presented through their missionary relationships. To this end we suggest that the committee seek the co-operation of the missionary and other agencies in the working out of such a system of training.

6. We recommend, further, that there be recognition of the mental attitudes and social influences in present-day life which tend to prevent mutual understanding and sympathetic co-operation between classes, nations, and races, and that programs of adult education and activity be prepared which shall develop relationships and attitudes which are in accord with the life and teachings of Jesus.

7. Any effective program of education for peace must be thoroughly integrated with the whole process of education. We therefore urge that close working relations be established between all the program-making educational agencies upon which the churches depend, and that the plans for peace education be worked out co-operatively.

8. We recognize the strategic position of the local church, its pastor and Christian leaders, in the program to end war, and suggest

the importance of forming local committees for peace promotion and education.

9. We recommend that every City Federation or Council of Churches be urged to form its own Committee on International Justice and Goodwill, which should co-operate with the Committees in local churches in community activities and programs in the interest of world peace. We would call attention to the educational opportunities offered in connection with the observance of Armistice Day, Golden Rule Sunday, Christmas, Goodwill Day, and other anniversaries.

10. We recommend the holding of another Conference on the Churches and World Peace, when, in the judgment of the Continuation Committee, the educational program shall have been sufficiently carried out by the churches to render such a Conference worth while.

TREASURER'S REPORT OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1927

The receipts of the Episcopal Fund for the fiscal year ending December 31, 1927, were \$312,454.51, which was \$47,931.24 less than those received during the fiscal year of 1926, due to the reduction in the rate of apportionment.

The disbursements of the Episcopal Fund for the year 1927 were \$434,860.02, exceeding the receipts for the same period by \$122,405.51.

The expenses charged against the Episcopal Fund for the fiscal year 1927 were \$20,645.86 less than the expenses of the fiscal year of 1926.

The cash on hand in the Episcopal Fund at the close of the fiscal year, December 31, 1927, is as follows:

Cash in Bank	\$927.93
Demand loans	115,000.00
Total	\$115,927.93

For the current fiscal year, 1928, the estimated income based on the apportionment of 1½% of the total paid pastors, including house rent; Fall Conferences, 1926, \$18,209,713.00, and Spring Conferences, 1927, \$10,300,175.00, is \$320,735.00.

Resources for 1928.

Cash on hand January 1st, 1928	\$115,927.93
Estimated receipts as above	320,735.00
	\$436,662.93

The estimated needs for 1928 are as follows:

Salaries, 37 Bishops, at \$6,000	\$222,000
“ 5 Retired Bishops, at \$3,000	15,000
“ 2 Missionary Bishops, at \$2,750	5,500
Allowance 9 widows of Bishops, at \$1,500	13,500
	\$256,000
House rent, at \$1,500, for each effective Bishop	55,500
Office Allowance, at \$1,800, for each effective Bishop	66,600
Traveling (including transportation of our Bishops and their wives from the foreign fields to the General Conference, and other expenses, not including moving costs)	60,000
Sundry miscellaneous items	10,000
	448,100.00
Estimated deficit December 31, 1928	\$11,438.93

Report of the Treasurer of the Episcopal Fund 1693

	APPORTIONMENTS TO CONFERENCES	RECEIVED FROM CONFERENCES
1924 Rate 2% and 1 $\frac{3}{4}$ %.....	\$425,000	\$457,017.83
1925 " 1 $\frac{3}{4}$ % and 1 $\frac{1}{4}$ %.....	400,000	429,496.06
1926 " 1 $\frac{1}{4}$ %.....	344,391	351,017.00
1927 " 1 $\frac{1}{8}$ %.....	307,865	307,036.00

	ESTIMATED EXPENSES	ACTUAL EXPENSES
1924.....	\$448,500	\$459,799.84
1925.....	443,800	447,089.28
1926.....	440,700	455,505.88
1927.....	439,600	434,860.02
Balance on hand January 1st, 1925.....		338,748.68
" " " " 1st, 1926.....		333,453.57
" " " " 1st, 1927.....		238,333.44
" " " " 1st, 1928.....		115,927.03

Respectfully submitted,

JOHN H. RACE, Treasurer,

GEORGE C. DOUGLASS, Asst. Treasurer.

REPORT OF AUDITOR

NEW YORK, January 23, 1928.

TO WHOM IT MAY CONCERN:

I hereby certify that I have examined the Books of Account of John H. Race, Treasurer of the Episcopal Fund of the Methodist Episcopal Church, for the period of January 1 to December 31, 1927.

CASH RECEIPTS verified and fully accounted for.

CASH DISBURSEMENTS verified with cancelled checks.

BANK BALANCES reconciled, and balance on hand is as stated.

INVESTMENTS duly accounted for.

REPORT FOR THE FISCAL YEAR 1927 has been verified, and is according to the records submitted.

The books have been remarkably well kept, and every record is clear, distinct and self-explanatory.

Respectfully submitted,

JOHN R. HUFF, Auditor.

TREASURER'S REPORT FOR THE YEAR 1927

1927.

Jan. 1—Balance in the Treasury at the beginning of the fiscal year:			
In Bank	\$63,333.44		
Demand Loans	175,000.00		
			\$238,333.44
The receipts for the year ending December 31, 1927, were:			
From Conferences	\$307,036.73		
Interest earned during year	5,417.78		
			312,454.51
Thus giving the Treasury the sum of			\$550,787.95
There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, expenses on Episcopal residences, stenographic work, office rent for Bishops, office fixtures, stationery, and other items as indicated in the exhibit herewith, the total sum of			
	\$434,860.02		
Leaving a balance in the Treasury December 31, 1927, as follows:			
Cash in Bank	\$927.93		
Demand Loans	115,000.00		
		115,927.93	
		\$550,787.95	\$550,787.95

SUMMARY

1927			
Jan. 1—Balance in the Treasury at the beginning of the fiscal year			
			\$238,333.44
Receipts from Conferences in 1927	\$307,036.73		
Interest earned in 1927	5,417.78		
			312,454.51
			\$550,787.95

DISBURSEMENTS

To Bishops	Moving Expenses	\$289.00	
	Salaries	256,505.00	
	Traveling Expenses, Postage, Telegrams	52,587.66	
	House Rent and Expenses on Episcopal Residences	53,284.41	
	Stenographers, Office Rent, Fixtures and Stationery	56,234.80	
			\$418,900.87
	Accounts Payable (Salaries not drawn in 1926)		1,819.20
	Steamship and Railroad Transportation Bureau Service		2,400.00

EXPENSES BOARD OF BISHOPS

General Minutes of Annual Conferences	\$157.47	
Printing Conference Blanks	152.75	
Books and Sundries	12.45	
Postage and Expressage	35.51	
		\$358.18

Report of the Treasurer of the Episcopal Fund 1695

EXPENSES, MISCELLANEOUS

Printing 17,375 Treasurer's Annual Reports, etc.	\$625.50	
Addressing, Filing, and Mailing Treasurer's Annual Reports. . .	267.96	
Advertising in Christian Advocates.	232.16	
Printing Circular Letters.	75.25	
Envelopes.	353.55	
Postage.	50.00	
Indemnity Bonds.	75.00	
Telegrams.	21.50	
Account Books, Stationery and Sundries.	294.70	
		\$1,995.62
Sundries.		10.30

EXPENSE OF TREASURER'S OFFICE

Paid The Methodist Book Concern for Administration Expenses.	6,000.00	
		\$431,484.17
Legal and Church Investigation Expenses account of Bishop Bast.	1,859.29	
Bishop Thomas Nicholson, Traveling Expenses, Investigation at The Hague.	1,516.56	
(By order of the Executive Committee of the Book Committee December 8, 1927, there was paid to A. Kyed Nielsen the sum of \$5,000 on January 12, 1928, account the Bishop Bast Investigation.)		
		\$434,860.02
Cash in Bank.	927.93	
Demand Loans.	115,000.00	
		\$550,787.95
		\$550,787.95

DISBURSEMENTS TO BISHOPS

\$418,900.87 disbursed in 1927, as follows, from January 1 to December 31, 1927:

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson...		\$6,000.00	\$418.23	\$1,500.00	\$1,800.00	\$9,718.23
Brenton T. Badley...		6,000.00	2,598.90	1,625.00	1,825.76	12,049.66
Anton Bast...		6,000.00	300.00	1,500.00	450.00	8,250.00
Joseph F. Berry...		6,000.00	315.16	893.80	974.82	8,183.78
Lauress J. Birney...		6,100.00	1,210.14	1,500.00	1,800.00	10,610.14
Edgar Blake...		6,000.00	2,432.25	1,500.00	1,800.00	11,732.25
Wallace E. Brown...	\$39.00	6,000.00	2,780.00	1,375.00	979.00	11,173.00
Charles W. Burns...		6,000.00	1,966.44	1,500.00	1,799.45	11,265.89
Matthew W. Clair...	200.00	6,000.00	2,513.09	1,225.00	1,798.53	11,736.62
Frederick B. Fisher...		6,000.00	2,520.27	1,290.00	1,710.00	11,520.27
George R. Grose...		6,000.00	2,391.23	1,500.00	1,819.22	11,710.45
Theodore S. Henderson...		6,000.00	2,270.99	1,500.00	1,800.00	11,570.99
Edwin H. Hughes...		6,000.00	846.83	1,500.00	1,800.00	10,146.83
Eben S. Johnson...		6,000.00	2,594.51	1,500.00	1,311.00	11,405.51
Robert E. Jones...		6,000.00	1,255.25	1,330.00	1,800.00	10,385.25
Frederick T. Keeney...		6,000.00	2,348.34	1,500.00	1,800.00	11,648.34
Frederick D. Leete...		6,000.00	688.53	1,500.00	1,800.00	9,988.53
Adna W. Leonard...		6,000.00	955.49	1,498.35	1,776.52	10,230.36
Charles E. Locke...		6,000.00	832.66	1,500.00	1,800.00	10,132.66
Titus Lowe...		6,000.00	1,552.94	1,500.00	1,798.30	10,851.24
Francis J. McConnell...		6,000.00	1,187.87	1,500.00	1,800.00	10,487.87
William F. McDowell...		6,000.00	1.50	1,500.00	1,020.00	8,521.50
Charles L. Mead...	50.00	6,000.00	1,154.63	1,500.00	1,800.00	10,504.63
George A. Miller...		6,000.00	907.29	1,500.00	861.00	9,268.29
Charles B. Mitchell...		5,500.00	1,602.93	1,375.00	1,650.00	10,127.93
Thomas Nicholson...		6,000.00	878.33	1,375.00	1,100.00	9,353.33
John L. Nuelsen...		6,000.00	2,632.21	1,500.00	1,800.00	11,932.21
William F. Oldham...		6,000.00	1,665.25	1,500.00	769.70	9,934.95
Ernest G. Richardson...		6,000.00	522.65	1,500.00	1,800.00	9,822.65
John W. Robinson...		6,500.00	1,012.75	1,697.00	175.45	9,385.20
William O. Shepard...		6,000.00	871.02	1,200.00	1,112.80	9,183.82
H. Lester Smith...		6,000.00	881.23	1,500.00	1,800.00	10,181.23
Wilbur P. Thirkield...		6,000.00	929.64	1,500.00	1,803.25	10,232.89
Ernest L. Waldorf...		6,000.00	1,101.09	1,500.26	1,800.00	10,401.35
Francis W. Warne...		6,000.00	1,596.20	900.00	900.00	9,396.20
Herbert Welch...		6,000.00	2,075.00	1,500.00	1,800.00	11,375.00
Luther B. Wilson...		6,000.00	77.47	1,500.00	1,800.00	9,377.47
RETIRED BISHOPS						
Frank M. Bristol...		3,000.00	37.80			3,037.80
William Burt...		3,000.00	33.85			3,033.85
Richard J. Cooke...		3,000.00	168.86			3,168.86
Earl Cranston...		3,000.00	124.87			3,124.87
John W. Hamilton...		3,000.00	209.09			3,209.09
RETIRED MISSIONARY BISHOPS						
Joseph C. Hartzell...		2,750.00	23.76			2,773.76
Isaiah B. Scott...		2,750.00	101.12			2,851.12

Report of the Treasurer of the Episcopal Fund 1697

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
WIDOWS OF BISHOPS						
Mrs. Bickley.....	\$.....	\$1,500.00	\$.....	\$.....	\$.....	\$1,500.00
Mrs. Camphor.....		1,500.00				1,500.00
Mrs. Eveland.....		1,125.00				1,125.00
Mrs. Hamilton.....		1,500.00				1,500.00
Mrs. Harris.....		1,500.00				1,500.00
Mrs. Hughes.....		1,500.00				1,500.00
Mrs. Lewis.....		1,500.00				1,500.00
Mrs. Quayle.....		1,500.00				1,500.00
Mrs. Spellmeyer.....		780.00				780.00
Mrs. Stuntz.....		1,500.00				1,500.00
	\$289.00	\$256,505.00	\$52,587.66	\$53,284.41	\$56,234.80	\$418,900.87

*Deceased.

Paid		SUMMARY—YEAR 1927
21	General Superintendents on the Home Field	\$213,074.22
16	General Superintendents on the Foreign Field	170,722.30
5	Retired General Superintendents	15,574.47
2	Retired Missionary Bishops	5,624.88
10	Bishops' Widows	13,905.00
		\$418,900.87

**SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM
JANUARY 1, 1912, TO DECEMBER 31, 1927**

Year	Apportion- ment	Percentage of TOTAL Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1912....	1 $\frac{3}{4}$ %	60.42%	\$125,795.38	\$182,507.38	\$56,712.00	\$.....
1913....	1 $\frac{3}{4}$ %	67.44%	175,611.07	211,181.80	35,570.73	.....
1914....	1 $\frac{3}{4}$ %	79.41%	210,453.36	210,629.92	176.56	.....
1915....	1 $\frac{3}{4}$ %	84.42%	230,043.32	206,009.45	.....	24,033.87
1916....	1 $\frac{3}{4}$ %	86.13%	236,469.15	234,780.94	.....	1,688.21
1917....	1 $\frac{3}{4}$ %	92.57%	257,396.11	231,213.79	.....	26,182.32
1918....	1 $\frac{3}{4}$ %	94.57%	269,682.30	236,920.16	.....	32,762.14
1919....	1 $\frac{3}{4}$ %	99.44%	295,601.43	231,439.89	.....	64,161.54
1920....	2 $\frac{1}{4}$ %	103.38%	323,354.38	364,346.59	40,992.21	.....
1921....	2 $\frac{1}{4}$ %	94.39%	404,343.20	378,728.76	.....	25,614.44
1922....	2 $\frac{1}{4}$ %	93.69%	450,954.25	389,986.89	.....	60,967.36
1923....	2 $\frac{1}{4}$ %	90.72%	487,761.00	378,480.12	.....	109,280.88
1924....	2 & 1 $\frac{3}{4}$ %	94.08%	467,885.68	459,799.84	.....	8,085.84
1925....	1 $\frac{3}{4}$ & 1 $\frac{1}{4}$ %	97.81%	437,388.31	442,683.42	5,295.11	.....
1926....	1 $\frac{1}{4}$ %	79.11%	360,385.75	455,505.88	95,120.13	.....
1927....	1 $\frac{1}{8}$ %	71.85%	312,454.51	434,860.02	122,405.51	.....
Totals.....			\$5,045,579.20	\$5,049,074.85	\$356,272.25	\$352,776.60
Jan. 1, 1912—Cash on hand.....			119,423.58	.....	.....	.....
Demand Loans.....			.....	115,000.00	.....	.....
Dec. 31, 1927—Balance.....			.....	927.93	.....	3,495.65
			\$5,165,002.78	\$5,165,002.78	\$356,272.25	\$356,272.25

REPORT OF THE TREASURER OF THE EPISCOPAL FUND FOR THE QUADRENNIUM JANUARY 1, 1924, TO DECEMBER 31, 1927

	1924	1925	1926	1927
Balance in Bank.....	\$180,662.84	\$198,748.68	\$93,453.57	\$63,333.44
Demand Loans.....	150,000.00	140,000.00	240,000.00	175,000.00
Balance in Treasury at Beginning of Year..	<u>\$330,662.84</u>	<u>\$338,748.68</u>	<u>\$333,453.57</u>	<u>\$238,333.44</u>
RECEIPTS				
Receipts from Conferences.....	\$457,017.83	\$429,496.06	\$351,017.40	\$307,036.77
Interest earned.....	10,817.85	7,842.25	9,318.35	5,417.77
Sundry Receipts.....	50.00	50.00	50.00	.....
	<u>\$467,885.68</u>	<u>\$437,388.31</u>	<u>\$360,385.75</u>	<u>\$312,454.54</u>
DISBURSEMENTS				
To Bishops { Salaries.....	\$260,841.40	\$263,357.98	\$257,514.10	\$256,505.00
{ Traveling and Sundry Expenses.....	73,072.56	53,326.87	65,989.18	52,587.60
{ Moving Expenses.....	22,460.17	5,174.36	861.10	289.00
{ House rent and expenses on Episcopal Residences.....	52,011.69	52,145.47	53,382.80	53,284.40
{ Allowance, Stenographer, etc.....	37,374.15	57,751.45	57,683.21	56,234.80
EXPENSES OF BOARD OF BISHOPS				
Transportation Bureau.....	2,190.00	2,445.00	2,400.00	2,400.00
Loss in Exchange on American money.....	333.51	560.94	.....	.....
Printing Blanks, Books, Postage, Sundries.	2,260.05	501.87	329.37	200.70
General Minutes of Annual Conferences for Bishops.....	132.91	135.00	439.22	157.40
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report.....	894.44	627.41	639.40	625.50
Addressing and mailing Annual Report, Circular Letters, etc.....	825.89	357.12	544.47	343.20
Cashier's Salary, five months.....	416.70	.....	.....	.....
Envelopes.....	11.12	57.60	48.09	353.50
Postage.....	125.35	83.00	91.19	50.00
Indemnity Bonds.....	50.00	48.22	75.00	75.00
Exchange on out of town checks.....	113.49	89.14	16.70	.....
Account Books, Stationery and Sundries..	109.15	271.65	125.82	294.70
Advertising Christian Advocates.....	77.26	153.20	926.06	232.10
Sundries.....	.....	3.00	2.89	10.30
Legal and Church Investigation Expenses account Bishop Anton Bast.....	.....	4,000.00	4,031.42	1,859.20
Bishop Thomas Nicholson, Traveling Expenses Investigation at The Hague....	.....	.....	.....	1,516.50
Accounts Payable.....	500.00	.....	4,405.86	1,819.20
Telegrams.....	.....	.....	.....	21.50
TREASURER'S OFFICE				
Administration and stenographic help paid to The Methodist Book Concern.....	6,000.00	6,000.00	6,000.00	6,000.00
	<u>\$459,799.84</u>	<u>\$447,089.28</u>	<u>\$455,505.88</u>	<u>\$434,860.00</u>
Less Accounts Payable (salaries not drawn)	.....	4,405.86	.....	.....
	<u>\$459,799.84</u>	<u>\$442,683.42</u>	<u>\$455,505.88</u>	<u>\$434,860.00</u>
TOTAL DISBURSEMENTS				
Balance in Bank.....	\$198,748.68	\$93,453.57	\$63,333.44	\$927.90
Demand Loans.....	140,000.00	240,000.00	175,000.00	115,000.00
Balance in Treasury December 31.....	<u>\$338,748.68</u>	<u>\$333,453.57</u>	<u>\$238,333.44</u>	<u>\$115,927.90</u>

DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of \$1,733,666.56 disbursed to Bishops and widows of Bishops during the four years 1924-25-26-27 of this quadrennium ending December 31, 1927.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals :
William F. Anderson...	\$1,108.94	\$24,000.00	\$2,221.32	\$6,000.00	\$6,750.00	\$40,080.26
Brenton T. Badley....	1,024.61	21,500.00	10,161.40	5,497.00	6,349.20	44,532.21
Anton Bast.....	550.00	24,000.00	4,795.58	6,000.00	5,234.47	40,580.05
Joseph F. Berry.....		24,000.00	986.61	4,411.79	5,047.48	34,445.88
*George H. Bickley.....		7,500.00	3,509.39	1,300.00	.....	12,309.39
Lauress J. Birney.....		24,100.00	8,450.02	6,000.50	6,282.99	44,833.51
Edgar Blake.....	685.06	24,000.00	12,526.36	6,000.00	5,850.00	49,061.42
Wallace E. Brown.....	1,333.65	21,500.00	12,120.20	5,250.00	3,653.50	43,857.35
Charles W. Burns.....	865.73	24,000.00	6,391.63	5,475.00	6,509.63	43,241.99
Matthew W. Clair.....	427.11	24,000.00	8,650.82	4,115.00	6,073.14	43,266.07
Frederick B. Fisher.....	964.54	24,000.00	13,849.66	5,790.00	5,660.00	50,264.20
George R. Grose.....	4,343.60	21,500.00	7,298.16	5,185.00	6,106.90	44,433.66
Theodore S. Henderson..	690.40	24,000.00	8,740.56	6,000.00	6,599.97	46,030.93
Edwin H. Hughes.....	1,559.57	24,000.00	3,184.21	6,000.00	6,600.00	41,343.78
Eben S. Johnson.....	157.70	24,000.00	9,312.60	5,500.00	5,393.50	44,363.80
Robert E. Jones.....		24,000.00	4,436.46	5,220.00	6,600.00	40,256.46
Frederick T. Keeney....	1,858.62	24,000.00	8,971.24	6,000.00	6,540.00	47,369.86
Frederick D. Leete.....		24,000.00	4,096.40	6,000.00	6,599.97	40,696.37
Adna W. Leonard.....	2,120.48	24,000.00	5,108.76	5,111.09	6,114.52	42,454.85
Charles E. Locke.....	75.00	24,000.00	4,061.65	6,000.00	5,484.32	39,620.97
Titus Lowe.....	2,631.30	21,500.00	7,905.42	5,350.00	5,195.52	42,582.24
Francis J. McConnell..		24,000.00	4,496.51	6,000.00	6,969.38	41,465.89
William F. McDowell..		24,000.00	436.07	6,000.00	3,990.50	34,426.57
Charles L. Mead.....	50.00	24,000.00	3,910.24	6,000.00	6,471.10	40,431.34
George A. Miller.....	640.00	21,500.00	6,292.84	4,823.00	2,577.25	35,833.09
Charles B. Mitchell....	2,100.00	24,000.00	4,430.96	5,875.00	6,536.59	42,942.55
Thomas Nicholson.....	864.68	24,000.00	4,593.10	5,775.00	4,566.00	39,798.78
John L. Nuelsen.....		24,000.00	12,099.43	6,000.00	6,400.00	48,499.43
William F. Oldham.....		24,000.00	6,465.06	5,750.00	3,515.70	39,730.76
Ernest G. Richardson..	84.60	24,000.00	4,090.37	6,000.00	6,600.00	40,774.97
John W. Robinson.....	452.50	24,500.00	7,212.50	5,585.55	1,166.15	38,916.70
William O. Shepard.....		24,000.00	4,895.43	4,800.00	4,328.62	38,024.05
H. Lester Smith.....	1,820.07	24,000.00	5,774.96	5,875.00	6,600.00	44,070.03
*Homer C. Stuntz.....		4,000.00	153.76	625.00	375.00	5,153.76
Wilbur P. Thirkield....	108.37	24,000.00	4,819.41	6,000.00	6,665.62	41,593.40
Ernest L. Waldorf.....	532.60	24,000.00	4,820.04	5,894.24	6,527.35	41,774.23
Francis W. Warne.....	740.00	24,000.00	8,666.85	4,850.00	3,331.15	41,588.00
Herbert Welch.....		24,000.00	10,129.57	5,625.00	6,600.00	46,354.57
Luther B. Wilson.....		24,000.00	1,049.39	5,628.50	6,598.92	37,276.81
RETIRED BISHOPS						
Frank M. Bristol.....	318.00	13,166.64	365.19	625.00	180.00	14,654.83
William Burt.....	677.50	13,166.64	805.17	512.70	328.00	15,490.01
Richard J. Cooke.....		11,812.44	650.02	.....	.....	12,462.46
Earl Cranston.....		11,812.44	510.59	.....	.....	12,323.03
John W. Hamilton.....		11,812.44	626.60	.....	.....	12,439.04
*Thomas B. Neely.....		5,062.44	.....	.....	.....	5,062.44
*William A. Quayle....		5,416.64	.....	375.00	71.17	5,862.81
RETIRED MISSIONARY BISHOPS						
Joseph C. Hartzell.....		10,812.50	367.63	.....	.....	11,180.13
Isaiah B. Scott.....		10,812.50	536.13	.....	.....	11,348.63

*Deceased.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
WIDOWS OF BISHOPS						
Mrs. Bickley.....	\$.....	\$3,875.00	\$.....	\$.....	\$.....	\$3,875.00
Mrs. Camphor.....		5,433.30				5,433.30
*Mrs. Eveland.....		5,058.30				5,058.30
Mrs. Foss.....		3,933.30				3,933.30
Mrs. Hamilton.....		5,433.30				5,433.30
Mrs. Harris.....		4,775.00				4,775.00
Mrs. Hughes.....		5,691.60				5,691.60
Mrs. Lewis.....		5,433.30				5,433.30
*Mrs. Parker.....		1,833.30				1,833.30
Mrs. Quayle.....		3,875.00				3,875.00
*Mrs. Robinson.....		2,433.30				2,433.30
Mrs. Spellmeyer.....		4,713.30				4,713.30
Mrs. Stuntz.....		4,700.02				4,700.02
*Mrs. Walden.....		1,374.98				1,374.98
	28,784.63	1,040,037.68	244,976.27	210,824.37	209,043.61	1,733,666.56

*Deceased.

SUMMARY—YEARS 1924-25-26-27

Moving Expenses.....	\$28,784.63
Salaries.....	1,040,037.68
Traveling Expenses and Sundries.....	244,976.27
Rent and Expenses on Bishops' Residences.....	210,824.37
Allowance Stenographer, etc.....	209,043.61
	\$1,733,666.56

Paid

22 General Superintendents on the Home Field.....	\$863,597.25
17 General Superintendents on the Foreign Field.....	710,682.93
7 Retired General Superintendents.....	78,294.62
2 Retired Missionary Bishops.....	22,528.76
14 Widows of Bishops.....	59,563.00

\$1,733,666.56

Only seven months (June 1 to Dec. 31, 1924) of the annual expenses necessitated by the election of new Bishops at the last General Conference are herewith reported.

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1924, TO DECEMBER 31, 1927

	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1924.....	\$467,885.68	\$459,799.84		\$8,085.84
1925.....	437,388.31	442,683.42	\$5,295.11	
1926.....	360,385.75	455,505.88	95,120.13	
1927.....	312,251.21	434,656.72	122,405.51	
Totals.....	\$1,577,910.95	\$1,792,645.86	\$222,820.75	\$8,085.84
Jan. 1, 1924, Demand Loans.....	\$150,000.00			
Cash in Bank.....	180,662.84			
Dec. 31, 1927, Demand Loans.....		115,000.00		
Cash in Bank.....		927.93		
	\$1,908,573.79	\$1,908,573.79		

REPORT OF THE TREASURER OF THE GENERAL CONFERENCE EXPENSE FUND

OSCAR P. MILLER, TREASURER,

IN ACCOUNT WITH

THE GENERAL CONFERENCE EXPENSE FUND
1928 QUADRENNIUM

RECEIPTS

Amount transferred from 1924 Account	\$120,836.01
Amount collected from Conferences on apportionment..	280,861.79
Interest on investments and premium on U. S. Securities sold	\$28,679.99
Less Premium on Securities purchased...	4,074.29
	24,605.70
One-half rent of Convention Hall for eve of May 11th, 1928	150.00
	\$426,453.50

DISBURSEMENTS

Expense of Commissions:

On Deaconess Work	\$2,152.49
On Federation and International Pro- nouncements	1,054.65
On World Peace	1,365.20
On Social Service Activities	672.19

5,244.53

Federal Council of Churches of Christ in America....	60,000.00
Expense of Fraternal Delegates	831.13
Expense of Judicial Conferences	958.03
Expense of General Conference Commission	6,831.43
Expense of Committee to Democratic Convention, Hous- ton	157.40
Expense of General Conference Secretary	2,057.71

Expense of Treasurer's Office:

Salary and Clerk Hire	\$11,750.00
Premium on Treasurer's Fidelity bond	250.00
Postage, Printing and Stationery	437.19
Extra Help in Treasurer's office	251.70
Expense of Treasurer and assistant to Gen. Conf.	340.30
Miscellaneous items	34.88

13,064.07

Ecumenical Conference	356.00
Transportation Bureau	1,200.00
Expense of Investigation and Trial of Bishop Bast....	29,593.49
Expense of 1924 Foreign delegate	20.00

Miscellaneous expenses account of General Conference:		
Badges for delegates and officials.....	\$352.50	
Printing	615.75	
General Conference Hand Books	701.93	
Hymnals for delegates.....	\$850.00	
Less Hymnals sold	14.00	
		836.00
Typists and Clerical help	803.88	
Miscellaneous items	282.16	
		\$3,592.22
Pulicity department		1,352.32
Daily Christian Advocate	23,642.17	
Less sales at Kansas City and refund.....	3,306.00	
		20,336.17
Expense of Delegates to General Conference:		
766 delegates from United States.....	113,215.25	
97 delegates from Foreign Conferences ..	77,397.93	
		190,613.18
Transferred to 1932 Account		2,000.00
Balance on hand July 11, 1928		88,245.82
		\$426,453.50

Note:

Balance on hand July 11, 1928	88,245.82
Unpaid claims of Foreign dele-	
gates	\$11,727.25
Estimated other unpaid claims..	8,000.00
	19,727.25

Estimated balance when all claims are paid. \$68,518.57

Respectfully submitted,

OSCAR P. MILLER, *Treasurer.*

EXHIBIT A

AMOUNTS COLLECTED FROM CONFERENCES

* Indicates Honor Roll

FALL CONFERENCES IN THE UNITED STATES

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Alabama	Birmingham	\$163.00	\$166.00*
Alabama	Boaz	128.00	128.00*
Alabama	Gulf	85.00	44.00
Atlanta	Atlanta	175.00	146.00
Atlanta	Gainesville	110.00	114.00*
Atlanta	Griffin	139.00	67.00
Atlanta	Rome	103.00	54.00
Blue Ridge-Atlantic ...	Asheville	176.00	72.00
Blue Ridge-Atlantic ...	Washington	131.00	106.00
Blue Ridge-Atlantic ...	Winston-Salem	230.00	127.00
California	Navada Mission	372.00	30.00
California	Oakland	1,064.00	914.00
California	Redwood-Shasta ...	1,009.00	295.20
California	Sacramento	886.00	585.00
California	San Francisco	1,405.00	769.00
California German		349.00	220.00
Central Alabama	Birmingham	240.00	113.00
Central Alabama	Huntsville	85.00	9.00

Conference	District	Apportionment	Paid
Central Alabama	Montgomery	\$106.00	\$35.00
Central Alabama	Opelika	119.00	22.00
Central Alabama	Tuscaloosa	98.00	7.00
Central German	Cincinnati-Louisville	425.00	422.00
Central German	Michigan	589.00	561.00
Central German	Ohio	646.00	589.50
Central Illinois	Galesburg	1,308.00	909.00
Central Illinois	Kankakee	1,428.00	1,232.00
Central Illinois	Peoria	1,339.00	1,075.00
Central Illinois	Rock Island	1,506.00	1,506.00*
Central New York	Elmira	1,379.00	1,381.00*
Central New York	Geneva	1,146.00	1,154.00*
Central New York	Syracuse East	1,438.00	1,421.00
Central New York	Syracuse West	1,324.00	1,145.00
Central Swedish	Chicago	448.00	408.00
Central Swedish	Galesburg	195.00	144.00
Central Swedish	Jamestown	117.00	116.00
Central Tennessee	Baxter	121.00	79.00
Central Tennessee	Lawrenceburg	126.00	80.00
Chicago Northwest	Charles City	500.00	497.00
Chicago Northwest	Chicago	580.00	566.00
Chicago Northwest	Milwaukee	560.00	618.00*
Colorado	Colorado Spring	908.00	535.50
Colorado	Denver	874.00	684.75
Colorado	Grand Junction	634.00	309.00
Colorado	Greeley	1,234.00	500.00
Colorado	Pueblo	978.00	636.00
Columbia River	Spokane & Northern	890.00	383.00
Columbia River	Walla Walla & East	825.00	499.00
Columbia River	Western	800.00	540.00
Dakota	Aberdeen	896.00	444.00
Dakota	Mitchell	959.00	464.00
Dakota	Rapid City	422.00	142.76
Dakota	Sioux Falls	838.00	850.50
Dakota	Watertown	809.00	635.62
Des Moines	Boone	1,205.00	1,202.00
Des Moines	Clarinda	1,305.00	835.00
Des Moines	Council Bluffs	1,295.00	676.00
Des Moines	Des Moines	1,365.00	1,286.00
Des Moines	Indianola	1,186.00	853.00
Detroit	Ann Arbor	1,369.00	913.00
Detroit	Detroit	2,088.00	1,938.58
Detroit	Flint	1,548.00	1,215.00
Detroit	Marquette	1,126.00	452.00
Detroit	Port Huron	1,322.00	953.00
Detroit	Saginaw Bay	1,238.00	504.00
East Tennessee	Bluefield	180.00	45.00
East Tennessee	Chattanooga	128.00	41.00
East Tennessee	Knoxville	137.00	73.00
East Tennessee	Pulaski	186.00	103.00
Erie	Clarion	1,126.00	543.00
Erie	Erie	1,072.00	844.00
Erie	Jamestown	1,089.00	863.00
Erie	Meadville	1,294.00	850.00
Erie	New Castle	1,128.00	743.00
Genesee	Buffalo	2,330.00	1,247.50
Genesee	Corning	1,310.00	1,063.74
Genesee	Olean	1,414.00	1,496.91*

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Genesee	Rochester	\$1,970.00	\$1,543.00
Georgia	Atlanta	182.00	160.00
Georgia	Blue Ridge	55.00	31.00
Gulf	Houston	271.00	13.00
Gulf	Lake Charles	265.00	83.00
Gulf	Rio Grande Valley	15.00	2.00
Holston	Bristol	230.00	178.00
Holston	Chattanooga	606.00	319.00
Holston	Harriman	379.00	102.00
Holston	Johnson City	480.00	336.00
Holston	Knoxville	735.00	262.00
Illinois	Bloomington	1,046.00	1,076.00*
Illinois	Champaign-Danville	1,213.00	1,192.75
Illinois	Decatur	1,114.00	1,119.80*
Illinois	Jacksonville	1,100.00	841.00
Illinois	Mattoon	1,093.00	1,070.25
Illinois	Quincy	1,037.00	829.00
Illinois	Springfield	1,226.00	970.00
Indiana	Bloomington	860.00	711.00
Indiana	Connorsville	956.00	941.00
Indiana	Evansville	1,126.00	992.00
Indiana	Indianapolis	1,500.00	1,412.00
Indiana	New Albany	815.00	618.00
Indiana	Seymour	842.00	614.00
Indiana	Vincennes	952.00	874.00
Intermountain	Eastern	584.00	346.00
Intermountain	Western	681.00	515.50
Iowa	Burlington	1,180.00	987.00
Iowa	Oskaloosa	1,298.00	1,184.50
Iowa	Ottumwa	1,236.00	865.00
Kentucky	Ashland	533.00	187.00
Kentucky	Covington-Lexington	522.00	284.00
Kentucky	Louisville	491.00	55.00
Kentucky	Southeastern	328.00	100.00
Little Rock .....	.....	398.00	38.44
Michigan	Albion	928.00	708.00
Michigan	Big Rapids	916.00	625.00
Michigan	Grand Rapids	1,318.00	859.00
Michigan	Grand Traverse	734.00	236.00
Michigan	Kalamazoo	1,203.00	831.00
Michigan	Lansing	1,185.00	915.00
Minnesota	Mankato	886.00	432.00
Minnesota	Marshall	966.00	579.00
Minnesota	St. Paul	838.00	313.00
Minnesota	Winona	781.00	739.00
Missouri	Brookfield	640.00	371.00
Missouri	Cameron	685.00	312.00
Missouri	Kirksville	571.00	82.00
Missouri	St. Joseph	812.00	423.00
Montana	Glacier Park	694.00	490.00
Montana	Helena	690.00	537.00
Montana	Yellowstone	693.00	455.00
Nebraska	Beatrice	1,310.00	968.00
Nebraska	Hastings	1,284.00	931.00
Nebraska	Holdrege	1,253.00	827.00
Nebraska	Kearney	1,327.00	743.50
Nebraska	Lincoln	1,310.00	596.00
Nebraska	Norfolk	1,557.00	850.00

Treasurer General Conference Expense Fund

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<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Nebraska	Omaha	\$1,359.00	\$997.00
Nebraska	Northwest	1,009.00	716.00
New Mexico	English	478.00	315.00
North Carolina	Greensboro	273.00	69.00
North Carolina	Western	296.00	69.00
North Carolina	Wilmington	218.00	74.00
North Carolina	Bismarck	642.00	454.00
North Dakota	Winston	294.00	94.00
North Dakota	Fargo	734.00	283.00
North Dakota	Grand Forks	689.00	557.00
North Dakota	Minot	473.00	248.00
North-East Ohio	Akron	1,395.00	1,260.00
North-East Ohio	Barnesville	1,020.00	217.00
North-East Ohio	Cambridge	1,058.00	346.00
North-East Ohio	Canton	1,630.00	1,670.00*
North-East Ohio	Cleveland	2,090.00	1,532.22
North-East Ohio	Mansfield	1,588.00	980.50
North-East Ohio	Norwalk	1,517.00	1,101.40
North-East Ohio	Steubenville	1,617.00	991.00
North-East Ohio	Youngstown	1,763.00	1,424.00
Northern Minnesota	Duluth	998.00	496.00
Northern Minnesota	Fergus Falls	923.00	562.00
Northern Minnesota	Litchfield	1,064.00	538.00
Northern Minnesota	Minneapolis	1,210.00	483.00
Northern Swedish	Lake Superior	209.00	211.00*
Northern Swedish	Minneapolis	248.00	248.00*
Northwest Indiana	Crawfordsville	957.00	897.00
Northwest Indiana	Greencastle	1,030.00	918.00
Northwest Indiana	Lafayette	910.00	777.20
Northwest Indiana	South Bend	1,113.00	1,121.00*
Northwest Iowa	Algona	1,331.00	1,175.00
Northwest Iowa	Fort Dodge	1,373.00	1,373.00*
Northwest Iowa	Sheldon	1,307.00	1,015.00
Northwest Iowa	Sioux City	1,388.00	1,083.00
Northwest Kansas	Colby	869.00	412.00
Northwest Kansas	Concordia	710.00	575.08
Northwest Kansas	Hays	847.00	443.00
Northwest Kansas	Salina	885.00	506.00
Norwegian-Danish	Chicago	300.00	227.00
Norwegian-Danish	Minneapolis	250.00	165.50
Norwegian-Danish	Red River Valley ..	183.00	24.00
Norwegian-Danish Mis..			33.00
Ohio	Athens	848.00	393.00
Ohio	Chillicothe	610.00	610.00*
Ohio	Columbus	1,480.00	1,487.00*
Ohio	Lancaster	878.00	396.00
Ohio	Portsmouth	833.00	457.00
Ohio	Zanesville	1,058.00	534.00
Oklahoma	Alva	749.00	630.00
Oklahoma	Enid	769.00	635.20
Oklahoma	Fort Worth	849.00	347.00
Oklahoma	Guthrie	954.00	533.00
Oklahoma	Oklahoma City	1,034.00	564.00
Oklahoma	Tulsa	1,077.00	452.60
Oregon	Eastern	609.00	545.00
Oregon	Portland	852.00	533.00
Oregon	Salem	625.00	287.00
Oregon	Southern	685.00	402.00

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Pacific Chinese Mission.		\$119.00	
Pacific German	Pacific	225.00	\$212.00
Pacific Japanese Mis...		125.00	103.00
Pac. Swedish Mis. Conf. Northern		85.00	85.00*
Pac. Swedish Mis. Conf. Southern		153.00	88.00
Pittsburgh	Allegheny	1,875.00	1,739.50
Pittsburgh	Blairsville	1,776.00	1,764.67
Pittsburgh	McKeesport	1,705.00	1,289.35
Pittsburgh	Pittsburgh	2,270.00	1,777.85
Pittsburgh	Washington	1,911.00	1,699.00
Puget Sound	Bellingham	665.00	526.00
Puget Sound	Seattle	863.00	838.33
Puget Sound	Tacoma	842.00	668.00
Puget Sound	Vancouver	729.00	531.00
Rock River	Chicago Northern ..	2,377.00	1,867.50
Rock River	Chicago Southern ..	2,054.00	1,621.00
Rock River	Chicago Western ..	2,139.00	1,554.00
Rock River	Joliet-Dixon	2,070.00	1,719.00
Rock River	Rockford	1,875.00	1,710.00
St. Louis	Arkansas	424.00	66.00
St. Louis	Carthage	596.00	382.00
St. Louis	Kansas City	1,076.00	607.00
St. Louis	St. Louis	686.00	229.00
St. Louis	Sedalia	651.00	445.00
St. Louis	Springfield	738.00	528.00
St. Louis	Warrenton	600.00	309.00
St. Louis German	Peoria	632.00	113.00
St. Louis German	St. Louis	581.00	94.00
Savannah	LaGrange	94.00	68.00
Savannah	Savannah	111.00	43.00
Savannah	Waycross	56.00	30.00
Savannah	Waynesboro	98.00	53.00
South Carolina	Beaufort	271.00	69.00
South Carolina	Bennettsville	362.00	84.00
South Carolina	Charleston	278.00	349.00*
South Carolina	Florence	327.00	256.10
South Carolina	Greenville	243.00	56.00
South Carolina	Orangeburg	251.00	54.00
South Carolina	Spartanburg	294.00	190.00
South Carolina	Sumter	316.00	133.00
Southern	Austin		28.00
Southern	Brenham	250.00	238.00
Southern	San Antonio	243.00	194.00
Southern	Lake Charles		63.00
Southern California ..	Arizona	721.00	672.00
Southern California ..	Fresno	1,450.00	1,313.00
Southern California ..	Long Beach	1,810.00	1,985.50*
Southern California ..	Los Angeles	1866.00	1,742.00
Southern California ..	Pasadena	1,932.00	1,638.00
Southern California ..	San Diego	1,629.00	1,739.00
Southern Illinois	Carbondale	1,013.00	90.00
Southern Illinois	Centralia	657.00	523.20
Southern Illinois	East St. Louis	988.00	930.00
Southern Illinois	Mount Carmel	1,089.00	503.00
Southern Illinois	Olney	893.00	610.00
Southwest Kansas	Dodge City	928.00	690.50
Southwest Kansas	Hutchinson	1,077.00	987.50
Southwest Kansas	Kingman	968.00	906.00

Treasurer General Conference Expense Fund

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<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Southwest Kansas	Liberal	\$760.00	\$590.00
Southwest Kansas	Wichita	1,144.00	1,082.00
Southwest Kansas	Winfield	850.00	763.40
Southwest Span. Mls...		50.00	2.00
Tennessee	Dickson	65.00	17.00
Tennessee	Memphis	114.00	42.00
Tennessee	Murfreesboro	129.00	49.00
Tennessee	Nashville	194.00	116.00
Texas	Beaumont	189.00	50.00
Texas	Houston	302.00	278.00
Texas	Marshall	152.00	107.00
Texas	Navasota	129.00	21.00
Texas	Palestine	117.00	50.00
Texas	Paris	90.00	26.00
Upper Iowa	Cedar Rapids	1,263.00	1,079.00
Upper Iowa	Davenport	1,375.00	618.00
Upper Iowa	Dubuque	1,154.00	1,106.00
Upper Iowa	Waterloo	1,370.00	1,095.00
West German	Kansas City	535.00	175.00
West German	Lincoln	553.00	217.50
West Ohio	Cincinnati	1,611.00	1,309.33
West Ohio	Dayton	1,269.00	1,271.00*
West Ohio	Defiance	930.00	930.00
West Ohio	Delaware	1,155.00	789.00
West Ohio	Hillsboro	1,136.00	651.00
West Ohio	Lima	1,133.00	1,097.00
West Ohio	Springfield	1,227.00	1,248.00*
West Ohio	Toledo	1,285.00	1,285.00*
West Texas	Austin	125.00	53.00
West Texas	Corpus Christi		8.00
West Texas	Dallas	196.00	112.00
West Texas	San Angelo	104.00	59.00
West Texas	San Antonio	230.00	86.00
West Texas	Victoria	121.00	22.00
West Texas	Waco	187.00	63.00
West Virginia	Buckhannon	919.00	372.00
West Virginia	Charleston	1,063.00	557.00
West Virginia	Elkins	761.00	463.00
West Virginia	Huntington	835.00	153.00
West Virginia	Morgantown	1,068.00	402.00
West Virginia	Parkersburg	969.00	438.00
West Virginia	Wheeling	1,049.00	669.00
West Wisconsin	Eau Claire	1,000.00	853.00
West Wisconsin	La Crosse	1,108.00	397.00
West Wisconsin	Madison-Platteville	1,225.00	512.00
West Wisconsin	Superior	747.00	258.75
Western Norw.-Danish	California	112.00	108.00
Western Norw.-Danish	Pacific Northwest	196.00	196.00*
Western Swedish	Eastern	244.00	198.00
Western Swedish	Western	209.00	225.00*
Wisconsin	Appleton	877.00	1,124.00*
Wisconsin	Fond du Lac	865.00	867.00*
Wisconsin	Janesville	924.00	804.00
Wisconsin	Milwaukee	1,285.00	1,302.50
Wyoming State	Cheyenne	385.00	289.00
Wyoming State	Sheridan	387.00	364.00
		\$249,651.00	\$179,376.78

SPRING CONFERENCES

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Baltimore	Baltimore	\$1,370.00	\$1,138.00
Baltimore	Baltimore East	1,061.00	1,069.00
Baltimore	Baltimore West	1,514.00	1,298.00
Baltimore	Frederick	668.00	699.00
Baltimore	Washington	1,256.00	1,266.00*
Central Missouri	Hannibal	180.00	145.00
Central Missouri	Kansas City	201.00	39.00
Central Missouri	St. Louis	281.00	262.00
Central Missouri	Sedalia	183.00	37.00
Central Pennsylvania	Altoona	1,246.00	1,146.00
Central Pennsylvania	Harrisburg	1,473.00	1,431.31
Central Pennsylvania	Sunbury	1,338.00	1,339.25*
Central Pennsylvania	Williamsport	954.00	1,250.00*
Delaware	Easton	524.00	400.00
Delaware	New York	293.00	192.00
Delaware	Philadelphia	675.00	396.00
Delaware	Salisbury	742.00	673.00
Delaware	Wilmington	540.00	532.00
East German	Central	350.00	272.00
East German	East	277.00	246.00
East German	South	317.00	237.00
Eastern Swedish	Boston	79.00	93.00*
Eastern Swedish	New York	276.00	287.00*
Eastern Swedish	Wooster	193.00	126.00
Florida	Gainesville	38.00	50.00*
Florida	Jacksonville	150.00	100.00
Florida	Lake City	22.00	28.00*
Florida	Ocala	45.00	56.00*
Kansas	Emporia	1,234.00	1,354.84*
Kansas	Fort Scott	1,217.00	677.00
Kansas	Independence	1,226.00	1,176.00
Kansas	Kansas City	1,306.00	1,116.75
Kansas	Manhattan	1,275.00	1,183.00
Kansas	Topeka	1,353.00	1,088.08
Lexington	Chicago	268.00	130.00
Lexington	Columbus	484.00	184.00
Lexington	Indianapolis	523.00	167.00
Lexington	Lexington	400.00	248.00
Lexington	Louisville	307.00	88.00
Lincoln .....	.....	534.00	154.00
Louisiana	Alexandria	160.00	30.00
Louisiana	Baton Rouge	172.00	47.00
Louisiana	Lake Charles	184.00	41.00
Louisiana	La Teche	217.00	33.00
Louisiana	Monroe	94.00	44.00
Louisiana	New Orleans	372.00	118.00
Louisiana	Shreveport	197.00	66.00
Maine	Augusta	824.00	640.00
Maine	Bangor	977.00	852.00
Maine	Portland	1,089.00	897.00
Maine	Rockland	818.00	439.00
Mississippi	Brookhaven	129.00	31.00
Mississippi	Gulfport	224.00	98.00
Mississippi	Hattiesburg	181.00	100.00
Mississippi	Jackson	166.00	77.00
Mississippi	Meridian	237.00	114.00

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Mississippi	Vicksburg	\$118.00	\$56.00
Newark	Elizabeth	1,786.00	1,945.00*
Newark	Jersey City	2,146.00	1,799.33
Newark	Newark	2,187.00	2,636.00*
Newark	Paterson	1,796.00	1,804.00*
New England	Boston	2,021.00	1,000.00
New England	Lynn	2,296.00	1,788.00
New England	Springfield	1,171.00	844.00
New England	Worcester	1,362.00	968.00
New England Southern	New Bedford	1,208.00	821.75
New England Southern	Norwich	907.00	566.00
New England Southern	Providence	1,403.00	713.00
New Hampshire	Northern	933.00	804.00
New Hampshire	Southern	1,029.00	927.00
New Jersey	Bridgeton	1,349.00	1,655.75*
New Jersey	Camden	2,083.00	1,886.00
New Jersey	New Brunswick	1,550.00	1,710.00*
New Jersey	Trenton	1,226.00	1,401.00*
New York	Kingston	1,400.00	841.00
New York	Newburgh	1,534.00	810.00
New York	New York	2,947.00	2,607.00
New York	Poughkeepsie	1,284.00	510.00
New York East	Brooklyn North	2,457.00	1,651.00
New York East	Brooklyn South	2,140.00	1,651.00
New York East	New Haven	2,032.00	1,543.00
New York East	New York	1,656.00	1,612.00
North Indiana	Fort Wayne	1,221.00	1,188.00
North Indiana	Goshen	914.00	926.00*
North Indiana	Logansport	1,221.00	1,266.00*
North Indiana	Muncie	1,003.00	842.00
North Indiana	Richmond	1,238.00	1,181.50
North Indiana	Wabash	1,152.00	1,152.00*
Northern New York	Black River	981.00	923.33
Northern New York	Mohawk	1,023.00	996.00
Northern New York	Ontario	1,002.00	1,062.58*
Northern New York	St. Lawrence	1,038.00	1,034.00
Philadelphia	North	1,994.00	2,151.00*
Philadelphia	Northwest	1,960.00	1,823.00
Philadelphia	South	1,882.00	2,157.00*
Philadelphia	West	1,816.00	1,846.00*
St. Johns River	Jacksonville	457.00	518.00*
St. Johns River	Miami	467.00	520.00*
St. Johns River	Tampa	38.00	30.00
South Florida	Atlantic	98.00	68.00
South Florida	Gulf	146.00	146.00*
Troy	Albany	1,764.00	1,396.00
Troy	Plattsburg	1,208.00	807.00
Troy	Rutland	1,194.00	675.00
Troy	Troy	1,540.00	895.50
Upper Mississippi	Clarksdale	145.00	145.00*
Upper Mississippi	Durant	150.00	92.00
Upper Mississippi	Greenwood	130.00	38.00
Upper Mississippi	Holly Springs	140.00	151.00*
Upper Mississippi	Starkville	171.00	150.00
Upper Mississippi	Tupelo	155.00	160.00*
Vermont	St. Albans	789.00	574.00
Vermont	St. Johnsbury	912.00	920.00*
Washington	Charleston	362.00	77.00

<i>Conference</i>	<i>District</i>	<i>Apportionment</i>	<i>Paid</i>
Washington	North Baltimore...	\$605.00	\$197.00
Washington	Pittsburgh	306.00	153.00
Washington	Richmond	494.00	223.00
Washington	South Baltimore ...	532.00	267.00
Washington	Washington	671.00	247.00
Wilmington	Dover	899.00	905.00*
Wilmington	Middletown	979.00	728.00
Wilmington	Salisbury	1,350.00	1,119.00
Wilmington	Wilmington	1,540.00	1,337.00
Wyoming	Binghamton	1,046.00	872.50
Wyoming	Oneonta		24.00*
Wyoming	Scranton	1,536.00	1,574.50
Wyoming	Wilkes-Barre	1,559.00	1,397.00
		\$114,263.00	\$95,505.97

CONFERENCES OUTSIDE OF THE UNITED STATES

Bengal	\$59.90
Burma	25.66
Central China	223.30
Central Provinces	137.00
Chile	196.85
Denmark	300.00
Eastern South America	682.50
Finland	25.00
Finland Swedish Mission Conference	71.76
Foochow	288.86
Gujarat	214.60
Hyderabad	96.00
Indus River	3.00
Kiangsi	132.30
Korea	246.68
Latin-American Mission	103.00
Liberia	227.00
Lucknow	139.60
Malaya	172.40
Mexico	140.00
North Germany	505.50
North India	129.58
Northwest Germany	49.00
Northwest India	137.48
Norway	74.64
Porto Rico Mission Conference	33.00
South Germany	476.20
South India	143.14

MISCELLANEOUS

ADDRESS BY DR. S. PARKES CADMAN, PRESIDENT OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA, MAY 24, 1928

BISHOP HUGHES AND BRETHREN :

It was said in ancient Greece that those who dined with Plato over night had a good taste in their mouths the next morning.

I have been greatly privileged by your courtesy to witness the proceedings of this Conference for the past few days. It has strengthened my faith in the constitutional order of your Church, and in its capacity for any readjustments which changing conditions necessitate.

I shall leave Kansas City with renewed hopes for a wisely directed Methodism, sufficiently organized to maintain its identity and special gifts for our Lord's service, yet sufficiently flexible to admit those variations which reflect "the many tinted wisdom of God."

It is gratifying to observe that your indomitable zeal is not unduly disturbed by dogmatic assertions of infallibility whether deposited in an office, a creed, or a book.

Your virgin creative doctrine of personal Christian experience as the sufficient test of spiritual orthodoxy is sanctioned by the New Testament and illustrates Goethe's stanza :

"All theory, my friend, is gray,
But green is life's bright golden tree."

"By their fruits ye shall know them." Hence we are not concerned beyond measure about thought forms so long as we affirm that "The center of the Christian faith is neither a creed nor a book, but a Person and a Life."

Yet as I see it the Church Universal and its kindred churches in particular should stress the quality rather than the bulk of their membership. Methodism's strength is hidden in the secret chambers of the Most High. It is essentially a revival of the Apostolic religion. The strange abandon, contagious bliss, ecstatic rapture and confident assurance of Pentecost days were

reproduced in remarkable intensity in Wesley's disciples. The hymns and homilies and testimonies of the vital Eighteenth Century movement you embody broke down all barriers, and leapt over them in a resistless resurgence of evangelical passion.

Hence your institutions should be studied, not in the abstract alone, but in the concrete: in their incessant contacts with those whose lives they have purified and ennobled. They were begotten by the Spirit of God in the spirit of man. Their personal energies were not hierarchal nor born of organization, nor marshalled by officialdom. Their authority, from the Episcopacy to the last joined probationer, consists in their ability to freely transmit the deathless life of God in Christ for the regeneration of the individual and his environment.

The Federal Council, of which you are a valued and valiant arm, was conceived in large part by Dr. Frank Mason North of the Conference. Bishop Hendrix and Dr. North have been its presidents. Distinguished laymen and clergymen of our American Methodism, Bishops McDowell, Wilson and Cannon, Dr. Langdale and Dr. Haven, have molded its policies and influenced their execution.

I bring you the gratitude and the greetings of the Council, as the one organization which disproves a frequent assertion that Protestantism is congenitally divisive, and greater by far for what it predicts than for what it now is. The Federal Council's position on prohibition is predetermined by that of the constituent churches. It exists by their will to do their biddance.

Obedient to the dispensation I affirm for the Council that the Eighteenth Amendment should be maintained.

It is bringing coals to Newcastle to plead for the Eighteenth Amendment before this General Conference. Yet the Amendment's present situation presents some contrasts and anomalies requiring clarification. On the one hand it is claimed that prohibition is a tremendous national benefit; on the other, that it seriously menaces the constitutional freedom of the State. Reconciliation of these claims is palpably impossible.

A careful survey of the issue shows that great and vital gains have been made which none but prejudiced partisans can ignore. Yet serious evils have also arisen in its train created by deliberate and wanton violations of the Amendment and these should not be regarded lightly.

Taking the Republic as a whole I submit that the manifest benefits of prohibition altogether outweigh the evils due to its non-observance. If it receives the time interval necessary to demonstrate its merits and to wear down the emotional reactions against it, it cannot fall short of its goal. Nor will it be ranked by historians as anything less than the greatest social and moral reform achieved by the United States since the abolition of slavery.

Convinced of these conclusions, the Methodist Episcopal Churches of the nation, in combination with other Christian Communion and millions of visioned citizens at large, have committed themselves to prohibition before the world. There is no neutrality in the debate. Great Britain, Germany, France, Italy and the rest of the European countries watch its progress with keen interest and diversified views. Any retreat from the provisions of the Amendment will be looked upon as a backward step, not only in politics, but in ethics.

Statistics upon fiercely disputed matters are notoriously inaccurate. But it is safe to say that the quantity of intoxicating liquors consumed in this country has been enormously reduced. The traffic in them is illicit and secret. Yet it is fatuous to suppose that when a drinker must obtain his drink as best he can, pay an exorbitant price for it, and run the risk of being poisoned after he has drunk it, he is as likely to indulge his appetite as when it was catered for at a trifling cost on nearly every street corner.

Again the suppression of the saloon has worked an impressive transformation in our villages, towns and cities. Thousands of properties formerly devoted to the sale of intoxicants have been converted into centers of trade and social usefulness instead of non-social destructiveness. Breweries and distilleries are advertised for sale or turned into factories for the manufacture of wholesome products.

These desirable changes are facilitated by the enormous shortage of buildings of every description during the past decade. The trade which injured all other trades is on its back, and by God's help we propose to keep it there.

Ample and veritable testimony shows that the Amendment has also resulted in far less absenteeism in labor and an all round increase of industrial efficiency. The two days a week "drunk" has practically disappeared. The money he once spent to disable him as a bread winner is now invested in food, clothes and a better home for his family. No wonder that his productive capacity makes many employers enthusiastic supporters of the Volstead Act. Some among them may keep a wet cellar, but they clamor for a dry workshop.

These consequences are the natural fruits of sobriety, and they will have to be conserved by those who covet a continuance of America's economic welfare. More than one responsible foreign authority has told me that if we maintain prohibition, as we shall, their nations may be compelled to adopt it as an economic measure.

The values of the law as it stands are attested by those disinterested observers who have healthy contacts with the plain people. They know the difference in poor neighborhoods since the corner groggery was forced to close. Its tentacles no longer

suck the blood of the toiling classes. They live on a higher cultural level. Already children born under the Volstead Act enjoy the release from a vile bondage which it accomplished.

These benefits are so undeniable and so closely related to majority groups for whom enacted laws so often signify either happiness or misery that no sane candidate for public office dares to advocate the return of the saloon. But the wets I have met shy from the logic of their proposals and have no concerted policy which would prevent the recurrence of a national disaster.

Consult the deposits of savings banks, the assets of Building and Loan Societies, the collections of life insurance premiums. They tell a significant story of material advance all along the line and chiefly where that advance was pre-eminently helpful.

Of course our opponents object that the domestic and economic gains I have mentioned have not flowed from prohibition alone. They insist that the maximum comfort and efficiency obtained can be ascribed to other causes than prohibition. Nevertheless, the fact that they are collateral with the Eighteenth Amendment is so conspicuous that its latest antagonists conspire for its abolition as an iniquitous scheme to promote commercial prosperity at the expense of the working man's lawful appetite for liquor.

Some members of the privileged classes of the country have made a shabby showing in this conflict. Those to whom society has vouchsafed financial means and what these can procure are sensitive about the rights of property. They apparently forget that those rights are guaranteed by constitutional legislation. What would they say if the foray they lead against the Constitution's Eighteenth Amendment were transferred from the drink traffic to their possessions? Who is more obligated than they are, by prudence as well as principle, to uphold with tenacious fidelity the noble instrument which assures them immunity from the anarchist? Why should they make common cause with him at the dictates of an appetite which has been the precursor of countless villainies?

We concede there is a widespread defiance of prohibition in certain centers. Its echoes are heard in State and Federal legislatures. It dilates upon the political corruption and unlawful habits ascribable to bootlegging. The plain counter is that if supposedly reputable citizens did not buy, the bootlegger could not sell, and the fabulous profits of his rascality would diminish. But so long as they continue, men and women, jealous of their standing in the community, must share his guilt and degradation.

Since emotional uprushes do not solve this gigantic problem, let us further appeal to reason. The charge that prohibition interferes with the personal liberty of the citizen is buttressed by eminent academics, Senators of the United States, and other

notable individuals. It cannot be silenced by heart foam, however well intentioned, but it can be silenced by solid argumentation.

The increasingly complex nature of our social structure necessitates social control on a corresponding scale. We forbid practices, however remunerative for the individual, which jeopardize private or public morals. We do not hesitate to apply the principle of social control to narcotics, the white slavery traffic, infectious diseases, and crime in its entirety.

Since when was beer so innocent or light wines a source of blessing, or whisky a panacea for human ills that they should be exempt from this steady development of social control? If the majority of the American people believe that the traffic in these and kindred intoxicants is highly injurious to them and their families, they have a clear right to forbid that traffic. This they have done, animated by bitter experience, and it is our bounden duty to see to it that their great work shall not be undone.

Since the beginning of the seventeenth century our Democracy has slowly moved upward from the pronounced individualism of the colonizing settlers to our present status as a government of laws and not of men. The movement has been retarded as well as accelerated by the chequered futures of the State. But he is a bold and unlicensed thinker who avers that abstinence from intoxicants, whether voluntary or enforced, has hindered our peace and freedom.

On the contrary, it has kept myriads sober and contented who might have been ingloriously drunk and worthless. Nor is the crime that disgraces our annals attributable to prohibition, but to its deliberate repudiation. As a rule professional criminals do not allow intoxicants to interfere with their skillful designs on life and property. Doubtless the extraordinary lucrative character of bootlegging has attracted many criminals. In this case, a fearless enforcement of the law should destroy the nests of these unclean birds and give decent citizens the protection for which they pay.

The challenge of the situation illuminates our obligation as a Christian Church. Courts and juries take their tone from public opinion. As we are so are they, especially on legal questions affecting morals. When we highly resolve that law as law shall be revered and obeyed, the stock apologies of the wets will vanish. What good the Eighteenth Amendment has done is but the earnest of the far greater good it can do.

To allow its forsworn foes to weaken or mutilate it would be a confession of ethical impotence debilitating to a self-governing people. I urge upon its supporters the necessity for educational propaganda. Ninety per cent of lasting betterment is purely educative in process; the rest is emotional or legislative. Let

us reassemble our informative resources on this damnable traffic. History, experience, science and morals have vast reserves awaiting our summons to keep liquor an outlaw and a wolf's head in the United States.

In conclusion may I say that the entire controversy is only a segment of the larger question of the existence and the obligations of a Free Church in a Free State. This General Conference, representing a truly Catholic Branch of the Christian Faith, is pledged to the doctrine that the Church Universal, consisting of all who truly love and obey her Risen Head, is His most characteristic creation: nothing less than God's living organism for the world's redemption, and the center of His spiritual sovereignty on earth.

Whatever transmutations time has imposed upon her, her ideal has been preserved for our further realization. The false perspectives of illegitimate power, the pursuit of minor or unworthy ends, the disposition of large and impersonal organizations to annul the crown rights of Christ or His individual disciples could not obliterate that ideal of the Church.

Degeneration of methods did not blot out her sanctuaried life. From the Day of Pentecost until now she has been a vital growth conditioned by environment. History shows that she may share nearly every human fate, yet remain in essence divine. For the Spirit and the Truth which were before her advent have been with her since it occurred, and shall safeguard her to the end.

But national zealots, war profiteers, hide-bound reactionists, social pharisees who boast of ancestors whose intelligent patriotism they adjure, as well as flesh worshipers and those who for one grape of selfish desire would our whole vine destroy, tell us that the Church must be the creative of the State or perish from the way.

Prohibition, a warless world, industrial justice and social regeneration are decreed by these Caesarites outside our jurisdiction. They would bind the Bride of Christ with odious restrictions, and confine her mission and her message within the boundaries of their own bigotries and allegiances to temporal powers and to things that perish in the using.

What have we to say respecting these invasions? Surely, that the Church has her own life, forever free and independent; that she takes the maxims of her redemptive mission from the breast plate of her High Priest and Saviour, and what He commands she will obey in scorn of consequence.

And she will execute these essentials the more ardently because she understands that States which foster force as an instrument of national policy, or break down the sanctions of law, or permit the capitalist who defiles commerce to go unwhipped of justice or hear without compunction the cry of the defrauded and

distressed, are righteously doomed to perish. He then is the serviceable churchman and the genuine patriot who seeks to replace drunkenness and wantoning with sobriety and continence; who believes in and endeavors to advance the reign of reason and of righteousness instead of war's insane and hellish fury, and to diffuse among all ranks and conditions of men the equal justice and fraternal treatment which cement their social structures.

ADDRESS ON "AMERICAN INDIAN AFFAIRS"

DELIVERED BY HON. CHARLES H. BURKE

UNITED STATES COMMISSIONER OF INDIAN AFFAIRS, AT THE
RECOGNITION OF THE SHAWNEE INDIAN MISSION
SUNDAY AFTERNOON, MAY 20, 1928.

SEE JOURNAL, PAGES 363, 364

In its administration of the affairs of the American Indians who are under its supervisory care, the Federal Government is continually brought in contact with the Christian churches of this country. It is quite safe to venture the assertion that the Church and State are more closely associated in the Indian country than is the case elsewhere.

Ever since the beginning of this Nation, Indian missions have been appraised by Federal officials as necessary auxiliaries in all efforts to work out to a satisfactory conclusion the manifold problems arising from the peculiar relations which the American Indians sustain toward the American Government.

This fact has been emphasized again and again by Acts of Congress, by Executive Orders of Presidents, by the official utterances of Federal officials, and by the many references to Indian missionaries that may be found in the records of the Department of the Interior and of the Bureau of Indian Affairs. I shall cite a few instances from history to show how closely associated the State and Church have been in the Indian country.

Over one hundred years ago, that is in 1819, Congress appropriated \$10,000 for Indian education, and continued such appropriation annually until 1873. The funds were turned over to the Church organizations to help educate Indian children. For fifty-four years, these appropriations represented all that the Federal Government did for Indian schooling. The mission schools were financed by church contribution, and they, helped somewhat by the \$10,000 annual payment, furnished the only facilities for teaching the young Indian wards of the United States for something more than half a century.

In 1870, President Grant called upon the religious bodies of the country to nominate as Indian agents members of their several denominations. The churches responded, and he appointed the nominees. As a result, the Indians under Federal care were placed under the management of church men nomi-

nated and endorsed by the churches, and a considerable number of such were Indian missionaries.

This system was followed for a number of years, but the cold, impersonal records of history show that President Grant's policy was unsuccessful because the Christian churches of the country failed to rise to the situation. Instead, they permitted denominational dissensions and jealousies to intrude, and thus allow partisan politics to regain control of the situation.

Congress has signified its recognition of the value of Indian missions as an effective co-operating means toward forwarding the progress of the Nation's Indian wards by granting patents-in-fee to church organizations for lands to be used by the Indian missions.

The names of Indian missionaries will be found on a number of treaties between Indian tribes and the United States, where the missionaries, in some cases, acted as commissioners for the Government in effecting the agreement.

The annual reports of the Bureau of Indian Affairs contain many paragraphs in which my predecessors expressed their appreciation of the work of Indian missionaries, and I, myself, publicly and privately, have again and again stated that I earnestly desire the co-operation of the missionaries whom the church bodies have placed in the Indian country. Here and now I repeat that desire, for I believe that Christian teaching and the upbuilding of Christian character are prime essentials in any efforts that may be made by Government or non-government organizations to hasten the progress of our Indian friends to the end that they may more speedily be absorbed in the body politic of our Nation as active and serviceable citizens of the United States.

Effective co-operation implies the mutual understanding which comes through the knowledge that each co-operator has of the other's problems and situations. Therefore, you should know something of the American Indians and of the Government's responsibilities and perplexities concerning them.

Something over 240,000 of the 350,000 persons of Indian blood in this country are the basic factors of the Indian problem. They are those American Indians who are sometimes called wards of the Nation, because the Federal Government, acting through the Bureau of Indian Affairs of the Department of the Interior, is their guardian and trustee. They are also known as restricted or supervised Indians because their land and other property are held in trust for them by the Government. The Indians, themselves, are not restricted. They come and go as freely as do other citizens, for, as you know, all Indians are citizens of the United States. They are, however, under the supervisory care of the Government, which, through the Bureau of Indian Affairs, maintains for them schools, hos-

pitals, tuberculosis sanatoriums and other health services, conserves their forests, develops their natural resources, such as oil, timber and coal, takes care of their old and physically and mentally incapacitated, encourages them to farm and raise live stock, and in many other ways endeavors to advance them on the road of progress and make them a self-supporting people.

This roughly outlines the job which Congress has mandated to the Commissioner of Indian Affairs, who is the chief executive of the Bureau of Indian Affairs. A well-informed writer has characterized the Indian Bureau in the following language:

"The Indian Bureau is the great social service organization of the United States Government. It is one of the largest educational institutions in the world. It is a combination probate court, trust company, agricultural and livestock corporation, mining company, oil concern, timber organization, public health service, irrigation promoter, public roads commission, developer of natural resources, purchasing agent, town builder, municipal court, police department, board of county commissioners, orphan asylum, relief and aid society, philanthropical association, bank and employment agency. And this list of manifold activities is by no means complete.

"The Commissioner of Indian Affairs has a most perplexing and unappreciated job. Whatever he does he is condemned by someone for doing it, and he is equally condemned if he does not do it. His position has been called 'the meanest job in the Government Service.' He stands in the relation of father to the biggest family in the world, for he has direct, almost intimately personal, supervision over the affairs of more than 240,000 men, women and children. The signing of his name to an order can bring happiness or unhappiness to thousands of Indian homes in a single day, for the ramifications of his office reach to the very center of the family circles of the people under his charge.

"In the every-day routine of a day's work the commissioner must be something of an executive and administrator, a business man, a school teacher, a doctor, a lawyer, a banker, a livestock raiser, a forester, a miner, an oil producer, an expert accountant, a judge, a marshal, a disciplinarian, a mentor, a missionary, and a friend of man. He is charged with the protection, care and development of property belonging to his Indian people having a total value of more than a billion dollars, and he is charged with the protection, care, and development of more than 240,000 persons of Indian blood, who represent every grade of civilization, ranging all the way from almost pagan barbarism to the highest type of refinement and culture." This ends the quotation.

In this connection, I desire to direct to your particular attention that part of the excerpt which I have just presented, which

states that the Commissioner of Indian Affairs is charged with the protection, care and development of property belonging to the Indian people having a total value of more than a billion dollars. I am referring particularly to this statement because recently wide publicity was given to charges made by certain critics of the Indian Bureau to the effect that the present Commissioner of Indian Affairs has such absolute control of Indian property that he can do with it what he will and is not even subject to a review by the courts; in short, that he is a czar, whose ukase can not be questioned.

The absurdity of this loose statement is disclosed by the fact that neither the Secretary of the Interior nor the Commissioner of Indian Affairs can dispose of one acre of Indian tribal lands or one cent of Indian tribal money without explicit authority conferred by Congress. Before such authority can be given, a bill for the purpose must first be introduced in Congress, be referred to a proper committee, be reported out of that committee to the floor of Congress for a vote, be passed and be approved by the President of the United States.

The Indian Bureau is given somewhat more discretion in the matter of administering the affairs of individual Indians, but each and every activity of the Indian Bureau springs from some explicit authority or mandate written in legislation enacted by Congress, and the acts of the Commissioner either require the approval of the Secretary of the Interior or are reviewable by him on appeal.

Even a casual reading of the printed proceedings of the hearings held by the several Congressional committees dealing with Indians and their affairs will disclose the scrutinizing attention which the Senators and Representatives in the Nation's legislature give to matters affecting the Nation's Indian wards.

And it is well that Congress is so careful in guarding the rights and in forwarding the welfare of our Indian folk, because Congress truly represents the people of the United States, and the people of this Nation are the guardian and trustee of the American Indians because the people are the Nation.

I am wondering as I speak to you how many of the men and women who hear my words realize that each is a co-guardian and co-trustee with the Government. I fear that but very few, if any, have ever given thought to that responsibility. The reason, of course, is that the great mass of our American people really know but little of our Indian people and their affairs and, I must say in all candor, that most of them care less for the Indian than they know about them.

It is a fact that the great bulk of our American people are regrettably uninformed or misinformed about their fellow citizens of the Red race. Startling instances of this common ignorance are disclosed every working day in the Indian Office at

Washington by letters which come from all parts of the country—letters which betray almost pathetic lack of knowledge of the commonest things relating to Indians. One of the most effective and, I may add, one of the most interesting ways by which the American churches can co-operate with the Federal Government in helping the Indians would be to conduct a campaign of education through church publications, lectures, and other informative means, centering on the history, the community and family lives, the customs and the traditions of Indians, and of what is known as the Indian problem.

Last August, President Coolidge was the official guest of the Ogallala Sioux in their home country, the Pine Ridge Indian Reservation in southwestern South Dakota. He came to the gathering from the Black Hills, where he was spending his vacation. Thousands of Sioux from the Dakotas and bordering States had come to Pine Ridge to meet their Great White Father. It was one of the largest, if not the largest, gathering of Indians that ever occurred in this country—a notable event which made Indian history.

The President was plainly moved and much impressed by the spontaneity, the enthusiasm of the welcome which the Sioux gave him. I have seen many gatherings of Indians, but never one that approached this in picturesqueness, color, interest and importance. In his address, President Coolidge stated the whole Indian situation so concisely and comprehensively that I shall take the liberty of quoting part of his speech. He said, speaking of the Indian problem:

“The Indian problem, which has been a fruitful subject of controversy for many years, began with the first meetings of the Caucasian and Red Races. The obvious result of this conflict was armed hostilities between the races, which began in the early days of the settlement of this country and ended within a short distance of this spot, for the Battle of Wounded Knee, which occurred on this reservation in 1890, was the last event of enough importance to be listed by the War Department as an Indian campaign. Peace and understanding co-operation now reign everywhere. The Indian problem on its face appears to be one of effective social service, practical philanthropy and education. As a matter of fact, it is a many sided question, complicated by puzzling complexities. There are over 200 tribes and bands in the United States, each with its own name, tongue, history, traditions, code of ethics and customs which have the effect of law with Indian tribes. It is a curious fact that most people in this country seem to believe that the Indians are a homogeneous people and can be dealt with as a unified race or nation. The exact contrary is the outstanding fact which has made the Indian problem a most difficult one.

“To-day we find that the Indian people, recently primitive,

not so very far from the hunter stage, are surrounded by twentieth century conditions which are alien to their racial characteristics, their tribal ways and states of mind. While thousands of them have succeeded in adjusting themselves to the new order of things, a great portion of them, mostly the older ones, still cling to the old ways, stoically refusing to go further along the modern road. They wish to live and die according to the old traditional ways of the Indians, and they should be permitted to do so.

"Many Indians are still in a primitive state, although strongly influenced by white contacts, and thousands are as civilized as their neighbors. On one hand we find a considerable proportion are so little advanced that they can speak but few English words, while, on the other hand, we find tens of thousands who speak, read and write the English language, and a large percentage of this class have had a grammar school education and many are graduates of high schools, colleges and universities. A substantial number of Indians have attained high places in business, the learned professions, in the arts and science, and in politics.

"Within recent years agriculture and stock raising have been gaining ground in the economic progress of the Indian people; but many of them are still unable at this time to take their places in the world as self-supporting farmers, mechanics, manufacturers and skilled laborers.

"There are some 370 treaties which have been made with the Indian tribes, many of which are still in effect. There are over 2,000 specific acts of Congress concerning Indians, besides a large number of State laws, court decisions and departmental rules and regulations. All of this mass of legislation, decisions, rules and regulations is complicated by the intrusion of the Indian's own tribal laws and customs and ways of doing things. The result ofttimes has been confusion, much trouble, and in too many cases injustice to the Indians.

"These few citations should be sufficient to indicate the manifold complexities of the Nation's Indian problem and to convey the suggestion that its practical solution cannot be effected by appeals to sentimentality, by loose talk, by ill considered legislation, by hysterical campaigns or by the insistence of those in charge of the administration of Indian affairs that their policies and methods are always the only right ones.

"Changed conditions, the breaking up of reservations by allotting lands to individuals and the sale of the surplus lands to settlers has produced a situation in many of the States having Indian population that makes it one in which such States have a deep interest. There should, therefore, be close co-operation between the State and the Federal Government in the general care, education, health and welfare of the Indians.

"I realize that much of the progress that has been made by the Indians is due to the sacrifices of the early missionaries and that the missionaries of to-day are important factors contributing much to their education and moral advancement, making it more possible for the Government to carry out the policy of making them all respected and self-supporting citizens."

These excerpts from the President's address to the Sioux Nation present the whole Indian situation so admirably and concisely that it is unnecessary for me to amplify his statement. It is proper, however, for me to outline the character of the organization in the Federal Government which has been formed to make effective the purposes and policies of the Chief Executive and of Congress concerning our Indian people.

Section 441 of the Revised Statutes of the United States provides: "That the Secretary of the Interior is charged with the supervision of public business relating to the Indians."

These few words carry such great possibilities and so many onerous duties that a great deal of the time of the Secretary is taken up by all the matters which concern the health, the education and welfare, the protection of the rights and property and the progress of the more than 240,000 men, women and children in this country who are the wards of the Nation.

To enable the Secretary to perform the manifold duties which the law imposes upon him, Congress created the Bureau of Indian Affairs, of which the Commissioner of Indian Affairs is the chief executive. His authority and general duties are set forth in Section 463 of the Revised Statutes, which reads as follows:

"The Commissioner of Indian Affairs shall, under the direction of the Secretary of the Interior and agreeable to such regulations as the President may prescribe, have the management of all Indian affairs and of all matters arising out of Indian relations."

The Bureau of Indian Affairs is divided roughly into two co-ordinating groups—the Washington headquarters, commonly known as the Indian Office, and the Field Service, whose personnel is distributed among 109 agencies in close contact with the Indians of some twenty-four States. The Indian Office is located in the huge modern office building, not far from the White House, in Washington, which contains the bureaus and services of the Department of the Interior, the headquarters of the Secretary of the Interior. In this structure are the offices of the Commissioner and Assistant Commissioner, of the Chief Clerk of the Bureau and the General Superintendent of Indian Affairs and of the heads of the several sections handling education, health, irrigation, forestry, industries, law, purchase, finance, inspection, land and other activities.

All of this general administrative work with all of its com-

plex and manifold ramifications, relating to the tribal and individual affairs of more than 240,000 persons, is handled by a force of 184 officials and employees. Something over 500 letters, reports and other communications pour into this office daily. The amount of incoming and outgoing mail does not give a good indication of the great amount of business which the Indian Office is called upon to transact for the Indians, because one letter may, and often does, initiate work requiring the entire attention of a number of employees for several days.

Limitation of time precludes more than this hasty sketch of the Indian Office, for I want to tell you something about the Field Service, of the work of the Bureau in the Indian country, in which are the centers of missionary enterprises. As you doubtless know, the Indians who are under Federal supervision live within reservations which are areas of land set apart for them by treaties, acts of Congress or by executive orders of Presidents of the United States. There are some 200 of these reserves; some are less than 100 acres in extent, reserved for a small band; others have areas of several million acres each. For administrative purposes, the Indian country is divided into 109 agencies. In most cases, an agency comprises a single reservation, but there are a number each of which embraces from two to a dozen reservations. Generally speaking, a reservation is populated by one tribe or sub-tribe; but there are reservations and also agencies whose Indians represent two or more tribes.

The greater number of agencies and the bulk of the Indian population are found in the States west of the Mississippi River, and in their geographical, topographical and climatical characters they range from the arable humid belt of the middle west to the semi-arid regions of the southwest; from the timber lands of the Great Lakes to the treeless prairies of the northwest; from the Everglades of Florida to Cape Flattery in the furthest northwestern corner of the United States.

The varied environments of our red friends give their economic conditions almost as wide a range as their tribal characteristics and living conditions. This is so true that it is well nigh impracticable to establish an Indian industrial policy which will fit each and every reservation. When President Coolidge said the Indians cannot be treated as a homogeneous people, he stated a fact, a fact so stubborn and unyielding that it cannot be ignored by the Federal Government, although it is generally not considered by many good people who freely criticize the Indian Bureau for what they honestly believe to be the lack of a far-seng, constructive industrial policy. And this fact also largely influences the policies and administrative activities relating to education, health and general welfare of the Indians.

An Indian reservation may well be called the basic unit of the Indian field service, for it is the home of a single group of

Indians, generally of one tribe or sub-tribe. The superintendent of the reservation is a pocket edition of the Commissioner of Indian Affairs. He certainly has no sinecure. On one side of him are the adamant requirements of responsibility and accountability. On the other side are the Indians, each with his own problem, demands, likes and dislikes, contentment and discontentment, complaints and requests.

In many cases, his agency headquarters is located in an isolated part of the country, remote from centers of white population, with a score or more of employees whose very isolation tends to breeding petty jealousies and factional disputes. He is subjected to frequent inspections and check-ups, and must ever be on the alert against the efforts of scheming white men who covet what the Indian owns.

The superintendent is held responsible for the administration of Indian affairs on his reservation; for the handling of Indian moneys and of Federal funds placed in his hands for administrative expenses; for the management of Federal schools and hospitals; for the welfare of the Indians; for their social and economic progress; for the maintenance of law and order; in short, for everything and anything which comes within the scope of Federal Indian guardianship and trusteeship.

All over the Indian country, the place where the reservation superintendent is located is known as "the agency." To the Indians the agency is the visible representation of the United States Government. Superintendents may come and go, but the agency is the permanent seat of Federal authority, Federal guardianship, Federal trusteeship. The homes of the superintendent and his staff form a little village which in some places is 50 to 85 miles from a railroad. Here, too, will be found the mission church and the home of the missionary, one or more stores of Indian traders, and, in many cases, the homes of Indians who have moved in from their log houses along the banks of creeks.

This little community, the agency, is an outpost of civilization where the State and Church are working together to help our Indian friends meet the perils of the transition stage through which they now are passing.

On practically every reservation there is an Indian Service boarding school, or day schools, or both. The boarding school, in many places, is within easy distance of the agency office; or it may be some miles distant. Here the young Indian children are brought to be given the kind of schooling which white children get; here they live, for the Government not only educates them, but feeds, lodges, entertains and doctors them when they are sick. The day schools are like the rural public schools; to the Indian boys and girls they are what the little red school houses are to white boys and girls—the beginnings of their education.

The Government is expending approximately \$7,000,000 annually for the education of Indian children. There is maintained by the Government 206 schools, consisting of 19 non-reservation boarding schools, with an enrollment of 11,000, 51 reservation boarding schools with an enrollment of 10,000, 8 tribal boarding schools with an enrollment of 1,300, and 129 day schools with an enrollment of 4,400. There are 76,843 Indian children eligible for school attendance, and of this number 68,067 are in Government schools, mission schools, or in the public schools of the several States. There are approximately 26,700 children in Government schools, 6,500 in mission schools, and 35,000 in public schools. It is estimated that we now have approximately 8,500 children out of school for which there are no school facilities.

The Indian schools teach from the first to the twelfth grades, there being six large non-reservation schools—namely, Haskell, Chilocco, Albuquerque, Phoenix, Riverside and Chemawa—that teach up to and including the twelfth grade.

The appropriations for Indian schools during the past ten years have been increased from \$4,500,000 to \$7,000,000.

During the last twenty years, the number of children attending the public schools has been very greatly increased, it being the policy to get as many of the Indian children in public schools as possible.

On many reservations are hospitals, not only for the school children, but also for the Indian people of the community and the Indian Service personnel. The agency physician is much like the old family doctor—his practice touches every form of human ill and well nigh every kind of surgery. He is "on call" every hour of the full day's twenty-four hours, and oftentimes his "sick calls" require him to travel over the worst of country roads to points twenty-five to forty miles away from the agency in all kinds of weather.

There are approximately 24,000 Indians more or less affected with tuberculosis and approximately 29,000 Indians who have trachoma. The general death rate among Indians has been reduced materially in recent years. In 1913, the death rate was 32.24 per thousand, and in 1927 the death rate was approximately 21.8 per thousand. The first Indian hospital was established among the Indians in 1882, and in 1900 there were only five Indian hospitals. We now have 90 hospitals and sanatoria (with appropriations for several additional hospitals for the coming year) with a total bed capacity of 3,047. We gave medical treatment to 27,537 Indians in hospitals last year. We have in the Indian Service 180 physicians, in addition to special ear, eye, nose and throat physicians traveling from reservation to reservation. We also have in the Indian Service 186 nurses, and 31 field matrons, who are located on the reservations. We

have nine dentists who travel from reservation to reservation, giving special dental service, in addition to several contract dentists. In 1911, \$40,000 was appropriated for health work among the Indians. We now have appropriated for the next fiscal year \$1,440,000. We have the co-operation of the Public Health Service in handling our Indian medical problem. More hospitals, sanatoria, nurses and physicians are needed to handle this problem, with continued increased appropriations for Indian medical work.

Connected with the agency is the agency farm. This serves the double purpose of providing food products for the agency stock and the boarding school, if there is one, and also, of demonstrating the agricultural art in a practical way to Indian farmers. In connection with the agency or boarding school farm, there is a dairy herd, some livestock and pigs, and, probably, there are some thoroughbred bulls, stallions and boars for breeding-up Indian stock, all in charge of one or more Indian Service farmers. Some reservations are so large that they are divided into what we call "farmers' districts," in each of which is detailed an Indian Service farmer, who, besides teaching and encouraging the Indians to farm, also acts as a kind of sub-agent who attends to the affairs of the Indians living in his district.

The Five Year Program contemplates organizing the Indians into community chapters. It involves the following propositions:

No. 1. Promote agriculture and livestock raising.

No. 2. To advocate a high standard of living, looking forward to better equipped homes, including houses, barns, sheds, fences and other features that go to make up a well ordered home or ranch.

No. 3. To promote and carry out a co-operative spirit, first within the membership of the local Chapters and then the Reservation as a whole.

No. 4. To look forward to and try to work out a Five Year Program that will place the Reservation first among all the Reservations in a united effort towards good homes, good citizenship, self-support and loyalty.

The purpose of the Chapter organization is to develop a spirit of competition, or good-natured rivalry between communities, which is very helpful. The first step is to get the Indian interested in fencing a portion of his allotment, putting in a garden, and perhaps getting some poultry and something to encourage him to stay at home and take an interest in trying to do something for himself. As the program progresses the Indians are encouraged to get cows, sheep, pigs, cultivate more land, and raise enough in wheat and vegetables to maintain themselves and their family.

The Government encourages them by loaning money, reim-

bursable, to enable them to get started, provides mills to grind their wheat and make their flour, and machines to thresh their grain.

The program has been generally extended throughout the Service and on many reservations to-day we have Indians, that heretofore did very little towards obtaining a living, that are entirely self-supporting. It has also tended to cause them to improve their homes and realize the advantage of better living.

The Indian women in communities have auxiliary organizations that engage in contests of cooking, baking and canning fruit and vegetables, and in sewing and other home activities.

It may serve to interest and enlighten you if I should outline here the work we are doing on a number of reservations under what we call the Five Year Industrial Program, which originated in the Blackfeet Reservation, in Montana.

FIVE YEAR PROGRAM

Time is not sufficient to go further into the details of the multitudinous enterprises conducted in Indian communities by the Federal Government; of the social service work carried on by field matrons and field nurses; of the boys' and girls' garden, poultry and pig clubs; of the development of the natural resources; of the construction of irrigation works where, without water brought to the fields, there can be no crops; of the reservation fairs held at the agency, where the Indian women proudly display their bread, cakes, canned vegetables and fruit, quilts, and garden produce; of co-operation with county and State farm-agents and the like.

That which is lacking is community centers where the Indians can be brought together for entertainment, instruction and for the development of the civic spirit which develops in the individuals of a community the abiding sense of his and her responsibility to the community as a whole, energizing co-operation for the good of all, thus preparing our Indian people to take their places in the general citizenry of the Nation, the equal in all respects of other citizens. Here is where the Church can help. Our Indian day schools should be community centers of social service. All kinds of helpful activities in farming, dairying, gardening, cooking, canning, sewing, nursing, household management, sanitation and proper entertainment have been introduced in many day schools, and such activities can be expanded. The Government can only carry on such work in a limited way. The opportunity I am presenting to the Church to aid in this kind of work is worthy of your earnest consideration. It fits in with the whole scheme of Indian missions, and if the opportunity is accepted for only one reservation there is little doubt but that its success will demonstrate its practical

value as a missionary activity helpful not only to the Indians but to the missionary cause as well.

Among the many inquiries which the mails bring to the Indian Office in Washington are questions from persons who want to know something about the religious affairs of our Indians. We are asked how many Indians are Christians; how many are church members; if there are any pagan Indians left; does the Indian hold on to his old tribal religion, and the like. As far as I have been able to learn, there never has been an accurate census taken of the Christian Indian population.

The nearest approach to one was made in a survey conducted under the auspices of the Committee on Social and Religious Service of New York City, during 1921 and 1922. The director of this survey was Dr. G. E. E. Lindquist, who, in my opinion, is one of the best informed men in this country on the whole Indian question. His survey party was made up of persons whose names are well known in organizations which have to do with Indians.

The gist of the findings of this survey party may be found in Mr. Lindquist's book, which bears the title, "The Red Men in the United States." This is regarded by many as the most authoritative presentation of the modern, social and economic life of the American Indians that has been published.

In his book, Mr. Lindquist states that Protestant churches estimate the Protestant Indian population at 80,000. The Bureau of Catholic Indian Missions, in Washington, has stated that, according to an estimate, there are 100,000 Catholic Indians in this country.

A few years ago, the United States Board of Indian Commissioners conducted a survey of the Christian Missions among the American Indians, and, according to its tables of general statistics of the American Indian missions, there are 851 organized Indian mission stations maintained by 25 Protestant denominations and 24 of the religious orders of the Catholic Church; that these mission stations have in the aggregate 1,048 mission churches, chapels and preaching stations, served by 765 ordained missionaries who have 1,064 assistants. This survey places the Protestant Indian church membership at 33,803, and states that the Catholic Church had not reported its membership.

It will interest you to know that, according to this survey, there are 116 mission boarding and day schools on Indian reservations with a total student capacity of 7,878; also 7 hospitals maintained by the mission boards.

Assuming that there are 180,000 Christian Indians in this country, there still remain over 60,000 of the Indians who are under Federal supervision who are not Christianized, if I may use that term.

The reports of superintendents and agents in the Indian Field

Service indicate that in New York and in Minnesota, as well as some other States, there are a considerable number of Indians who call themselves "pagan" and who refuse to have anything to do with Christian missions. In some cases, they are apparently antagonistic to the white man's religion. It would seem, therefore, that although practically all Indian reservations are in touch with missionaries, there remain a large number of Indians who, as the missionaries say, are "unreached."

You understand, of course, that the Bureau of Indian Affairs makes no distinction between a Christian and a pagan Indian any more than it makes a distinction between an educated and an uneducated Indian, between a full-blood and a mixed blood. In so far as the activities of the Indian Service are concerned, all Indians are alike. The field personnel of the Indian Service can not as part of its official duty teach religion to an Indian ward of the Government, but if you were to go to an Indian Service school or reservation on Sunday you would be very apt to find in a Sunday school one or more Indian Field Service employees teaching classes, leading the singing or conducting some other part of the Sunday school service.

I am very happy to be able to state that on most reservations the relations between the missionaries and the Indian Service people not only are harmonious but are cordial. In most instances, the missionary is the pastor of the white folk at the agency, although, quite often, the white people represent several church denominations. There have been cases, there always will be instances, where for one reason or another the missionary and the superintendent of the reservation do not co-operate. I have known cases where friction between them developed to a point where it was necessary for the whole case to be brought to my desk for adjustment. Missionaries and Indian Service employees are human beings, and it is too much to expect that 5,000 Federal employees and nearly 1,800 missionaries and assistants will always dwell together in amity and peace. But differences between them are not more numerous than will be found in our towns and cities.

I have seen Catholic missionaries and Protestant superintendents and Protestant missionaries and Catholic superintendents, each devoted to his particular church, develop strong friendships and work together in the common cause most effectively and harmoniously. And I have known cases where the missionary and superintendent were of the same church denomination and yet found it difficult to live peacefully together in a reservation that covered more than 1,000,000 acres, for there was not room enough for two temperamental men of opposite opinions to get together on any proposition. Such things happen everywhere.

SOME FACTORS IN THE PROHIBITION CONFLICT

BY BISHOP JAMES CANNON, JR.

ADDRESS DELIVERED AT THE ANNIVERSARY OF THE BOARD OF
TEMPERANCE, PROHIBITION, AND PUBLIC MORALS
MONDAY EVENING, MAY 14, 1928

In the few minutes allotted to me, may I say that at this critical time, when there are many jangling voices and unusual efforts by politicians to becloud the issue, it is vital that all true friends of prohibition should think clearly and speak to each other with entire frankness for the good of the common cause. In this spirit I shall mention four factors in the prohibition contest.

1. The first fact of which I will speak briefly but plainly, and I believe without prejudice or sectarian bias, is that there was published in the secular press on January 2, 1928, a quotation, which has not been denied, from the *Osservatore Romano*, the official organ of the Vatican, an editorial stating that "the attempt to enforce prohibition in America had become so useless, not to say dangerous, that it would be better to abolish it, especially since unbridled passion is always more rampant as soon as there is an attempt to enforce complete abstinence."

This attack upon the national prohibition law of the United States by the Vatican organ is in full agreement with the drastic, open criticisms of the law by the Cardinal Archbishops of Boston and New York, and other Roman Catholic dignitaries.

While I rejoice to know personally Roman Catholic priests and laymen who are genuine, earnest advocates of prohibition, yet we must in this conflict fairly face the indisputable fact that the highest officials of the Roman Church who have spoken have placed themselves on record as opposed to the prohibition law.

I concede the right of the Pope, of Cardinals, of Archbishops, and other Roman Catholics to declare their attitude as freely and as fully as Methodist General or Annual Conferences, Bishops, Ministers or Laymen upon this, the greatest economic, social and moral question before the United States, indeed, before the world to-day. Nor would I even intimate that these Roman Catholic leaders are not entirely sincere in their opposition to the prohibition law. But it is of great importance that we clearly recognize that these outstanding leaders of Romanism are directly opposed to the attitude, not only of Methodism, but to

the overwhelming majority of Protestant leadership in the United States on this question of prohibition, and that these Roman Catholic leaders do favor the abolition of what we hold firmly to be a salutary, beneficent law.

It is not surprising, therefore, indeed it is to be expected, that this position of high dignitaries of the Roman Church will be reflected in the attitude of many loyal sons of Romanism who are members of legislatures, members of Congress, and who hold other official positions, high and low, and certainly it is only to be expected that this same opposition to prohibition will continue to be reflected by many loyal sons of Romanism who might be elected to public office this year or later on.

This fact of the attitude of these Roman Catholic leaders is emphasized by me to-night that we may clearly recognize and properly estimate the strength of all the forces opposed to the prohibition law, so that we may not be surprised or discouraged, but that we may press steadily, unwaveringly, unitedly the conflict for the complete abolition of the beverage liquor traffic as Methodism has done from her earliest history.

SHALL AMERICA ELECT A WET COCKTAIL PRESIDENT?

2. I am frank to admit that a man's attitude toward the prohibition amendment, toward the personal use of intoxicants, are not the only important questions to be asked concerning his fitness for the office of President of the United States. But I positively insist that the prohibition question cannot be considered apart from the broader question of loyalty, not only to the letter but to the spirit of the Constitution, as long as the prohibition amendment is a part of that Constitution.

How can those under the law be expected to respect the law if they know that those who are charged by a solemn oath of office with its administration, by their own personal actions, show disrespect for that law?

It is true that the prohibition amendment does not prohibit the use of intoxicating liquors for beverage purposes, but it is the natural, logical, necessary consequence of the prohibition law that within a comparatively short time the legal use of intoxicants will be absolutely eliminated, for as the manufacture is forbidden and the importation is forbidden there can not be any lawful increase in the amount of intoxicants which are legally in the possession of various and sundry persons throughout the country. It is generally believed that there are comparatively few persons who laid in such large supplies of intoxicants before the prohibition law became effective as to enable them to gratify their own appetites and the appetites of their friends for many years. There doubtless are some law abiding citizens who to-day still use no intoxicants except those which are legally

possessed by themselves or their friends, but that number is so exceedingly small that it is declared by the newspapers that nearly all the social drinking is accompanied by a pertinent query: "Who is your bootlegger?"

Can any law-abiding American citizen to-day want any man to be elected as President who not only does not believe in the principle of prohibition which has been written into the Constitution, but who although he will be compelled in taking the oath of office as President to swear to uphold the Constitution of the United States, yet will continue to indulge his appetite for strong drink, and in the indulgence of that appetite would of necessity be compelled to transport a stock of intoxicants from his private residence to the White House, or be compelled to indulge his appetite by visiting regularly his friends in Washington who might possibly have stocked their cellars with intoxicants before the prohibition amendment became effective, or would be obliged to purchase such intoxicants from persons who in selling to him he would know to be violating the Constitution which he as President has solemnly sworn to uphold.

What an interesting public document for future generations to read would be the application of the President of the United States for a permit from the Prohibition Department to move from his residence to the White House, the Executive mansion of the United States Government, an itemized list of the number of bottles, casks, barrels, and containers of every kind or description of intoxicating liquors, the manufacture, sale, and transportation of which are prohibited by the Constitution of the country said applicant has sworn to uphold! Would not any nation who should elect such a cocktail President to uphold the Constitution, to uphold the laws pertaining to prohibition, be properly the amazement, the ridicule, indeed the contempt of the other nations of the world? What justification could be offered for such a course? On what ground could it be successfully contended that a cocktail President should be elected for dry America? The only basis for such a contention would be that political party loyalty, the desire for partisan victory, is more important than moral, conscientious conviction. It has been printed in reputable journals and has not been denied that one of the most prominent candidates for the Presidency drinks from four to eight highballs or cocktails daily. Are there others who do likewise?

3. Up to the present time we have been able to keep the prohibition question out of the realm of purely partisan politics. Both wet and dry leaders have been found in both political parties. The Republican party has its Nicholas Murray Butler, Edge, Wadsworth, Longworth, Tinkham, etc., and also its Volstead, Crampton, Kenyon, Curtis, Borah, etc.

The Democratic party has its Pomerene, Bruce, Reed, Ritchie,

Smith, etc., and it also has its Webb, Sheppard, Walsh, Glass, Barkley, Daniels, etc. Neither party up to this present hour can be justly or truthfully branded as either wet or dry, but to-day strenuous efforts are being openly made by groups in both political parties to force the adoption of evasive, meaningless, or positively wet planks in the party platform or to nominate candidates whose utterances, acts, records, brand them as unsympathetic with or openly hostile to the prohibition law.

It is clear that it is the duty of all advocates of prohibition Republicans and Democrats, to do everything possible and honorable to secure the adoption of a clearcut, unequivocal enforcement plank and the nomination of dry candidates by the conventions of both parties. If such action shall be taken, the prohibition question will be entirely eliminated as a partisan political issue, the campaign of 1928 will be fought out on other issues, and, as loyal Republicans and Democrats, we would honestly divide and work and vote for our own party nominees.

I will illustrate the situation by reference to the situation in my own Democratic party, to which my family have belonged since the days of Thomas Jefferson. Honorable Josephus Daniels, my brother Methodist, and a friend of many years, whose advocacy of prohibition has been sincere and very effective, gave a statement to the press on May 4, as follows:

"The biggest issue in America to-day is to wrest the government from the hands of privilege and corruption. The only hope for that end is in a victory for the Democratic party. I therefore expect to support the nominee of the Houston convention. I expect that convention to declare without equivocation for the sacred enforcement of prohibition and all other laws, and do not believe any man that they nominate can be as indifferent and inefficient in enforcement as Mellon has been under the Harding and Coolidge administrations."

As a Democrat, honestly and earnestly desiring the honorable success of the Democratic party, I shall be exceedingly glad if the Houston Democratic convention shall take such action as will make it possible to fight the approaching campaign on the issue of "privilege and corruption." This can be made the issue by the Houston convention, and the battle be fought fairly, and as a good Democrat I would hope successfully, for the Democratic party on that issue. But to do this there must be not only a clear-cut platform declaration, pledging the nominees of the party to vigorous, efficient enforcement of the prohibition laws, as Mr. Daniels expects, but this must be followed by the nomination of a candidate to stand on that platform whose utterances, acts, and records shall be as dry as the plank adopted. If, however, the Houston convention should nominate to stand on that dry plank any man whose utterances, acts or record have branded him as unsympathetic with or as hostile to the prohi-

bition law, any man whose only hope of election is based on the fact that, owing to his wet record, he will receive votes of enough wet Republicans to secure the electoral votes of enough northern and eastern States which, if combined with the votes of dry southern States, would elect him to the Presidency; if such dry platform and such wet candidate should be the product of the Houston convention, then the greatest issue of the campaign would not, could not, be "privilege and corruption," as Mr. Daniels and other Democrats, including myself, might desire, but despite all that could be done or said, the issue would be, not simply "Prohibition," not simply "wet" or "dry," but it would be the maintenance of moral conviction and principle as against desire for partisan, political victory and the spoils of office.

How could the Democratic party make "privilege and corruption" the great issue in a campaign in which the dry element in the party would be called upon to sell its very soul by agreeing to support and help elect any man whose only hope for election would be that his personal as well as his official record would be so wet that it would secure the votes of wet Republicans in doubtful States. The Scriptures positively forbid the working together of an ox and an ass.

If Mr. Daniels really wants the greatest issue of the campaign to be "privilege and corruption," I beg of him to join in a persistent, unwavering, victorious effort for the adoption of a dry plank and the nomination of a dry candidate to stand on that plank at the Houston Democratic convention.

Such action, if taken by both the Kansas City Republican convention and the Houston Democratic convention, will eliminate absolutely the prohibition question from the campaign, which all friends of prohibition most earnestly desire.

Finally, all friends of sobriety, social betterment and good government, Republicans and Democrats, must let it be fully understood that they will unite actively to oppose the nomination or election to public office of any candidate who is not positively and openly committed to a policy of vigorous, effective enforcement of the prohibition law by his utterances, acts, and records; for the strongest prohibition law enforcement plank would be neutralized, would be practically worthless, if its adoption by any convention should be followed by the nomination by that same convention of candidates whose utterances, acts or records had branded them as personally hostile to prohibition or as unwilling to operate actively to secure the effective enforcement of the law.

Dry Southern Democrats do not believe prohibition is the only important issue involved in the approaching political campaign. But the opponents of the prohibition law have openly challenged the value and the permanence of the Eighteenth

Amendment, have banded themselves together not only in this country, but throughout the world; have boldly flaunted in the public press the names of a number of wealthy citizens who have combined in an effort to secure the repeal of the law. The election of a wet man for the Presidency at this time would immeasurably strengthen the advocates of the liquor traffic and weaken the hands of the friends of temperance throughout the world and make far more difficult the work of all those who are trying to bring in the Kingdom of our Lord Jesus Christ. In such a conflict we are no longer Republicans or Democrats, we are representatives of a part of the moral and religious forces of our great country. We must hereby pledge ourselves to united effort for the observance and the maintenance unimpaired of the greatest piece of social legislation ever adopted by any age in any country, which we and our fathers and mothers labored so earnestly and fought so persistently to secure.

**ADDRESS BY F. SCOTT McBRIDE, GEN-
ERAL SUPERINTENDENT OF THE ANTI-
SALOON LEAGUE OF AMERICA,
MAY 24, 1928**

THE ISSUE—THE CONSTITUTION VS. LIQUOR

The big question to-day having to do with the liquor problem is whether our Government will be able to enforce its own laws. The issue is the Constitution vs. Liquor. Will Constitutional Government prevail in its contest with outlawed liquor? Which is the stronger, liquor or law? To meet this question aright a majority of the people who made prohibition possible must be organized and mobilized so effectively as to place in positions of trust those who stand for the Constitution and the laws to make the Constitution effective.

This program should begin at Washington, the seat of the National Government, and pulse aggressively through the veins of the Nation's entire life, driving out the outlawed liquor traffic in the cities as well as the country. The Jones-Stalker Bill, now on third reading in both House and Senate, should be enacted. This will make it a felony to violate any one of the five constitutional provisions of the Eighteenth Amendment. These are the manufacture, sale, transportation, importation and exportation of intoxicating liquor. The enactment of this law will add dignity to the Constitution itself and will emphasize the seriousness of any violation of our fundamental law.

PRINCIPLE OF PROHIBITION SETTLED

Prohibition itself is a settled question. None of the alternatives to prohibition offered by the wets are possible. They advocate repeal, which cannot be done under constitutional government. The forty-six States that enthusiastically enacted the Eighteenth Amendment are still intact—they are a part of our Federal Government, and an equally important reason is that the Nineteenth Amendment has followed the Eighteenth Amendment. The women of the country will see to it that there is no return to the moral and economic conditions that were characteristic of the old saloon days when the pay check stopped at the corner saloon and the husband and father staggered home penniless.

Beer and wine are sure to fail because the certain effect would be the return of the saloon, and no one who wants to solve the

alcoholic problem favors that. This method would satisfy neither wets nor drys. Their proposal to ignore the Constitution and the laws for its enforcement is nullification, and since the days of Washington there has been no uncertain sound by the leaders of our country on this question. Washington's words still hold—"The Constitution which at any time exists until changed by an explicit and authentic act of the whole people is sacredly obligatory upon all." These facts establish prohibition as a policy of Government. The inherent principle of prohibition itself contributes toward the permanency of prohibition. Prohibition is scientifically sound, civically correct, economically imperative and fundamentally right.

Prohibition has proven that it is well worth fighting for. The fight must be increasingly aggressive. An educational program must prepare the ground—must be carried on particularly among the young. Half of the people of the United States are twenty-five years of age or younger. Many of those have never known what the liquor traffic meant. But the forces of the country who believe in prohibition should be organized and mobilized in order to get the prohibition sentiment into action. The people must back up the officers.

ADDRESS BY MRS. ELLA A. BOOLE,
PRESIDENT, NATIONAL WOMAN'S
CHRISTIAN TEMPERANCE UNION,
MAY 24, 1928

WOMEN AND PROHIBITION

History records the names of few women. Only the very great, the very good or the very bad are mentioned. The history of the prohibition movement, however, would be incomplete without full recognition of the part women have played in building the public sentiment that finally resulted in the adoption of prohibition and the further work for its enforcement.

Long before the days of the Woman's Crusade we find groups of women aroused by the ravages of the drink traffic meeting together for prayer and conference and besieging legislative halls for redress from such evils.

The modern temperance movement for women began with the Woman's Crusade of 1873-4. The call for the organization of the National Woman's Christian Temperance Union was read by Dr. Vincent, later Bishop Vincent, at Chautauqua, the first year of the Sunday School Assembly, in 1874. The meeting was held at Cleveland, Ohio. Sixteen States were represented and a platform adopted. That God was leading is plain from the fact that the purpose to outlaw the saloon was made clear at this first convention and God's further leading was manifested in that in less than fifty years from that date the saloon was outlawed by the adoption of the Eighteenth Amendment to the Federal Constitution. The source of power was further emphasized by the resolution framed by Frances E. Willard:

"Resolved, That, recognizing the fact that our cause is and will be combated by mighty, determined and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness and all our difficulties and dangers with prayer."

The Woman's Christian Temperance Union has made a notable contribution to the winning of the fight. The organization was extended to every city, town and village in America, and it can be truly said to the uttermost parts of the world, for there is a National Woman's Christian Temperance Union in each of fifty-one nations.

The work began by organizing Christian women, then the young women and, pre-eminent in influence, the boys and girls. Thousands of children were enlisted in the Juvenile Societies,

sometimes called "Bands of Hope," and later "Loyal Temperance Legions." Their slogan was "Tremble, King Alcohol, for we will grow up." The leaders of the National Woman's Christian Temperance Union appealed to the International Sunday School Association to set aside one Sunday in every quarter that the children of the Church might be taught total abstinence and prohibition from the standpoint of the Word of God. These same leaders entered legislative halls and asked that the children in the public schools be instructed in the effects of alcohol and other narcotics in connection with the study of physiology and hygiene.

These children, too, grew up. The seed-sowing of the years began bearing fruit. Other organizations entered the conflict and for a time the work of women seemed submerged, but they kept on working and the influence of the Woman's Christian Temperance Union was felt throughout the nation wherever a local union was established. It was well said by a college professor that the children of his particular community were failing to receive total abstinence and purity teaching because there was no Woman's Christian Temperance Union in that town.

In the campaign for National Prohibition the entire strength of the Woman's Christian Temperance Union has been enlisted. This organization has been in the forefront in promoting every phase of the prohibition movement. It was Frances Willard who announced a great program of organization, education and agitation. It was Lillian M. N. Stevens who in 1911 issued the call for all temperance and religious organizations to unite with the Woman's Christian Temperance Union in the rally cry "On to Washington for National Constitutional Prohibition." It was Anna A. Gordon who mobilized the women of the nation in a great petition to Congress for the submission of the prohibition amendment.

The agitation was many-sided, for there were many departments of work, each of which struck a blow at the liquor traffic, whether it was endorsed by law or the customs and habits of the people. There were years when the progress seemed slow, but, like a slow moving glacier, the movement gathered momentum.

The campaign of education was carried on in every community by means of public meetings, medal contests, institutes, conventions, and the distribution of literature. In every effort to curtail the liquor traffic or lessen its evils, the Woman's Christian Temperance Union had an active and definite part, whether it was the reformation of the drunkard, a campaign for no-license or local option, or a movement for statewide prohibition.

Its members worked for Woman Suffrage because they saw in the ballot a weapon to use against the liquor traffic. Suffrage did not come until after prohibition, so men gave us this beneficent law, but the ballot, also given by men, gave women

an opportunity to share in keeping the Eighteenth Amendment and its enforcement code.

The work of the Woman's Christian Temperance Union continues. One hundred seventy thousand new members have been added within the last three years and our combined strength in the United States is six hundred thousand. The whole organization is being mobilized in work for law enforcement. It is our conviction that allegiance to the Constitution means observance of the law, as well as standing back of officials in the performance of their duty and securing adequate legislation. To this end we publish a weekly paper, the Union Signal, maintain a publishing house, which prepares up-to-date literature, send speakers into the field, provide for a representative at Washington, and send out field workers to stimulate and strengthen unions already established, and organize in new communities.

Our appeal for membership is especially to Christian women, and we ask of the ministers of the country co-operation in the effort to mobilize the public sentiment for good citizenship.

While the Woman's Christian Temperance Union maintains its place of leadership in promoting law observance and law enforcement, we are glad to record that other women's organizations are standing back of this same program. The Women's Missionary Societies, through their executive bodies, have taken a strong stand for law enforcement; the Parent-Teachers' Association, the Young Women's Christian Association, and the League of Women Voters speak in no uncertain terms on the necessity of citizens standing back of this great law. No more dramatic moment ever occurred in the biennial convention of the Federation of Women's Clubs than in the convention at Los Angeles two years ago, when the law enforcement resolution was endorsed by a delegate from every State, and adopted with great enthusiasm.

The women want prohibition and they want law enforcement.

Prohibition is a constructive program on the part of the Government to promote public health, public morals and the nation's finances. Even improperly enforced it has accomplished more than any other method heretofore tried in dealing with the liquor problem. The remedy for lax enforcement is observance of the law on the part of the individual citizen from a sense of patriotism and the enforcement of this law by officials elected and appointed for this purpose who recognize their responsibility for the enforcement of this law, as of every other law, and recognize it as a part of their oath of allegiance to the Constitution.

The Eighteenth Amendment is, however, as much the woman's law as the Nineteenth. What can we do about it? We can obey it! Is it possible, when we recall the misery of women, the result of the legalized liquor traffic, that patriotic men and women will hesitate for a moment in obeying the law? Does it

mean sacrifice? Then let us obey it, counting the gain to our country beyond comparison. It is not difficult to secure obedience on the part of the child when the mind of the parent and his mind are as one. It is when they differ that parental authority must rule.

The prohibition law was adopted after due consideration. It was not put over on the American people. It was put over by the American people. It was ratified by 92 legislative bodies in 46 States. No other amendment was ever endorsed by so many States or by so many legislative bodies. On American soil American laws must rule and the good citizen obeys the laws of his country, whatever his personal opinions or likes may be.

Prohibition is the policy of the United States Government. It is the best method yet tried of dealing with the drink habit and drink traffic. We have not yet received full benefit of the law, not on account of the character of the law, but on account of lack of observance and lax enforcement.

Prohibition is the most talked about question in American politics to-day and the whole world is watching America, for the whole world sees that the drink traffic is fraught with evils, and other nations are trying to solve them.

The time has come when political parties should declare in no uncertain language their policy on the subject of prohibition and its enforcement. They do not hesitate to declare their attitude on the tariff, whether for protection or revenue; they will state their position on farm relief, on international relations, and other questions, and the policy endorsed is expected to win votes.

Platforms represent principles. While there are many topics on which a political party declares itself, loyalty to the Constitution of the United States is essential, and, in view of the continued agitation for the modification of the Eighteenth Amendment, a platform should state the attitude of the party on the question of law enforcement, and on any phase of the prohibition question calling for consideration.

The candidates should be representative men and women of character and ability. They should observe the letter and spirit of the Eighteenth Amendment, which they may be called upon to enforce. They should observe the law, whether charged with responsibility for enforcement or not, for a public office is a public trust for which clear brains and steady nerves are essential. They should have special fitness for the position for which they are candidates. Enforcement should be placed in the hands of the undoubted friends of prohibition.

Prohibition came before the ballot was given to women, but women will use the 19th Amendment to enforce the 18th.

Ours is a government by political parties and the demand for dry planks in party platforms is the demand not only of the Woman's Christian Temperance Union, but of the Woman's

National Committee for Law Enforcement—many of the members of both organizations are Republicans—and of the Woman's Democratic Committee for Law Enforcement, whose members are all Democrats, and of the young people of the churches represented in the United Society of Christian Endeavor, which number both Republicans and Democrats.

Women join with the men in all the churches and in all other temperance organizations in the demand for dry planks in party platforms. Given a platform that represents principles, and candidates of ability who, by personal practice and conviction, support the Constitution of the United States, the women will vote, and vote right.

Women worked to win prohibition and they can be depended upon to help enforce it.

BALLOTS

BALLOTS 1. General Superintendents

BALLOTS	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Number of ballots cast.....	823	830	842	814	814	788	798	820	829	818	802	792	758	792	786	820	840	821	814	778
Number of ballots defective...	5	3	10	4	2	2	2	2	1	1	0	0	0	0	0	0	0	0	0	0
Number of ballots counted...	818	827	832	810	812	786	796	818	828	817	802	792	758	792	786	820	840	821	814	778
Necessary to elect.....	546	552	555	540	542	524	532	546	552	545	535	528	506	528	524	547	562	548	543	519
R. J. Wade.....	381	567																		
J. M. M. Gray.....	183	334	368	373	344	356	360	340	294	147	53			21	42	77	195	290	327	
M. S. Rice.....	153																			
L. O. Hartman.....	151	297	349	411	453	410	367	300	226	149	122	103	118	195	257	391	453	462	450	26
M. N. Smith.....	135																			
E. Stanley Jones.....	131																			560
J. C. Baker.....	91	192	365	418	539	592														
H. P. Sloan.....	71	135	135	124	84				22	35	26									
D. F. Dietendorf.....	69	112	94	60	38	31														
L. M. Edwards.....	64	75	38						25	25										
W. E. Hammaker.....	64	66	36	22					21	31	29									
O. W. Fifer.....	59	91	43																	
L. H. King.....	57																			
R. B. Army.....	56	96	54	50	46	48	24	50	91	178	277	327	277	176	60	44	29			42
W. S. Boyard.....	35	40																		
Ralph S. Cushman.....	35	65	30	33	35	44	25	57	97	175	245	284	245	206	165	253	124	35		33
C. N. Pace.....	30	30																		
Ralph A. Ward.....	29	37																		37
D. L. Marsh.....	25	23																		
R. W. Sockman.....	24	30																		
E. C. Wareing.....	22																			
J. R. Edwards.....	21	29																		
P. L. Frick.....	21																			
W. C. Hartinger.....	21																			
J. R. Magee.....	21																			
L. H. Bugbee.....	21	20										20	53	157	229					

No votes under 20 recorded.

Besides the ballots reported in the above table, votes were received on the first ballot for Bishops, as follows:

L. H. Bugbee, 19; E. F. Tittle, 15; E. G. Cutshall, 14; Frank Court, 13; Arba Martin, 13; O. W. E. Cook, 12; F. E. Mossman, 12; W. E. Shaw, 12; J. E. Skillington, 12; H. S. Hamilton, 11; W. A. C. Hughes, 11; W. W. Weller, 10; J. W. Holland, 9; E. L. Mills, 9; E. M. Antrim, 8; F. C. Eiselen, 8; A. A. Parker, 8; J. M. Walker, 8; F. R. Bayley, 6; Cameron Harmon, 6; G. W. Henson, 6; H. L. Jacobs, 6.

The following persons received five votes each: H. D. Bisbee, Tully C. Knowles, J. W. Langdale, John H. Race, C. B. Stuntz, Harry E. Woolever.

The following persons received five votes each: R. D. Bisbee, Benson Baker, J. I. Bartholomew, S. M. Bowles, R. N. Brooks, J. R. Chitambar, W. J. Davidson, R. E. Diffendorfer, Walter R. Fruit, T. W. Jeffrey, F. H. Otto Melle, L. C. Wright.

The following persons received three votes each: C. K. Carpenter, W. B. Farmer, C. O. Ford, J. R. Gettys, W. E. Gunby, J. L. Hillman, H. A. Keck, E. D. Kohlstedt, H. G. Leonard, E. J. Lockwood, W. H. McMaster, Allan MacRossie, R. E. Merrill, Frank Neff, G. B. Oxnam, S. L. Parish, A. P. Shaw, E. S. Tipple.

The following persons received two votes each: O. E. Allison, O. W. Auman, R. C. Baker, T. S. Brock, Frank Cole, A. E. Craig, M. A. Dawber, J. A. Dickman, M. N. English, Jacob Finger, H. A. Field, W. H. Ford, C. E. Goodwin, D. H. Hargis, I. M. Hargett, Otto Hauser, H. C. Howard, Hugh Kennedy, A. E. Kirk, E. F. Lee, L. L. Loofbourow, F. W. Mueller, Warren Neff, I. B. Schreckengast, F. G. H. Stevens, John Thompson, J. S. Ulland, G. G. Valentyne, J. G. Wilson.

The following persons received one vote each: Ray Allen, J. M. Arters, J. E. Baker, J. S. Baker, F. E. Mossman, C. C. Beckman, J. E. Bowers, J. E. Bowes, H. W. Burgan, A. A. Brown, J. W. Bushnell, J. J. Bunting, F. H. Bunton, J. R. Caffyn, S. J. Clarkson, H. H. Crane, C. L. Debow, J. H. Denney, F. A. Diekman, T. E. Diekman, J. A. Diefendorf, G. S. Douglas, E. A. Durham, J. F. Edwards, L. C. Edwards, J. H. Evans, W. H. Finch, C. C. Hall, E. J. Hammond, J. Phelps Hand, L. O. Hart, E. R. Heckman, E. J. Helms, D. F. Helms, M. T. J. Howard, A. Hewitt, Will Huff, F. M. Larkin, Handel Lee, A. J. Loeppert, G. W. Lewis, Elmer F. Lund, R. N. Mason, J. H. McDonald, J. W. McFall, Waldo Miller, A. J. Mitchell, E. M. Moore, J. Z. Moore, A. E. Monger, F. M. Mossman, W. A. Murphree, C. T. Notson, H. A. Ofstie, A. E. Piper, A. L. Ryan, A. R. Salmon, D. R. Shaw, Walter Sherman, I. B. Skagengast, H. J. Sloan, J. P. Sloan, B. F. Smith, H. G. Smith, G. H. Spencer, W. L. Stidger, F. D. Stone, B. L. Story, J. W. R. Sumwalt, L. H. Sweetland,

R. F. Wade, W. M. Wade, W. Walar, R. J. Ward, Ralph W. Ward, A. M. Wells, Waldo Wells, W. Westcott, C. T. Wilson, L. D. Woodmansee, George Weemer.

II. MISSIONARY BISHOP

Total number of ballots cast.....	760
Defective ballots.....	0
Total number of ballots counted.....	760
Necessary to elect.....	507
Edwin F. Lee.....	739
J. M. Hoover.....	16
C. B. Stuntz.....	2
Benson Baker.....	1
E. F. Legg.....	1
A. A. Parker.....	1

III. PUBLISHING AGENTS

Total number of ballots cast.....	671
Defective ballots.....	1
Total number of ballots counted.....	670
Necessary to elect.....	336
John H. Race.....	663
G. C. Douglass.....	663
O. G. Markham.....	648
M. E. Schwartz.....	6
Ray Allen.....	5
F. H. Ryder.....	4
H. L. Jacobs.....	4
C. C. Hall.....	2
D. F. Diefendorf.....	2

The following have received one vote each: R. S. Cushman, G. W. Babcock, W. A. C. Hughes, R. H. Hughes, A. G. Judd, W. A. Keve, G. F. Minor, L. W. Munhall, F. G. H. Stevens, George H. Spencer, A. W. Shamel, H. P. Sloan, J. Tunnicliffe.

IV. CORRESPONDING SECRETARIES

1. Board of Foreign Missions

Total number of ballots cast.....	717
Defective ballots.....	2
Total number of ballots counted.....	715
Necessary to elect.....	358
J. R. Edwards.....	576
R. E. Diefendorfer.....	546
R. S. Cushman.....	287
O. W. Fifer.....	12
A. A. Parker.....	2
R. B. Army.....	2

The following received one vote each: L. M. Edwards, C. E. Goodwin, G. B. Oxnam, Wallace MacMullen, F. B. Fisher, Byron H. Wilson, W. S. Bovard.

2. *Board of Home Missions and Church Extension*

Total number of ballots cast.....	717
Defective ballots.....	1
Total number of ballots counted.....	716
Necessary to elect.....	359
E. D. Kohlstedt.....	635
Byron H. Wilson.....	71
W. R. Fruit.....	2
J. R. Edwards.....	2
W. S. Bovard.....	2

The following received one vote each: A. J. Kynett, W. J. Davidson, E. Edwards, M. E. Gilbert, J. H. McDonald.

3. *Board of Education*

Total number of ballots cast.....	717
Defective ballots.....	0
Total number of ballots counted.....	717
Necessary to elect.....	359
W. S. Bovard.....	681
W. J. Davidson.....	22
T. S. Brock.....	5
F. E. Mossman.....	2

The following received one vote each: F. C. Eiselen, T. C. Hargrave, W. B. Farmer, E. D. Kohlstedt, H. P. Sloan, J. B. Hingeley, H. L. Seaton, Helen Kim.

4. *Board of Pensions and Relief*

Total number of ballots cast.....	717	584	688
Defective ballots.....	2	0	0
Total number of ballots counted....	715	584	688
Necessary to elect.....	358	293	345
J. B. Hingeley.....	230	258	316
T. S. Brock.....	183	6	...
W. B. Farmer.....	173	207	366
C. Oscar Ford.....	50	17	...
A. M. Wells.....	36	12	...
E. R. Heckman.....	34	18	4
J. R. Gettys.....	3	...	...
W. W. Sullivan.....	2	...	...
George H. Spencer.....	1	1	...
L. D. Palmer.....	1	...	...

Byron H. Wilson.....	1	...	...
J. Haynes.....	1	...	...
J. B. Farmer.....	1	...	...
W. V. Farmer.....	1	...	...
W. W. Farmer.....	1	...	...
W. B. Palmer.....	1	2	...

V. EDITORS

The Methodist Review

Whole number ballots cast.....	693
Number defective ballots.....	0
Total number ballots counted.....	693
Number votes necessary to choice.....	347

George Elliott—460.

C. S. Doney—162.

O. L. Joseph—62.

The Christian Advocate

Whole number ballots cast.....	689
Number defective ballots.....	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345

J. R. Joy—678.

Western Christian Advocate

Whole number of ballots cast.....	689
Number defective ballots.....	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345

E. C. Wareing—681.

Western Christian Advocate (Southern Edition)

Whole number of ballots cast.....	691
Number defective ballots.....	0
Total number ballots counted.....	691
Number votes necessary to choice.....	346

J. M. Melear—682.

Der Christliche Apologete

Whole number ballots cast.....	696
Number defective ballots.....	0
Total number ballots counted.....	696
Number votes necessary to choice.....	349

A. J. Bucher—690.

Northwestern Christian Advocate

Whole number ballots cast.....	689
Number defective ballots.....	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345

D. B. Brummitt—682.

Central Christian Advocate

Whole number ballots cast.....	693
Number defective ballots.....	0
Total number ballots counted.....	693
Number votes necessary to choice.....	347

C. B. Spencer—686.

California Christian Advocate

Whole number ballots cast.....	688
Number defective ballots.....	0
Total number ballots counted.....	688
Number votes necessary to choice.....	345

E. P. Dennett—679.

Pacific Christian Advocate

Whole number ballots cast.....	690
Number defective ballots.....	0
Total number ballots counted.....	690
Number votes necessary to choice.....	346

E. L. Mills—684.

Southwestern Christian Advocate

Whole number ballots cast.....	694
Number defective ballots.....	0
Total number ballots counted.....	694
Number votes necessary to choice.....	348

L. H. King—445.

S. E. Grannum—159.

W. S. Chinn—69.

J. B. F. Shaw—16.

Pittsburgh Christian Advocate

Whole number ballots cast.....	687
Number defective ballots.....	0
Total number ballots counted.....	687
Number votes necessary to choice.....	344

R. B. Urmy—676.

Church School Publications

Whole number ballots cast.....	689
Number defective ballots.....	0
Total number ballots counted.....	689
Number of votes necessary to choice.....	345

H. H. Meyer—416.

J. M. Canse—262.

The Epworth Herald

Whole number ballots cast.....	689
Number defective ballots.....	0
Total number ballots counted.....	689
Number votes necessary to choice.....	345

W. E. J. Gratz—683.

SERVICE APPROPRIATE TO THE CELEBRATION OF THE SPIRITUAL BIRTH-DAY OF JOHN WESLEY, MAY 24, 1928

PROGRAM

Bishop Joseph F. Berry: Shall we join heartily in singing hymn No. 355, after which Dr. George Elliott, editor of the *Methodist Review*, will lead us in a brief prayer.

PRAYER BY DR. GEORGE ELLIOTT

O Lord, our heavenly Father, we are thine because thou hast made us; thine because thy providence has preserved us; thine because thou hast bought us with a great price, even the blood of Jesus Christ. May we be thine, because now we may rest in thee. We beseech thee that thou mayest lead us this day, and every day through Pentecost, that the divine Spirit may become, and our bodies become, a habitation of the Spirit, and our lives be inspired by the heavenly Spirit. Come thou, O breath of God, and breathe upon us, if not by a rushing mighty sound, at least by some still small voice which shall speak to our hearts and souls even as our father in God, John Wesley, felt many years ago; and may these hearts of ours be warmed by the divine Spirit, receive the fire of God that shall purify all our uncleanness, and put power into all our weakness. Grant, O Lord, that we may indeed become thine utterly, and grant that here to-day we may receive from on high, from the ascended Lord, thy promise of his last word. "When ye receive power from the Holy Spirit ye shall be witnesses of me." God grant that everyone in our Church to-day may be a true witness of an experience like that of our father, the great John Wesley, and may we hereafter go forth in the power of the Spirit to live and walk and talk in the Spirit. And grant that thus thy Kingdom may come and thy will be done on earth as it is in heaven. Lord grant that our hearts may become the throne of the risen Christ. Now we leave ourselves on the floor at the throne of thine altar, that God's fire may come down to us as it came down to John Wesley. And may we go on as witnesses of it throughout all the world. We ask in Jesus Christ. Amen.

The Bishop: Dr. Melle, of Germany, will read to us briefly the historical record around which our thoughts and prayer and faith shall center this hour.

REMARKS BY REV. F. H. OTTO MELLE

One hundred and ninety years ago, on the 24th day of May, 1738, the spiritual birthday of John Wesley occurred—and I think we can say the birthday of Methodism. It is very appropriate, therefore, for this General Conference, which represents such a large part of Wesley's children, to spend an hour of meditation in remembrance of a day which kindled the fire of the greatest religious revival since the Reformation. I have been asked to state the historical facts about this day. We all know them and it is only necessary to have our thoughts and our feelings and our hearts turned back to that glorious day, which meant so much to John Wesley and to the world, and I think there is no better way for doing this than to read the words of John Wesley himself as he describes the experience of this day in this great book of his (to be compared with Augustine's "Confession"), his Journal.

"In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will."

He does not mention what was read from the preface to the Romans by Martin Luther. But I think we agree with some historian that it was the following words which were read that evening by a layman in this society.

"But Faith is a work of God in us which transforms us and makes us to be born again of God and puts to death the old man in us and makes of us entirely new men in Heart, Courage, Thought and all our powers bringing upon us the Holy Spirit.

"Oh, it is such a living, moving, active, mighty thing, this Faith, that it is impossible that it should not constantly accomplish good. Faith is a vital, fearless confidence in the Grace of God, having such assurance that a man will die a thousand times for it. And such a confidence and understanding of the Grace

of God makes one glad, determined and happy toward God and all his creatures, which is the work of the Holy Spirit through Faith."

I want to add, my brethren, this experience of a living faith, of the assurance of the Holy Spirit, was not only felt by Wesley alone that evening. He preached this gospel and it was felt by thousands upon thousands and by millions upon millions of people, and I hope that this fire that was kindled that evening will spread even through this General Conference of 1928.

Four stanzas of Hymn No. 375, "Jesus, Thine All Victorious Love," were sung.

Bishop Berry: We are to have two addresses of twenty minutes each. The first address will be delivered by Dr. F. A. DeMaris, pastor of First Church, Asbury Park, New Jersey. The second address by Dr. E. Stanley Jones, of India.

ADDRESS OF REV. F. A. DEMARIS

This to me has been a very spiritual Conference. We began right. The Holy Communion was on the program the opening morning; and as we began that holy service, this great hall was transformed immediately into a Church of the Most High. On the walls of my church there is hanging a picture of the Holy Supper, the Last Supper. When I saw these forty Bishops, more or less, on this platform that morning, saw these men of God administering the communion to themselves and to us, I visualized anew that Thursday night in Passion Week when the Lord Christ instituted this great Sacrament for the Church of Christ.

Then the morning addresses, in our devotional half hour, have been of unusual merit. This is my third General Conference—Saratoga Springs, Springfield, Kansas City. And as far as I am a judge, we have had more delegates in their places in the morning hour than at either of the other two.

We have had a good time religiously, thank God. And by your vote we have set aside this morning hour to stop tearing out our machinery for a little while and to get more steam in the boiler. And I pray God this may be so.

One hundred ninety years ago, Dr. Melle said it was, John Wesley felt his own heart strangely warmed. He began to pray at once for his enemies. Then he arose and testified. Then so glad was he of his new found experience, that, like Andrew, he first found his brother lying on a sick bed, and went into that presence with a few of his friends and told Charles what he had in his own heart.

Charles had experienced the same joy and the same warm heart seventy-two hours before John. On the flat of his back there in the sick bed Charles led them in singing a hymn that he had composed two days before. There in the sick room,

there in the audience chamber of God, was that very remarkable service of John and Charles, the first after John had his heart on fire with the love of God. He had experienced what Paul was pleading for in the twelfth of First Corinthians, where he says, "Covet earnestly the best gifts, yet show I unto you a more excellent way." Then, friends, that great psalm of love, the thirteenth of First Corinthians, that psalm of holy passion, that psalm of a holy sacrifice, that psalm of supreme achievement, and I come this morning in this rather difficult task for me, I confess, to say to this great gathering of world-wide Methodists that in my humble opinion the thing that we most need in our great denomination to-day is a hot heart before God. We have had a quadrennium of more or less fault-finding within our own ranks. We have declared that the Centenary has been more or less responsible, that the World Service has been more or less responsible, and I have heard in some localities stones, have seen them thrown at the Board of Bishops, but I say this morning before you and before God that I was never so proud of the leaders of our Church as this very morning. I thought that morning when Bishop Oldham was here speaking about the Christ of the Andes, that the Methodist Church wouldn't go very far astray if they should place the bronze statue of William F. Oldham in the Andes near the Christ statue that stands there to-day. And I thought when Bishop Wilson gave up his task of reading that great document, the quadrennial address, if that should prove to be his swan song—and I prayed God it would not be—if it were, it would stand perchance before the world as one of the greatest documents perhaps ever written by any Episcopal Board in all the annals of history. And I say this morning it is time to stop throwing stones at these men, time to inquire in our own hearts if the trouble is not a little bit nearer home. I think the time has come in our denomination when we are almost afraid of being called an emotional denomination.

A few years ago a great gathering of Methodists and other denominational leaders met in Philadelphia and planned for a union revival service, and they were discussing the evangelist. Somebody said, "Don't get so and so, he is too emotional." Then Floyd Tompkins, that great Christian statesman and leader, an Episcopal rector, arose and said, "Gentlemen, if you take emotionalism out of your religion you have a mighty cold, dead and formal thing, and I move you, sir, that this evangelist who has been declared emotional be invited to come to the City of Philadelphia." And he came and almost transformed the city.

The great University of Pennsylvania, of which I was once a student, was having an epidemic of suicides, and a faculty meeting was called, and it was said, "What can we do to stop the suicide mania?" And the leader of that great school said, "Let

us send for Billy Sunday." They brought that great leader out to the University of Pennsylvania, and more than 1,700 students walked down the sawdust trail and the suicide mania stopped at once and, I pray God, for all time."

A little more emotionalism in our Methodism would not hurt us a bit. Some time ago I was asked to speak in a Baptist Church in Newark, of four hundred members. Their annual budget is \$40,000, \$30,000 for missions and \$10,000 for current expenses. I arose to preach and I will declare to you to-day that I had more amens in that Baptist Church in the city of Newark with a budget of \$40,000 a year, \$30,000 of which went to missions, than I have had in almost any church of my long pastorate. What was the secret of it? A great spiritual organization that will not let anyone come into its choir unless that one is a professed follower of Jesus Christ, and a great world vision on the missionary line, \$30,000 of which goes to that great purpose; and in the last three years they have given more than \$100,000 for missions—a single church of 400 members of the Baptist denomination.

O Methodists, let's not lose our triumph; let's put a little more fire into things. I haven't heard a hallelujah since I came to Kansas City, except when they sang the Hallelujah Chorus. That used to fill our Methodist mouths perfectly. I am not pleading for froth or foam, but I am pleading for that old-time fire this morning that sets things all aflame for God; and let's not forget that the Methodist Church is lying nearby.

John Wesley paid the price. He was long days and months struggling for this heart power, and he says that morning, the twenty-fourth, with that passage, "Thou art not far from the Kingdom of God," he looked forward with eager yearning to the experience which he found at 8:45 that night. He paid the price. Olive Schreiner tells about an artist who painted such pictures that all the painters came to find out where he got his pigments and his canvas and his brush. But he kept on painting, and the longer he painted the paler he became. And Olive Schreiner says after a while, when he came to his climax in painting, they found him one morning dead, and they opened his heart and found he had been painting from his own heart. His life-blood had gone into his production. And I would to God to-day that the great Methodist Church, of which I am only a humble part, would see to it that in these days we put our hearts into our tasks. I listened to what Bishop Hughes said here when he said we have three times as many students in the higher institutions of learning than any other Protestant group on earth. I said "Thank God." For I know what long years of struggle means for an education after a man has been hindered in his early life. But if this be all, then we have only ashes in our grasp; but if in the great Methodist Church of ours there

is heart power that makes all the people believe that we are in close touch with the Son of God, we shall go on in our mission toward the conquest of the world.

We had crossed over the North Sea and sailed up along the coast of Holland, and came out at Antwerp. It was the morning of the Fourth of July, 1913. Just as we came to the wharf at Antwerp we saw the great war vessel, the *Illinois*, tied to the wharf. There were one hundred of her crew lounging around the rail in holiday attire. Every one on our little vessel wore the American flag on the lapel of his coat. Just as we came opposite this great war vessel we began to sing, "My Country, 'Tis of Thee." I confess to you we sing it a little differently over there from the way we do here. We pull out all the tremolo stops when we sing it three thousand or four thousand miles from home. And as we began to sing "My Country," every Jackie on the *Illinois* seemed to be alert with interest. They pulled to the masthead two large American flags, then a hundred little flags on a single line, and dipped them in our honor. Then every Jackie put his right hand on the left shoulder of the man in front of him, and in a perfect delirium of joy rushed to and fro in one solid phalanx on the deck. I never knew I was an American before that; I had paid taxes and voted, but I never knew until then that the American flag was in my heart. And I looked for a moment through my tears, glanced around at all the men in the group, and there wasn't a dry-eyed one in the party. And I said to myself before God, "When I return to my little home, God helping me, I am going to be as enthusiastic, or more so, for the white flag of the Cross of Christ as I now am for the Stars and Stripes." I found the flag in my heart; and like that man dying, who said to the surgeon, "Probe a little deeper, you will find the Emperor there. Probe a little deeper and you will find the flag of my country in my heart." But deeper than that is the white flag of the Cross of Christ, and before God I am going to be as enthusiastic, or more so, for the white flag of Jesus Christ as I am for the Stars and Stripes.

O for more power in Methodism. Let's get away from a formality; let's go again to the old landmarks; let's pray God until the heavens shall open and a revival shall come upon our Methodism that shall mean much to the conquest of Jesus Christ through generations.

ADDRESS OF DR. E. STANLEY JONES

I approach with you this hour with an undertone of responsibility, knowing that probably this hour will fix a good deal the future of our lives and our Church. John Wesley, before the warming of his heart took place, was an ordinary minister of the Gospel. I suppose he had been looked upon as an exceed-

ingly earnest man, sufficiently earnest to guide him across the sea and to share his faith with others. He got there and found that what he had was not sufficient to match against the need with which he came in contact. The whole thing rested back upon his experience of God there in Georgia, and John Wesley did not have enough to match against that hour. He came back as earnest still, but baffled; what we would call a good man, but engaged more or less in the things that were baffling him, straining to be religious. Then something happened in that hour, when that thing that we call the warming of the heart took place. Seemingly nothing took place. You could not weigh it, you could not tell what had happened. But Lecky, the historian, looks at it and says that there was a national epoch in the history of England in that hour.

It was a national epoch in the history of England when John Wesley's heart was finally warmed in that meeting house. He went out. Now, the whole situation in England rested back upon his experience of God. Was he able to stand up under it? He was. He had something now that he could match against the problems of the men in the mines, and the men in university circles. Something had happened that day.

Now, to-day the whole world situation is resting back upon what we call our experience of God. I dare say this Methodist Episcopal Church can go on fighting certain great battles by the impact of the momentum we have gained through the years. But look what has happened. Throughout the world there is a deeper demand upon us to-day than ever before. This age of young people has been studying along the lines of scientific inquiry. It has created a tremendous upset, but it has also created one thing, a passion to know the truth, a passion for fact, a passion for reality. That young age turns down and looks at us and says to us without any blinking, "Have you got reality? Have you found something that can hold us steady amidst the swirl of things and give us what we need now?" That is a big test at this hour.

Look what is happening across the seas. Here is the great non-Christian world loosed from its moorings—literally hundreds of millions of them. They turn to us as religious men and say to us, "Is there sufficient reality in your religion to match against our need?" They say: "For God's sake, tell us, and tell us in a way that will go to the deep of our need. Abroad and at home there is resting back upon the spiritual life of our Church the heaviest burden, probably, that has ever rested upon a Church. Can we match against this world need the spiritual life that we have at this hour. Don't answer that lightly. I am not too certain that we have enough to match against the hour that has dawned on us in the East. I am not certain that our hands are steady enough and our hearts filled enough and

our lives abandoned enough to grapple with the older nations and bring them to the Son of God.

Complacency? I do not feel it as I look at the young people of our land to-day. And to-day I ask you not to celebrate an anniversary but to seek an experience. I do not ask you to clap your hands in regard to what John Wesley has done; I ask you this: As God matched John Wesley against the need of England and saved her to the leadership of the world, is not God asking that he be able to match this Church against the need of this hour? Are we able? I am not certain. Some time ago I was in Straits Settlement and saw men fishing in rice fields. Right alongside the great ocean they were fishing in rice fields in about six inches of water for tiny little fish. And there was the great rolling ocean behind them! I said, "O God, oftentimes we have been fishing in rice fields, doing little trivial things, when some great ocean was close to us, the great Deep of God. And sometimes as I have sat in this General Conference and have listened, again and again I have seen the figure of the rice fields come up, and found myself saying, "We are fishing in rice fields when God would have us go out into the Deep and do something big for Him." I have sat before the non-Christian world in the deepest searching of heart I have ever had, in this last four years. We have sat down with the leaders of the non-Christian world; and I knew that when we called them and undertook to ask them what religion meant to them in experience, and I knew that resting back upon our experience was that whole situation—I said to myself, "My God, what have we got? Is it real? Can we match it against this hour?" Here are men that are confused and need power and need God. We had to skip everything of this verbal terminology that had come down through its own momentum. Unless there was a sound living reality we knew we were at a loss. The world asks us at this hour whether we have a sound living experience with God. For we shall go as far in the future as our experience with God will allow us to go, and no further. As Wesley went as far into that situation as his experience of God allowed him to go, the Methodist Episcopal Church will go as far in the spiritual life of this nation as its spiritual life will allow us to go. It is determined by what we are within. Take away that experience that John Wesley had there, and the Methodist Episcopal Church withers up. Put it there and you have the passion, the momentous movement, something that this world cannot do without.

We had not gone far in our round table conferences before we smiled and said, "What we are doing here is nothing but a Methodist class meeting applied to the non-Christian situation." We found that the same thing had been taken over into their lives and they were testifying what religion meant to them in personal experience. We will not outgrow the necessity of the

John Wesley experience nor will we sophisticate ourselves away from what took place there. When the Methodist Episcopal Church stops putting deep, lasting emphasis upon the new birth and the deeper work of grace that John Wesley calls holiness of heart—if we in any way let that glow dim or take up with any of its sharp alternatives—we are giving up the heritage God has raised us up to share with the world.

Take the five kingdoms—the mineral kingdom, the vegetable kingdom, the animal kingdom, the kingdom of man, the Kingdom of God. We stand here feeling the pressure of this higher Kingdom of God upon us. We feel that somehow, some way, the light on this level of the kingdom of man is not the light that will really light us into the Kingdom above. How can we get into that higher Kingdom? It awakens us and makes us yearn for that higher life, and we say, "I know I shall not live until I live there." How can we find it? Jesus said, "Except a man be born from above he cannot see the Kingdom of God." And when the Son of God says that we must be born from above I believe he means it. What does he mean by that? Born from above? Go down to the lowest kingdom. Here in a swamp is vile, miry mud. It looks up and sees on the bosom of the lake a lotus flower and says, "I wish I were like that flower in the Kingdom above, but I am down here." It might say, "I will be a lotus flower! I will be a lotus flower!" But it does not thus lift itself there. Again it might say, "Information is what I need."

Transformation is the need. How can it lift us up? Did you ever try to take hold of the hair of your head and lift yourself? So no man can lift himself into the Kingdom of God. How can that foul, impure mud get into that higher kingdom? Look. The way up is the way down. The roots of the lotus flower come down and mingle with the earth and say to that foul, impure earth, "Let go of your old life and surrender it, surrender your life to-day." And that earth does it. It does two things. It renounces. It appropriates. It surrenders itself to the life of the plant. It knows not how, but up, up, up it is lifted. It is transformed. It is transfigured and now it is blooming in the life of the lotus flower. It was born from above. "Except a man be born from above he cannot see the Kingdom of God." Have we outgrown that necessity? I believe to-day there is as deep a necessity in our university halls as in a mission hall down where the down-and-out are crowded together. I said to a professor recently, who in his philosophical discussions led us up, up, up in philosophy, and then said this, "There comes a place where a man feels incompleteness and seems to have no resources from within to complete himself, and then something from without must complete him to give him what life needs to make it really complete"—I said to him, "Professor, O Professor,

why didn't you say the word? You could have said 'New birth' just there and it wouldn't have jarred the philosophy the slightest, would it?" He said, "Mr. Jones, I haven't the kind of faith you have. I wish I had. I could have said 'new birth' there and it would not have jarred the slightest philosophical thought. I would like to have done so. I lost my faith in my university days, and I am climbing back again on the rungs of philosophy and am trying to get there to get my faith back again." What has religion to say to that man? Can't it put its hand upon him and say, "My brother, others can be born from above, and you, too, can find the strange warming of the heart that will warm your soul and bring you into immediate contact with God and realization of divine life."

HEAVEN'S LOTUS FLOWER!

The lotus lay upon the water
Of mud and slime the lovely daughter—
Some were snow white and some blood red,
But all were born from a miry bed.

My life has come from a miry past,
Caught, molded and fixed in Nature's cast—
I felt the jungle within my veins,
My purest moments blotched with stains.

To higher life I dared not aspire—
How can white goodness arise from mire:
Had my eyes not seen a Vision grand
Of a man—a Man, before me stand!

His wondrous life was a human cast,
His veins ran blood of a Hebrew past,
Where sinner, saint, in succession came,
And both left the page with many a stain.

His life rose pure white before my eyes,
And then it crimsoned with sacrifice;
His purity, white, and free from dross,
Ran blood red now on a torturing cross.

I cried, Oh, Lotus, I look to Thee—
How can I rise to Thy purity?
In a kingdom below foul with stain,
I fear—I fear I must here remain.

But the Lotus sent down midst my clay
His roots, to where I helpless lay.
He gently bade me renounce the old,
Let go the evil, the slime, the mold,

And trust myself to His upward urge.
I trusted, rose, climbed to the very verge
And more! Oh, wondrous, gracious dower!
I shared the life of the Lotus Flower!

The way up into that Kingdom is the way down from above. Heaven's lotus flower has come into our midst with its white purity and gives to man an offering, offering of eternal life in the midst of time, and that immediately and at once, so that a

man can know it. I got through speaking this way in a college, a Hindu college, when a professor came, the president of the college, and he introduced me something like this, "Well, students, Mr. Jones has come from the west to preach Christianity to you. I don't believe in religion a bit, but we will listen to what he has got to say." A beautiful introduction. After I got through talking to them about the new birth he arose and said this, "I came here prepared to combat everything this speaker said to-day. I was prepared to do it if he preached religion to us, but he preached nothing but rationalism." I preached to them of the new birth and it was rationalism. Of course, it was the praying kind of rationalism, changing a man to be born from above. It fits with the thinking of this age and with the human soul and the deep needs, and we are made for it, and we cannot do without it, and the world looks us in the face and says, "Share that with us, if there is any reality in religion."

A student came to me one day and asked this blunt question: "How can I find God." I took the New Testament and began to show him passages lighting up the way to find God. He leaned over while I was reading those passages and quietly but firmly closed the book. He said, "Please close that book and tell me out of your experience how you found God." Now we can't close this book. It is the revelation not of our search after God but of God's search after us. We can't close that book, but, my brothers and sisters, if that book is to be vital it has got to go through the medium of our personal experience. I believe that scientific investigation has laid it down, prepared the way for a revival of experimental religion through the world. I believe that the mind of this age is being prepared for one thing; a great new emphasis upon the first thing that we believe comes with the preaching of the New Testament, namely, the experimental realization of God in the midst of time that transforms men and makes them new by the power of the living God.

And if we can go out and say it, backed with the whole of our lives, I believe that is the message that the whole world is looking for at the present time. A psychologist, Stanley Hall, said this: "Every life is stunted that has not received this metamorphosis in some form. If the Church allows it to fossilize then psychology, when it becomes truly biological, will preach it. Indeed, the chief fact of genetic psychology is conversion, a real and momentous change of unsurpassed scientific and practical importance and interest."

Dean Church speaks of "the joy and exaltation that throbs through early literature as one of the most solemn things in history. Conversion had convinced them that at last the routine of vice and sin had met its match, and that a new and astounding possibility has come into view; that men, not here and there,

but on a large scale, might attain to that hitherto hopeless thing to the multitudes, goodness." Those Christians were there to match what they had against that hour. Have we such to match against this hour?

Wells tells us that—"The psychologist can now stand beside the preacher and assure us that there is no reasoned peace of heart, no balance and no safety in the soul until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greed, rivalism, fears, instincts and narrow affections."

Then says the psychologists can now stand beside the preacher and preach it. But they have no gospel to back it. They have an analysis, but no dynamics. Shall we not go back and spell it out with clarity? If so, I believe that a revival of the spiritual religion is just in the offing. If we could bring ourselves to it, and abandon ourselves sufficiently, I believe it will be upon us before we know it. God has it waiting to give to us.

One of the great souls of this generation was in a cathedral, hungry of heart, and confused. There in that great cathedral this soul bowed, heard the prayers uttered, yearning for some healing word, and then sank back and said, "Oh, they didn't mean it; it is too slick; there is no reality to it." That great soul told me afterwards, "Christ met me there, and he said to me, 'Yes, these people won't let me do anything for them; neither will you.'" Here was organized religion—it wouldn't let Christ do anything for them; and here was a confused soul, scientific in outlook, but who wouldn't let him do anything for him. Why? Because they are not willing to pay the great price. We talk glibly of Pentecost—do you know what is back of Pentecost? Up to Pentecost the disciples were very tentative in their allegiance to Christ. At the slightest provocation Peter was ready to say, "I go fishing," ready to slip back in the old life. But at Pentecost they grew so eager that they utterly abandoned themselves. They were through with indecision. They were irrevocably in the movement to live and die. Then, then God gave himself with abandon to them. But it was not until they were abandoned.

Gandhi, when he was in South Africa, sometimes thought he was a Christian, and sometimes a Hindu. He said, "I attended the Wesleyan Church every Sunday. The church did not make a formidable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared to be rather worldly minded people going to church for recreation or in conformity to custom. Here at times I would involuntarily doze. I was ashamed, but some of my neighbors who were in no better case lightened the shame. I could not go on living like this and soon gave up attending

the service." Think of it—Methodist Church but dead. Suppose a John Wesley, or one in his true succession, had been in that pulpit? It might have been a changed East, for Gandhi would have been a changed man. But Methodism failed Gandhi.

Let me quote to you a letter which Gandhi wrote to me some time ago. I had poured out my heart to him and told him of my disappointment. I said, "You know my love for you, and I have honored you, but I am deeply disappointed. I thought you had grasped the heart of Christianity, but I am afraid you haven't. You have taken some principles of the gospel, but you have missed the Person. May I suggest that you go back over it again, penetrate through the principles to the Person, and then come back and tell us what you have found. I don't say this to you as a mere propagandist, but we need you and the interpretation that you could give if you grasped the heart." He wrote back this letter: "I appreciate the love underlying the letter and kind thought for my welfare, but my difficulty is of long-standing. Other friends have pointed out to me before now. I cannot grasp the position by this intellect. The heart must be touched. Saul became Paul not by an intellectual effort but by something touching his heart. I can only say that my heart is absolutely open, I have no axes to grind, I want to find truth, to see God face to face, but there I stop. So please come to the ——— when you have the time." Do you feel the pathos running through that letter? It is the voice of the non-Christian world asking for regeneration. Have we it to give?

Look at Pascal. He died at the age of 39, at sixteen wrote a treatise on conic sections—greatest thing since Archimedes, he gave us the barometer, laid foundations for calculating machines. But he was spiritually dissatisfied. A light shone from the Word.

Something took place in the depths of his being, he was a transformed man. He wrote out his experience, and sewed it over his heart. And this is what was found upon his death: "Certainty! Fire! Joy! Peace! I forget the world and everything but God. Righteous Father, the world hath not known thee, but I have known thee. Joy, joy, tears of joy! Jesus, I separated myself from Him, renounced Him and crucified Him. I now abandon myself absolutely to Christ, my Redeemer." May I ask this General Conference not merely to sew it across your hearts but to embody it in the depths of your hearts and go out and share with a confused, cold, shadowed world our certainty, our fire, our joy. Would that we might transmit this that John Wesley handed on to us. May we be in the succession of the worried heart. I ask this General Conference, in the closing moments of this meeting, not to observe an anniversary, but to seek what

John Wesley found and experienced. Finding it, we should be able to match what we have against this hour of need.

If not, then what we have done here will be fishing in rice fields, not grappling with the great problems before us. There is only one way to kill a minister, and that is to kill his experience. There is only one way to kill a Church. It cannot be killed from the outside. Kill its experience and its realization of God and it will wither away. We can say, let the world and its glory go on, and we can stand out at this hour by the power of the living God. I ask that this whole audience pause to seek what John Wesley sought and found in this sacred hour.

Bishop Berry: Let us remain very quiet. Shall every head be bowed in the General Conference and the balconies and everywhere in the room, and we will spend these closing moments of the hour in eager and importunate prayer, though that prayer shall not be spoken aloud. Let this be an hour of heart-searching, of dedication, of intelligent consecration.

After a period of silent prayer, Bishop Berry said:

REMARKS OF BISHOP BERRY

Is my heart strangely warmed to-day, as was the heart of our human founder? Do we believe that the atonement for human guilt made by the Son of God upon the Cross of Calvary is absolutely essential, and the only remedy for the sins of the individual, of society, and of the world? Do the Methodist pulpits of to-day ring out with the direct and faithful characterization of sin, sin as a blighting, withering, darkening, devastating, damning thing—something which must be confessed, repented of, forsaken, and washed away by the cleansing blood of our redeeming Lord? Do we believe that this is the era of the Holy Spirit, the glorious dispensation of what Pentecost was only the beginning? Because the Pauline, Wesleyan doctrine of holiness has been made prominent in the preaching of certain extravagant bodies, have we become alarmed lest we should be considered fanatical too, and have we practically abandoned the preaching of that essential message that “The blood of Jesus Christ his Son cleanseth us from all sin”? While fully aware of the social implications of the gospel, and conscious of the glaring injustice in economic, racial, social and international relations, do we believe that the basic hope for the salvation of society is not in agitation nor in education nor in legislation, but in regeneration? Do we believe that the spiritual forces gathered in this room are capable of starting a spiritual movement in our Church which in its evangelistic and benevolent life seems to have slowed down? A movement which will reach every pulpit, every congregation, every theological school, every college and seminary, every organized agency of the denomina-

tion, and make of us a mightier spiritual evangelistic and missionary force than in our most sanguine moments we have ever dreamed of being?

We have been here in twenty-four days of diligent attention to legislation. Who among us is not proud of the devotion of these delegates to their tasks, these ministers and laymen, these men and women, and who is not hoping that this new legislation may greatly improve the machinery of the Church? But do we realize that improved machinery will not save the strategic situation of our day? Must there not be life and power and efficiency in our enginery? We might build the mightiest locomotive that was ever constructed, we might hitch it to the longest train which a locomotive ever drew, we might polish and smooth and oil every bearing; but it would be a great, lifeless, useless thing. But let fire be kindled under the boiler, let the steam come and course through its iron arteries, and then you have a thing of life, a machine of mighty power.

Holy Ghost, fall upon us. Quicken, energize, empower, undergird, equip, and send us out from this General Conference with hot hearts and with full consecration and with a clarified vision and with a measureless passion to lift the Church, to lead it on, to quicken its evangelistic power and missionary enthusiasm everywhere, and to help Jesus Christ as the leader to bring the world to himself. God help us. In Jesus' Name. Amen.

Receive the benediction: The blessing of Almighty God, the Father, Son and Holy Spirit, abide with us and with all the Israel of God, now, henceforth and forever. Amen.

GUESTS OF THE GENERAL CONFERENCE

NOTE: Pursuant to the action of the General Conference, that the names of those to whom the courtesies of special seating were granted should be included in the Journal as a matter of record, the following partial list of names is here appended:

- | | |
|---|---|
| Abe, Rev. Yoshimune, Japan. | Haler, Mrs. E. L. |
| Aldrich, Mrs. F. C., Lucknow, India. | Hanson, Mrs. Perry O., China. |
| Alston, Rev. and Mrs. W. G., Africa. | Havner, H. M., Marengo, Iowa. |
| Anderson, Rev. and Mrs. Eli P. | Hawley, Mr. and Mrs. J. W. |
| Anderson, Mrs. Wm. F., Boston, Mass. | Hess, Miss Stella, Africa. |
| Anderson, Rev. William K., Butler, Pa. | Holland, Mrs. Alma, Central Provinces. |
| Arms, G. F., Chile, So. America. | Hollopeter, Rev. B. S. |
| Baker, Mrs. Benson, India. | Hooks, Miss Hattis T., Liberia, W. Africa. |
| Baker, Miss Beth, India. | Hoover, Mr. and Mrs. J. M., Borneo. |
| Bates, Grace, North India. | Howard, George P. |
| Beech, Rev. Joseph, West China. | Huddleston, Oscar, Philippine Islands. |
| Berry, Rev. A. D. | Hulme, Rev. and Mrs. T. Ferrier, England. |
| Black, Mrs. A. H. | Hyde, Rev. E. L. |
| Bowen, Mr. and Mrs. A. J., Central China. | Ilahibaksh, Mrs. V. M., Calcutta, India. |
| Bowen, Miss Sarah, Central China. | Jett, Rev. and Mrs. H. C. |
| Briggs, Charles A. | Keller, Mr. and Mrs. F. E., Algeria. |
| Brinton, Mr. and Mrs. T. B. | Kenna, James Brett, Wichita, Kan. |
| Campbell, Mr. and Mrs. F. D., India. | Keys, Mr. and Mrs. P. W., Southeast Africa. |
| Cannon, Bishop James, Jr. | Kitku, Mr. |
| Charlton, Rev. John E. | Klaus, A. V. |
| Clark, Felicia Butts. | Lacy, Rev. Carleton. |
| Coleman, H. E. | Lebeus, Miss J., South China. |
| Conner, Rev. William F. | Ledden, Rev. W. Earl. |
| Count, Rev. E. E. | Leech, Rev. H. B. |
| Cowling, Pres. and Mrs. Donald J. | Lewis, Ida Belle, China. |
| Crane, Rev. Henry H. | Liebner, Rev. Otto. |
| Crawford, Eugene L. | Loland, Serene, Foochow. |
| Danner, W. M., New York City, N. Y. | Lowther, E. A., Oakland, Cal. |
| Dodd, Dr. Stella, India. | McCombs, Rev. Vernon M. |
| Dudley, Mrs. Ola. | McLaughlin, Rev. J. L. |
| Ellis, Mr. and Mrs. Thomas D. | Maynard, Dr. J. W., Rome, Italy. |
| Frankson, Fred E. | Mears, Marie. |
| Fukerson, Dr. and Mrs. E. R., Japan. | Moore, Rev. John M., New York City. |
| Funk, Rev. Martin, Hungary. | Morrison, Paul. |
| Gage, Charles A. | Murr, Rev. and Mrs. J. L., North Indiana. |
| Gatch, L. N., Esq., Cincinnati, Ohio. | Ninde, George B. |
| Gates, R. C. | North, Rev. E. M., New York City. |
| Gaw, Miss E., Central China. | Nowlin, Mabel Ruth, Changli, North China. |
| Glasgow, Dr. B. B. | Packer, Josephine, So. America. |
| Gless, Miss Bertha, China. | |
| Gulich, Anna Lulu, China. | |
| Guild, Mr. and Mrs. T. M., Indiana. | |

- Parker, Rev. C. E., Hyderabad, India.
 Parkin, Rev. F. P.
 Partridge, Miss Ruth.
 Perry, Arthur D.
 Peterson, R. A., China.
 Poeld, Rev. Oscar.
 Poling, Dr. Daniel A., New York City.
 Punton, Frank G.
 Punton, John, Jr.
 Pyke, Mrs. F. M.
 Ragatz, Rev. A. F.
 Ralston, Evelyn.
 Reischauer, Dr.
 Reitz, Miss Beulah, Africa.
 Rockey, Mrs. N. L., India.
 Ruggles, Ethel, India.
 Seavey, Lucy A.
 Sherman, Rev. H. H., D.D.
 Simons, Rev. G. A.
 Simpson, Mrs. Mattie, Africa.
 Smith, Rev. Alfred Franklin, D.D.
 Smith, Rev. Frank Herron.
 Smith, Rev. J. T. B.
 Springer, Rev. and Mrs. John M., Africa.
 Stafford, Rev. D. J. T. W., England.
 Statton, Bishop and Mrs. Arthur B., Kansas City, Mo.
 Stone, Rev. F. D., Chicago, Ill.
 Taylor, Katherine.
 Templin, L. G., Bombay, India.
 Thornburg, Amos, Chicago, Ill.
 Thornburg, J. S., Kenova, West Virginia.
 Tyler, Gertrude, China.
 Ukai, Rev. Takeshi, Kamakura, Japan.
 Ulland, Dorothy.
 Valenzuela, Rev. J. S., South America.
 Valenzuela, Mrs. Olive, South America.
 Van Buskirk, Dr. and Mrs. J. D.
 Vermilyea, Mabel M.
 Wade, Rev. C. U., Indiana.
 Wadsworth, Rev. and Mrs. J. S., France.
 Wagg, Rev. Alfred, New Jersey.
 Ward, Mrs. R. A., China.
 Warner, Rev. and Mrs. A. N., India.
 Warren, M. H.
 Washburn, Rev. J. E., Bolivia, South America.
 Watson, Miss Harriet, Hinghwa, China.
 Wellman, C. R.
 Wells, Anna May, China.
 Wesley, Rev. Arthur, Santiago, Chile.
 Westcott, Miss Pauline, Hinghwa, China.
 Whitcomb, Miss Ruby, Chicago, Illinois.
 Wiant, Mr. and Mrs. Paul P., Foochow, China.
 Williams, Rev. and Mrs. D. V.
 Wilson, G. W., Los Angeles.
 Wilson, Rev. H. W.
 Wohlfarth, Rev. J. F., D.D., Denver, Colo.
 Wragg, Rev. J. P.
 Wright, Dr. J. V.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

The following Memorials, Resolutions and Papers were passed by the Committee on Reference to the proper committees. They are arranged in alphabetical order of Conferences:

ALABAMA

W. A. Murphree presented a memorial from the Lay Electoral Conference regarding Lay Representation. Referred to the Committee on Temporal Economy.

ATLANTA

N. J. Crolley presented a memorial regarding Pensions. Referred to the Committee on Pensions and Relief.

L. H. King presented a memorial from the Atlanta Area Delegation concerning the return of Bishop Richardson. Referred to the Committee on Episcopacy.

BALTIMORE

F. R. Bayley presented a memorial on Reorganization of the Board of Temperance, Prohibition and Public Morals. Referred to the Committee on Temporal Economy.

H. W. Burgan presented a memorial from the Lay Electoral Conference concerning Doctrine. Referred to the Committee on the State of the Church.

Also a memorial regarding the Lord's Day. Referred to the Committee on Education.

Also a memorial concerning the return of Bishop McDowell. Referred to the Committee on Episcopacy.

J. R. Edwards presented a memorial from the Board of Foreign Missions on Transfer of Church Property on Foreign Fields. Referred to the Committee on Temporal Economy.

Also a memorial from the Trustees of the Methodist Episcopal Church regarding the Report of the Trustees of the Church, with Nominations for Trustees. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Withdrawal from the Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial on Determining the Effectiveness of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding the Election of Bishops by Central Conferences. Referred to the Committee on Episcopacy.

Also a memorial concerning Mission Conferences. Referred to the Committee on Foreign Missions.

Also a memorial from the Board of Foreign Missions concerning Annual Conference Membership of Ministerial Missionaries. Referred to the Committee on Foreign Missions.

Also a memorial from the Board of Foreign Missions regarding Membership on the Board of Foreign Missions. Referred to the Committee on Foreign Missions.

Also a memorial from the Board of Foreign Missions asking Change of Term "Corresponding Secretaries" to "Secretaries." Referred to the Committee on Foreign Missions.

J. P. Hand presented a memorial on Board of Church Location. Referred to the Committee on Temporal Economy.

Also a memorial regarding Reorganization of a Church after Sale for Payment of Debts. Referred to the Committee on Temporal Economy.

Also a memorial regarding Tenure of Office of the Sunday School Superintendent. Referred to the Committee on Temporal Economy.

Also a memorial concerning Retired Ministers and Quarterly Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial on Discontinuance or abandonment of Church Property. Referred to the Committee on Temporal Economy.

Also a memorial regarding Composition of Quarterly Conference. Referred to the Committee on Temporal Economy.

Also a memorial on Supernumerary Ministers and Quarterly Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial regarding Local Preachers' Membership in Quarterly Conference. Referred to the Committee on Itinerancy.

Also a memorial concerning the Course of Study for Official Members. Referred to the Committee on Education.

Also a memorial from the Conference Lay Association on the National Methodist Press. Referred to the Committee on Book Concern.

J. L. McLain presented a memorial on the Annuity rate. Referred to the Committee on Pensions and Relief.

E. T. Mowbray presented a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial on More Adequate Financial Support of Schools of Theology. Referred to the Committee on Temporal Economy.

Also a memorial regarding Recognition of the Association of Historical Societies. Referred to the Committee on State of the Church.

Also a memorial on Law Observance. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial Authorizing the printing and publicity of certain Historical Papers. Referred to the Committee on Book Concern.

Also a memorial on the Work of Deaconesses. Referred to the Committee on Hospitals, Homes, and Deaconess Work.

Also a memorial regarding the Church Creed. Referred to the Committee on State of the Church.

J. L. Nubert presented a memorial concerning the Teaching of the Church. Referred to the Committee on State of the Church.

Also a memorial on the National Methodist Press. Referred to the Committee on Book Concern.

BENGAL

S. K. Mondol presented a memorial on Peace and Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial on Prohibition. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial regarding National Bishops. Referred to the Committee on Episcopacy.

Also a memorial asking the Return of Bishop Fisher to the Calcutta Area. Referred to the Committee on Episcopacy.

BLUE RIDGE-ATLANTIC

C. M. White presented a memorial regarding the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

BOMBAY

A. A. Parker presented a memorial concerning the Age of Retirement of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Episcopal Residences. Referred to the Committee on Episcopacy.

Also a memorial regarding the Organization of Quarterly Conferences. Referred to the Committee on Temporal Economy.

G. S. Rao presented a memorial from the Methodist Episcopal Mission in India concerning Complaints. Referred to the Committee on Judiciary.

CALIFORNIA

E. P. Dennett presented a memorial regarding the Discipline in Italian. Referred to the Committee on Book Concern.

Also a memorial on Inter-Racial Conferences. Referred to the Committee on Home Missions.

T. C. Knoles presented a memorial regarding the Minister's Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Schools of Theology. Referred to the Committee on Education.

Also a memorial on the Use of Tobacco. Referred to the Committee on Education.

Also a memorial concerning the Wesley Foundation. Referred to the Committee on Education.

Also a memorial regarding Uniting Local Churches. Referred to the Committee on Temporal Economy.

Also a memorial on World Service. Referred to the Committee on Temporal Economy.

Also a memorial to Amend the Discipline, Par. 360, Par. 361. Referred to the Committee on Temporal Economy.

Also a memorial to Amend the Discipline, Re Theological Seminaries. Referred to the Committee on Education.

Also a memorial to Amend the Discipline. Referred to the Committee on Education.

Also a memorial on the Validity of Reserve Delegates. Referred to the Committee on Judiciary.

Also a memorial regarding a Legal Question. Referred to the Committee on Judiciary.

L. L. Loofbourow presented a memorial regarding the Interpretation of Paragraph 172 of the Discipline. Referred to the Committee on Judiciary.

Also a memorial regarding the Interpretation of Paragraph 172. Referred to the Committee on Judiciary.

J. H. McCallum presented a memorial from the California Lay Electoral Conference regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Mrs. H. D. Rose presented a memorial on Ladies' Aid Societies. Referred to the Committee on Temporal Economy.

J. H. N. Williams presented a memorial on Historical Societies. Referred to the Committee on Book Concern.

Also a memorial concerning the Seating of Reserve Delegates. Referred to the Committee on Judiciary.

J. W. Winkley presented a memorial on the Consolidation of Local Churches. Referred to the Committee on Temporal Economy.

Also a memorial on the Revision of the Articles of Religion. Referred to the Committee on State of the Church.

CENTRAL ALABAMA

E. M. Jones presented a memorial concerning Rebuilding a Junior College. Referred to the Committee on Education.

CENTRAL CHINA

Handel Lee presented a memorial from the Woman's Foreign Missionary Society, Shanghai Area, regarding the Return of Bishop Birney. Referred to the Committee on Episcopacy.

Also a memorial concerning the Election of a Bishop by the Central Conference of Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial from Eastern Asia Central Conference regarding Bishops in Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial from Eastern Asia Central Conference regarding Bishops for Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial from Eastern Asia Central Conference on Election of Bishops in China. Referred to the Committee on Episcopacy.

Also a memorial from Central China and Kiangsi Conferences regarding the Return of Bishop Birney. Referred to the Committee on Episcopacy.

Also a memorial regarding the Return of Bishop L. J. Birney. Referred to the Committee on Episcopacy.

Also a memorial requesting the Reappointment of Bishop Birney. Referred to the Committee on Episcopacy.

CENTRAL GERMAN

William Brickner presented a memorial on Jugo-Slavia Mission Conference. Referred to the Committee on Episcopacy.

A. J. Bucher presented a memorial requesting the Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

CENTRAL GERMANY

Otto Goricke presented a memorial from the Lay Electoral Conference concerning the Bishop of the Middle European Area. Referred to the Committee on Episcopacy.

H. E. Zeuner presented a memorial concerning the Foreign Language Area and Appointment of a Bishop. Referred to the Committee on Episcopacy.

Also a memorial requesting the Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial from Bethesda Hospital and German Deaconesses regarding Pensioning Retired Deaconesses. Referred to the Committee on Board of Hospitals, Homes, and Deaconess Work.

Also a memorial from Bethesda Hospital and German Deaconesses regarding the Board of Hospitals and Homes. Referred to the Committee on Hospitals, Homes and Deaconess Work.

CENTRAL ILLINOIS

J. A. Chapman presented a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Financial Support of Theological Schools. Referred to the Committee on Temporal Economy.

Also a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

W. E. Shaw presented a memorial regarding Pensions for Local Preachers. Referred to the Committee on Itinerancy.

CENTRAL MISSOURI

B. F. Abbott presented a memorial requesting no Area Change. Referred to the Committee on Episcopacy.

Also a memorial concerning Education. Referred to the Committee on Education.

Also a memorial from the Annual and Lay Electoral Conferences regarding the Ministers' Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

CENTRAL NEW YORK

Ray Allen presented a memorial from the Central New York Laymen's Association concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

G. H. Haigh presented a memorial to change the Discipline concerning Continuance on Trial. Referred to the Committee on Itinerancy.

Also a memorial regarding the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Examination of Local Preachers. Referred to the Committee on Education.

Also a memorial regarding the Annuity Rate. Referred to the Committee on Pensions and Relief.

Also a memorial requesting the Return of Bishop Leonard. Referred to the Committee on Episcopacy.

Also a memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial concerning the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial concerning Public Worship. Referred to the Committee on State of the Church.

W. H. Powers presented a memorial concerning Ministers without appointment to attend School. Referred to the Committee on Itinerancy.

H. E. Woolever presented a memorial concerning the Naval Program. Referred to the Committee on State of the Church.

CENTRAL PENNSYLVANIA

H. T. Ames presented a memorial regarding Pensions and Endowments. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Amendments to the Constitution. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial on Annuity Payments. Referred to the Committee on Itinerancy.

H. L. Jacobs presented a memorial from the Members of the Central Pennsylvania Conference regarding necessitous Distributions to Claimants. Referred to the Committee on Itinerancy.

Also a memorial from the Committee on Itinerancy regarding pastoral Supply and Quarterly Conference Committee. Referred to the Committee on Temporal Economy.

Also a memorial to determine rate of Annuity. Referred to the Committee on Itinerancy.

Also a memorial concerning Support of Conference Claimants. Referred to the Committee on Itinerancy.

Also a memorial concerning Funeral Services in Churches. Referred to the Committee on State of the Church.

Also a memorial concerning the Removal of Pro Rata Requirements. Referred to the Committee on Temporal Economy.

Also a memorial concerning Delegates to the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Conference Stewards. Referred to the Committee on Temporal Economy.

Also a memorial concerning Amendment to the Constitution removing the limit of three in number of Reserve Delegates. Referred to the Committee on Temporal Economy.

Also a memorial concerning Church Records. Referred to the Committee on Temporal Economy.

Also a memorial concerning Expression of Mind by the General Conference on the election of General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial to Reduce number of Advocates. Referred to the Committee on Book Concern.

Also a memorial concerning the District Superintendents. Referred to the Committee on Itinerancy.

A. L. Miller presented a memorial on General Conference Action regarding Special Services of Evangelism. Referred to the Committee on State of the Church.

Also a memorial concerning World Peace. Referred to the Committee on State of the Church.

J. E. Skillington presented a memorial concerning the Solemnization of Matrimony. Referred to the Committee on State of the Church.

Also a memorial regarding Funeral Services in the House of God. Referred to the Committee on State of the Church.

Also a memorial regarding the Election of Stewards. Referred to the Committee on Temporal Economy.

M. E. Swartz presented a memorial concerning Home Mis-

sions Board Funds. Referred to the Committee on Home Missions.

Wat Tyler presented a memorial from the Lay Electoral Conference regarding Supply Pastors' Pension. Referred to the Committee on Pensions and Relief.

Also a memorial requesting a change in the Quarterly Conference. Referred to the Committee on Temporal Economy.

A. S. Williams presented a memorial regarding Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Autonomy for the Board of Home Missions and Church Extension. Referred to the Committee on Home Missions.

CENTRAL PROVINCES

C. F. H. Guse presented a memorial regarding Foreign Missions. Referred to the Committee on Foreign Missions.

CENTRAL SWEDISH

C. G. Wallenius presented a memorial regarding Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial uniting three Swedish Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

D. E. Westerdahl presented a memorial concerning Lay Representation. Referred to the Committee on Temporal Economy.

CENTRAL TENNESSEE

H. L. Upperman presented a memorial regarding the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial regarding the Admission of Laymen to the Methodist Episcopal Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial against the use of Tobacco. Referred to the Committee on Education.

Also a memorial protesting against the use of Cigarettes. Referred to the Committee on Education.

CHENG TU WEST CHINA

B. C. Tang presented a memorial requesting the Return of Bishop Grose. Referred to the Committee on Episcopacy.

CHICAGO NORTHWEST

A. J. Loeppert presented a memorial from Hungary Mission Conference regarding the Christian Apologist. Referred to the Committee on Book Concern.

Also a memorial from Hungary Mission Conference regarding the Zurich Area. Referred to the Committee on Boundaries.

Also a memorial concerning the Christian Apologist. Referred to the Committee on Book Concern.

Also a memorial from Hungary Mission Conference requesting Bishop Nuelsen's Return. Referred to the Committee on Episcopacy.

Also a memorial requesting the Return of Bishop Hughes. Referred to the Committee on Episcopacy.

Also a memorial concerning the Recognition of the Methodist Episcopal Church in Foreign Countries. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

CHILE

P. R. Zottele presented a memorial from the Lay Electoral Conference requesting the Admission of Laymen on Field Finance Committees. Referred to the Committee on Foreign Missions.

CHUNGKING WEST CHINA

F. S. Yang presented a memorial regarding the Return of Bishop Grose. Referred to the Committee on Episcopacy.

COLORADO

E. G. Cutshall presented a memorial from the Colorado delegation concerning the support of Theological Schools. Referred to the Committee on Education.

C. O. Thibodeau presented a memorial from the Colorado delegation regarding World Peace. Referred to the Committee on State of the Church.

Also a memorial from the Denver Area regarding Bishop Mead's Return. Referred to the Committee on Episcopacy.

Also a memorial from the delegation on Episcopal Retirement. Referred to the Committee on Episcopacy.

COLUMBIA RIVER

A. A. Callender presented a memorial from B. E. Koontz, et al. regarding Ministers' Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial from B. E. Koontz concerning Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding a Portland Salesroom. Referred to the Committee on Book Concern.

Also a memorial on the Courses of Study. Referred to the Committee on Education.

C. E. Miller presented a memorial concerning the Wesley Foundation. Referred to the Committee on Education.

Also a memorial regarding Approval of the New Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Portland Depository. Referred to the Committee on Book Concern.

F. L. Pickett presented a memorial regarding Approval of the New Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial from the Lay Electoral Conference regarding Religious Education in Church Schools. Referred to the Committee on Education.

Also a memorial from the delegation concerning Education. Referred to the Committee on Education.

Also a memorial concerning the Courses of Study. Referred to the Committee on Temporal Economy.

DAKOTA

D. C. Cox presented a memorial concerning Cigarettes. Referred to the Committee on Education.

Also a memorial regarding Cigarettes. Referred to the Committee on Temperance, Prohibition, and Public Morals.

W. E. Hartung presented a memorial protesting against Cigarettes. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial concerning the Use of Cigarettes. Referred to the Committee on Education.

E. E. Hunt presented a memorial on the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Special Sessions of Annual Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Legality of the Special Session of the Dakota Conference. Referred to the Committee on Judiciary.

Also a memorial regarding Reverend William N. Potter's claim for Annuity. Referred to the Committee on Judiciary.

E. D. Kohlstedt presented a memorial regarding the Time

Limit on the Office of Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding Active and Non-Resident Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

DELAWARE

D. H. Hargis presented a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

DENMARK

L. C. Hanson presented a memorial concerning Certain Expelled Members. Referred to the Committee on Judiciary.

DES MOINES

J. L. Hillman presented a memorial from Fletcher Homan regarding the Transfer of Preachers. Referred to the Committee on Itinerancy.

R. M. Shipman presented a memorial from Fletcher Homan concerning the Appointment of Preachers. Referred to the Committee on Itinerancy.

Also a memorial concerning the Annuity Rate. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding an Amendment to the Fifth Restrictive Rule. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Support of Theological Schools. Referred to the Committee on Education.

Also a memorial from Frank Bean, et al. regarding Minimum Support for Pastors. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Fifth Restrictive Rule. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Courses of Study. Referred to the Committee on Education.

Also a memorial on Bishop to All of a Race. Referred to the Committee on Judiciary.

Also a memorial regarding the Return of Bishop Keeney. Referred to the Committee on Episcopacy.

Also a memorial on A Question of Law. Referred to the Committee on Judiciary.

W. H. Shipman presented a memorial as follows: "When the Church has elected a Minister, General Superintendent, has

it the legal right or power to refuse to allow him to serve as General Superintendent and compel him to serve as Bishop only to his own race and color?" Referred to the Committee on Judiciary.

Also a memorial as follows: A Question of Law.—"Has any regularly ordained Minister of the Methodist Episcopal Church the legal right to teach that a Book of the Bible is historically untrue which is defined in the Constitution of the Church as canonical and of authority never doubted in the Church?" Referred to the Committee on Judiciary.

Also a memorial as follows:—"Has a delegate the legal right to refuse to present the petition of a constituent because he does not agree with it?" Referred to the Committee on Judiciary.

Also a memorial concerning a question of law as to the right to teach the Bible Historically Untrue. Referred to the Committee on Judiciary.

DETROIT

S. D. Eva presented a memorial on the Standard for Years of Service. Referred to the Committee on Itinerancy.

Also a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Mrs. Thomas Nicholson presented a memorial concerning the Woman's Foreign Missionary Society. Referred to the Committee on Foreign Missions.

M. S. Rice presented a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

EAST TENNESSEE

J. S. Hill presented a memorial regarding Boundaries. Referred to the Committee on Boundaries.

EASTERN SOUTH AMERICA

Fred Aden presented a memorial regarding the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial petitioning for Lay Representation. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Assignment of Bishop Miller. Referred to the Committee on Episcopacy.

A. W. Tallon presented a memorial requesting a new Edition of the Discipline in Spanish. Referred to the Committee on Book Concern.

Also a memorial regarding the Minutes of the Central Conference for Latin America. Referred to the Committee on Episcopacy.

Also a memorial regarding the Election of a National Bishop

for Latin America. Referred to the Committee on Episcopacy.

Also a memorial regarding the Election and Consecration of a National Bishop by the Central Conference of Latin America and requesting the General Conference to Appoint Bishop George A. Miller to Latin America. Referred to the Committee on Episcopacy.

Also a memorial regarding the Bishops' Term of Office. Referred to the Committee on Episcopacy.

Also a memorial regarding (a) Areas for the Latin American Field, (b) Support of National Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning the Election of Trustees by the Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Election of Stewards. Referred to the Committee on Temporal Economy.

Also a memorial concerning United States Intervention in Latin American Countries. Referred to the Committee on State of the Church.

Also a memorial regarding the Election of Superintendents by Annual Conferences. Referred to the Committee on Itinerancy.

EASTERN SWEDISH

O. K. Sundberg presented a memorial on Enabling Act. Referred to the Committee on Boundaries.

Also a memorial regarding the Financial Support of Theological Schools. Referred to the Committee on Education.

Also a memorial concerning Evangelism. Referred to the Committee on State of the Church.

ERIE

W. A. Elliott presented a memorial regarding the Church's Social Creed. Referred to the Committee on State of the Church.

R. F. Howe presented a memorial regarding the Benevolent Program. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Kansas Plan for Lay and Combined Conferences. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Support of Schools of Theology. Referred to the Committee on Education.

W. P. Murray presented a memorial regarding the Revision of the Hymnal. Referred to the Committee on the State of the Church.

Also a memorial concerning a Rural Survey. Referred to the Committee on Home Missions.

Also a memorial concerning Rural Evangelism. Referred to the Committee on Home Missions.

E. T. Welch presented a memorial from the Men's Work Commission regarding Men's Work. Referred to the Committee on Education.

W. A. Womer presented a memorial concerning the Hymnal. Referred to the Committee on Book Concern.

FLORIDA

H. W. Bartley presented a memorial regarding Sunday School District Conventions. Referred to the Committee on Education.

Also a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

FOOCHOW

R. A. Ward presented a memorial regarding the Return of Bishop W. E. Brown. Referred to the Committee on Episcopacy.

Also a memorial concerning the Election of Bishops by Central Conferences. Referred to the Committee on Episcopacy.

Also a memorial concerning the Election of Bishops for China. Referred to the Committee on Episcopacy.

Also a memorial regarding the Assignment of Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Eastern Asia Central Conference regarding the Union of Methodism. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference regarding the General Conference Outside of America. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference regarding the General Conference in China. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Appointment of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding the Soundness of the Faith. Referred to the Committee on State of the Church.

Also a memorial concerning Methodist Unification. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Place of Holding the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference regarding the Separation of Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference concerning the Reorganization of World Methodism. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference concerning the Order of Conference Business. Referred to the Committee on Temporal Economy.

GENESEE

Ray Allen presented a memorial from Mabel C. Allen regarding the Use of the Christian Flag. Referred to the Committee on State of the Church.

Also a memorial concerning Union with the Presbyterian Church in the U. S. A. Referred to the Committee on State of the Church.

Also a memorial from every Protestant Pastor in the City of Hornell, New York, regarding Church Union. Referred to the Committee on State of the Church.

Also a memorial from Olean District Conference concerning Organic Union with the Presbyterian Church in the U. S. A. Referred to the Committee on State of the Church.

A. M. Blake presented a memorial concerning the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Return of Bishop Leonard. Referred to the Committee on Episcopacy.

R. S. Cushman presented a memorial regarding Pentecost Sunday. Referred to the Committee on State of the Church.

Also a memorial concerning Ministerial Support. Referred to the Committee on Temporal Economy.

J. H. Stooddy presented a memorial concerning Financial Reports of Churches. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Plan and Contents of the Psalter. Referred to the Committee on State of the Church.

Also a memorial regarding Executive Secretaries of City Missionary Societies. Referred to the Committee on Home Missions.

H. M. Wilson presented a memorial concerning the Selection of District Superintendent. Referred to the Committee on Itinerancy.

Also a memorial regarding the Observance of Pentecostal Sunday. Referred to the Committee on State of the Church.

Also a memorial on making Conference Lines Coincide with State Lines. Referred to the Committee on Boundaries.

Also a memorial to Avoid the Annual Raising of the Question of the Return of Pastors. Referred to the Committee on Itinerancy.

Also a memorial regarding International Peace. Referred to the Committee on State of the Church.

Also a memorial regarding the Revision of the Order of Worship. Referred to the Committee on State of the Church.

Also a memorial concerning the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Joint Sessions of Conferences of the Same Area. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Training of Non-Seminary Pastors. Referred to the Committee on Education.

Also a memorial from the Lay Electoral Conference regarding the Return of Bishop Leonard. Referred to the Committee on Episcopacy.

Also a memorial regarding the Return of Bishop Leonard. Referred to the Committee on Episcopacy.

Also a memorial concerning a Limited Term for Bishops. Referred to the Committee on Episcopacy.

GEORGIA

L. A. Griggs presented a memorial to Change the General Conference to Sextennial Dates. Referred to the Committee on Temporal Economy.

E. J. Hammond presented a memorial from R. H. Robb regarding Pensions and Relief. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Support of Retired Ministers. Referred to the Committee on Itinerancy.

HINGHWA

G. W. Hollister presented a memorial on Securing the Privilege for Missionaries to Renounce Military Protection. Referred to the Committee on Foreign Missions.

Also a memorial from the Eastern Asia Central Conference concerning Christianizing International Relations. Referred to the Committee on State of the Church.

Also a memorial concerning the Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial on the "Regional Conference." Referred to the Committee on Temporal Economy.

Also a memorial regarding Changes in the Disciplinary Rules. Referred to the Committee on Temporal Economy.

T. H. Lin presented a memorial from the Members of the Hinghwa Conference regarding the Return of Bishop Brown. Referred to the Committee on Episcopacy.

G. B. Lau presented a memorial regarding Laymen in the

Annual Conference. Referred to the Committee on Temporal Economy.

ILLINOIS

J. C. Baker presented a memorial concerning the Pension Fund for Retired Preachers. Referred to the Committee on Pensions and Relief.

Also a memorial from the Illinois Delegation regarding the Wesley Foundation. Referred to the Committee on Home Missions.

I. B. Blackstock presented a memorial from the First Methodist Episcopal Church of Springfield, Illinois, concerning the Discipline, Paragraph 345. Referred to the Committee on Temporal Economy.

Also a memorial from the Local Preachers' Association regarding Pensions for Local Preachers. Referred to the Committee on Pensions and Relief.

Also a memorial from the Local Preachers' Association regarding Local Preachers. Referred to the Committee on Itinerancy.

H. A. Keck presented a memorial regarding the Courses of Study. Referred to the Committee on Education.

Also a memorial from the Central Swedish Conference on the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Financial Support of Theological Schools. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Use of Cigarettes. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial regarding the Secretary of the Lay Electoral Conference. Referred to the Committee on Judiciary.

D. L. Musselman presented a memorial from the Baltic and Danish Mission Conference regarding Boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Baltic and Danish Mission Conference regarding the Enabling Act. Referred to the Committee on Boundaries.

Also a memorial on Protection of our Ideals. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial regarding Signature on Charges. Referred to the Committee on Episcopacy.

INDIANA

W. B. Farmer presented a memorial concerning the Employment of a Local Preacher who Ignores or Neglects the Course of Study. Referred to the Committee on Education.

Also a memorial to Combine or omit the Second or Third Quarterly Conference. Referred to the Committee on Itinerancy.

Also a memorial on Readmission of a Located Member of an Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial Fixing Minimum Grades on the Examination of Undergraduates. Referred to the Committee on Education.

Also a memorial regarding Financing Various Projects. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Ratio of Representation for Delegates to the General Conference. Referred to the Committee on Judiciary.

O. W. Fifer presented a memorial concerning the Financial Support of Schools of Theology. Referred to the Committee on Education.

Also a memorial regarding the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Supply Pastors and the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Church Hymnal. Referred to the Committee on State of the Church.

Also a memorial regarding Psalter Revision. Referred to the Committee on State of the Church.

Also a memorial regarding Appointment of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Pastoral Support. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Election of Trustees. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Election of Bishops. Referred to the Committee on Episcopacy.

J. T. Scull presented a memorial regarding the Psalter Readings. Referred to the Committee on State of the Church.

Also a memorial concerning Non-Resident Inactive Membership. Referred to the Committee on Temporal Economy.

J. M. Walker presented a memorial concerning the Episcopacy. Referred to the Committee on Episcopacy.

INDUS RIVER

C. B. Stuntz presented a memorial from the Indus River and Central Conference of Southern Asia concerning Boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Central Conference of Southern Asia regarding Episcopal Supervision. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Southern Asia concerning the Election of Bishops by Central Conferences. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Southern Asia concerning a National Bishop for Southern Asia. Referred to the Committee on Episcopacy.

Also a memorial from the Southern Asia Central Conference concerning Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Southern Asia regarding the Support of Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Southern Asia on Foreign Missions. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Cabinet. Referred to the Committee on Itinerancy.

INTER-MOUNTAIN

H. S. Hamilton presented a memorial on the Change of Conference Name. Referred to the Committee on Boundaries.

Also a memorial concerning the Change of Conference Name. Referred to the Committee on Boundaries.

Also a memorial from the Lay Electoral Conference concerning the Book Depository. Referred to the Committee on Book Concern.

Also a memorial concerning the Portland Depository. Referred to the Committee on Book Concern.

Also a memorial regarding the Area Boundary. Referred to the Committee on Episcopacy.

Also a memorial from the Lay Electoral Conference concerning Admission of Laymen to the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial from the District Conference, Eastern District, Inter-Mountain Conference, regarding World Service. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

H. J. Roan presented a memorial from the Lay Electoral Conference concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

IOWA

G. S. Blagg presented a memorial concerning Hymnal Revision. Referred to the Committee on Book Concern.

Also a memorial regarding Cigarettes. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial from Thomas Osborn, District Superintendent of the Iowa Conference, concerning Appointing Power of Bishops in Reference to District Superintendents. Referred to the Committee on Judiciary.

Also a memorial regarding Annuity Claims. Referred to the Committee on Itinerancy.

Also a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Dean Taylor presented a memorial from the Laymen's Association regarding Laymen and the Annual Conference. Referred to the Committee on Temporal Economy.

ITALY

C. M. Ferreri presented a memorial regarding the France Conference. Referred to the Committee on Boundaries.

Also a memorial on Self-Support in the Missionary Field. Referred to the Committee on Foreign Missions.

Also a memorial regarding Episcopal Residences in Europe. Referred to the Committee on Episcopacy.

Also a memorial concerning the Italy Conference. Referred to the Committee on State of the Church.

Also a memorial concerning the Italian Immigration of Wives and Children. Referred to the Committee on State of the Church.

KANSAS

O. E. Allison presented a memorial from Bascom Robbins concerning the Location of a Conference Member. Referred to the Committee on Itinerancy.

Also a memorial from Bascom Robbins regarding Appointments Permissible for a Bishop to Make. Referred to the Committee on Itinerancy.

Also a memorial regarding Conference Organization. Referred to the Committee on Temporal Economy.

Also a memorial regarding Lay Conferences. Referred to the Committee on Temporal Economy.

Also a memorial Protesting Against Use of Cigarettes. Referred to the Committee on Education.

Also a memorial regarding the Return of Bishop E. L. Waldorf. Referred to the Committee on Episcopacy.

Also a memorial concerning Episcopal Pledges. Referred to the Committee on Judiciary.

Also a memorial regarding the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

Also a memorial regarding the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

T. O. Cunningham presented a memorial from the Lay Elec-

toral Conference regarding the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

W. A. Keve presented a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Annuity Claims of Retired Ministers. Referred to the Committee on Itinerancy.

John Marshall presented a memorial concerning the Methodist Federation for Social Service. Referred to the Committee on State of the Church.

Also a memorial regarding Social Service. Referred to the Committee on State of the Church.

Also a memorial regarding Social Service. Referred to the Committee on State of the Church.

Mrs. J. L. McCoy presented a memorial concerning Home Missions. Referred to the Committee on Home Missions and Church Extension.

KENTUCKY

E. P. Hall presented a memorial from the Kentucky delegation concerning Episcopal Residence. Referred to the Committee on Episcopacy.

KIANGSI

R. Y. Lo presented a memorial from the Kiangsi Annual Conference concerning Defective Legislation. Referred to the Committee on Judiciary.

Also a memorial from the Eastern Asia Central Conference concerning Support from the Mother Church. Referred to the Committee on Foreign Missions.

Also a memorial from the Central Conference of Southern Asia Concerning Holding of Property by Local Boards in China. Referred to the Committee on Foreign Missions.

Also a memorial from the Central Conference of Eastern Asia concerning the Support of Foreign Missionary Work in China. Referred to the Committee on Foreign Missions.

Also a memorial from Hwangmei and North Kiangsi Districts concerning the Return of Bishop Birney. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia regarding Types and Number of Bishops in China. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia regarding the Election of Bishops by the Central Conference of Eastern Asia. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia concerning the registration of Schools in China and Christian Education in China. Referred to the Committee on Education.

Also a memorial from the Kiangsi Annual Conference concerning Four Years' Term for Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Kiangsi Annual Conference regarding Election of Bishops by Central Conferences. Referred to the Committee on Episcopacy.

Also a memorial from the Kiangsi Annual Conference concerning the Return of Bishop Birney. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Eastern Asia regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference concerning the China Christian Advocate. Referred to the Committee on Book Concern.

Also a memorial from the Eastern Asia Central Conference concerning Local Autonomy and Administration Readjustments in China. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference regarding Larger Autonomy in China. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference regarding A World Methodist Episcopal Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference concerning a Commission on Regional Autonomy. Referred to the Committee on Temporal Economy.

Also a memorial from the Eastern Asia Central Conference concerning All China Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Japan-China Relations. Referred to the Committee on State of the Church.

Also a memorial from the Kiangsi Annual Conference concerning the Election of District Superintendents. Referred to the Committee on Itinerancy.

KOREA

J. Z. Moore presented a memorial from the Eastern Asia Central Conference concerning the Episcopal Residence in Seoul. Referred to the Committee on Episcopacy.

Also a memorial concerning the Return of Bishop Welch. Referred to the Committee on Episcopacy.

Also a memorial from the Eastern Asia Central Conference concerning Union of Methodism in Korea. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Place of Holding the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Autonomous Methodist Conference in Korea. Referred to the Committee on Temporal Economy.

LIBERIA

W. V. S. Tubman presented a memorial concerning the Restoration of the Episcopal Residence to Monrovia, Liberia. Referred to the Committee on Episcopacy.

LINCOLN

J. H. Ellis presented a memorial concerning Annual Conference Trustees. Referred to the Committee on Temporal Economy.

Also a memorial regarding an Enabling Act. Referred to the Committee on Boundaries.

L. H. Lightner presented a memorial concerning the Enabling Act. Referred to the Committee on Boundaries.

LITTLE ROCK

B. F. Neal presented a memorial concerning an Enabling Act. Referred to the Committee on Boundaries.

LOUISIANA

C. S. Stanley presented a memorial from the Ministers of the Conference concerning the Return of Bishop Jones. Referred to the Committee on Episcopacy.

LUCKNOW

J. R. Chitambar presented a memorial concerning the Return of Bishop Fisher. Referred to the Committee on Episcopacy.

Also a memorial Concerning Episcopal Assignments. Referred to the Committee on Episcopacy.

Also a memorial concerning Episcopal Assignments. Referred to the Committee on Episcopacy.

Also a memorial regarding an Indian National Bishop. Referred to the Committee on Episcopacy.

Also a memorial from the Central Conference of Southern Asia regarding Benevolent Gifts. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial from the Lay Electoral Conference concern-

ing the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Central Conference of Southern Asia concerning the World Service Commission. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Bringing of False Charges. Referred to the Committee on Itinerancy.

MAINE

J. M. Arters presented a memorial concerning the Revision of the Psalter. Referred to the Committee on State of the Church.

Also a memorial concerning Christian Unity. Referred to the Committee on State of the Church.

Also a memorial concerning the Scope of Ladies' Aid Societies. Referred to the Committee on Temporal Economy.

Also a memorial regarding District and Quarterly Conferences. Referred to the Committee on Temporal Economy.

Also a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Quarterly Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Return of Bishop Anderson. Referred to the Committee on Episcopacy.

Also a memorial concerning Sunday School Literature. Referred to the Committee on Book Concern.

C. D. Baldwin presented a memorial concerning First and Second Reserve Delegates. Referred to the Committee on Judiciary.

A. C. Goddard presented a memorial concerning Evangelism. Referred to the Committee on State of the Church.

Also a memorial regarding War. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference regarding Admission of Laymen to Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Union of Local Churches. Referred to the Committee on Temporal Economy.

Also a memorial concerning Directors of Religious Education. Referred to the Committee on Education.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Conference membership for Women. Referred to the Committee on Itinerancy.

Also a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

G. B. Hunter presented a memorial concerning Lay Representation in Annual Conferences. Referred to the Committee on Temporal Economy.

MALAYA

E. F. Lee presented a memorial concerning Boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Malaya Annual Conference concerning the World Service Commission. Referred to the Committee on Foreign Missions.

Also a memorial concerning Foreign Service Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning the Return of Bishop Lowe. Referred to the Committee on Episcopacy.

Also a memorial regarding the Singapore Area. Referred to the Committee on Episcopacy.

Also a memorial on the Consolidation of the North Sumatra and North Indies Mission Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning the Enabling Act. Referred to the Committee on Boundaries.

Also a memorial from the Malaya Annual Conference concerning "Regional Church." Referred to the Committee on Foreign Missions.

Also a memorial from the Malaya Annual Conference regarding "Bishops for Racial, or National Groups." Referred to the Committee on Episcopacy.

Also a memorial from the Malaya Annual Conference concerning the Singapore Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Area Supervision. Referred to the Committee on Episcopacy.

Also a memorial from the Malaya Annual Conference regarding Bishop Titus Lowe. Referred to the Committee on Episcopacy.

Also a memorial concerning the World Service Commission. Referred to the Committee on Temporal Economy.

MEXICO

Vicente Mendoza presented a memorial concerning National Bishops and Related Items. Referred to the Committee on Episcopacy.

Also a memorial from the Latin American Conferences concerning Change of Name of Foreign Missions to World Missions. Referred to the Committee on Temporal Economy.

Also a memorial from the delegates of the Mexico Conference concerning Unification of Two Conferences to form the Mexican Methodist Church. Referred to the Committee on Temporal Economy.

MICHIGAN

Hugh Kennedy presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Detroit Area concerning the Return of Bishop Thomas Nicholson. Referred to the Committee on Episcopacy.

Also a memorial concerning the Presidency of Bishops. Referred to the Committee on Episcopacy.

L. T. Wilmarth presented a memorial from Michigan Conference members concerning Ministers Deprived of Ministry. Referred to the Committee on Education.

MINNESOTA

J. I. Asher presented a memorial from St. Paul's Preachers' Association concerning the Prohibition Plank. Referred to the Committee on State of the Church.

Also a memorial from St. Paul's Preachers' Association concerning the Revision of the Ritual. Referred to the Committee on State of the Church.

Also a memorial from St. Paul's Preachers' Association regarding Stabilization of Industry. Referred to the Committee on State of the Church.

Also a memorial from St. Paul's Preachers' Association concerning the Revision of the Ritual. Referred to the Committee on State of the Church.

Also a memorial from St. Paul's Preachers' Association regarding the Revision of the Ritual—Burial Service. Referred to the Committee on State of the Church.

Also a memorial from St. Paul's Preachers' Association concerning the Membership Record. Referred to the Committee on Temporal Economy.

Also a memorial from St. Paul's Preachers' Association regarding Women in Regular Ministry. Referred to the Committee on Itinerancy.

W. C. Coffey presented a memorial concerning the Rural Church. Referred to the Committee on Home Missions.

Mrs. Vincent F. DeVinney presented a memorial from the Woman's Home Missionary Society concerning Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from the Woman's Home Missionary Society concerning Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

S. L. Parish presented a memorial concerning Psalter Revision. Referred to the Committee on State of the Church.

Also a memorial concerning Hymnal Revision. Referred to the Committee on State of the Church.

Also a memorial concerning Internationalism. Referred to the Committee on State of the Church.

Also a memorial concerning Pensions. Referred to the Committee on Pensions and Relief.

MISSISSIPPI

J. B. F. Shaw presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

MISSOURI

H. J. Bane presented a memorial regarding the General Laymen's Association Plan of Lay Representation. Referred to the Committee on Temporal Economy.

Also a memorial concerning a Church Seal for the Baptismal Certificate. Referred to the Committee on State of the Church.

Also a memorial from the Missouri Methodist Hospital Association concerning the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

Also a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

E. J. Gale presented a memorial concerning An Enabling Act. Referred to the Committee on Boundaries.

Also a memorial concerning An Enabling Act. Referred to the Committee on Boundaries.

J. R. Harper presented a memorial concerning An Enabling Act. Referred to the Committee on Boundaries.

E. L. Robison presented a memorial regarding the District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial regarding the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

J. J. Shy presented a memorial concerning Sunday School Legislation, Change in Discipline, Paragraph 474, Sections 1 and 2. Referred to the Committee on Education.

MONTANA STATE

R. J. Cunningham presented a memorial concerning the Helena Area. Referred to the Committee on Episcopacy.

V. E. Lewis presented a memorial from the Montana State Lay Electoral Conference concerning Lay Representation in the

Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial from Montana State and Inter-Mountain Conferences Fixing Boundaries of Episcopal Areas. Referred to the Committee on Episcopacy.

George Mecklenburg presented a memorial from the Lay Electoral Conference regarding Retention of Helena Area. Referred to the Committee on Episcopacy.

Also a memorial concerning the Helena Area. Referred to the Committee on Episcopacy.

Also a memorial regarding the Pension Plan. Referred to the Committee on Pensions and Relief.

NEBRASKA

W. E. Gates presented a memorial concerning Appointments of Pastors. Referred to the Committee on Itinerancy.

C. G. Gomon presented a memorial regarding Limited Tenure for Bishops. Referred to the Committee on Episcopacy.

Also a memorial from Citizens of Grand Island, Nebraska, regarding the Enforcement of the Fourteenth Amendment and Preventing Lynching and Other Acts of Mob Violence. Referred to the Committee on State of the Church.

Also a memorial from the Colored Methodist Church of Grand Island, Nebraska, regarding the Enforcement of the Fourteenth Amendment which will Guarantee Voting Rights to All Citizens. Referred to the Committee on State of the Church.

Also a memorial concerning Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Enlisting Laymen in Establishing the Ministers' Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

H. M. Greenslit presented a memorial from Nebraska delegates concerning World Peace. Referred to the Committee on State of the Church.

NEWARK

M. S. Daniels presented a memorial concerning Industrial Relations. Referred to the Committee on State of the Church.

Also a memorial concerning Change in Discipline, Paragraph 370. Referred to the Committee on Temporal Economy.

Also a memorial regarding Revision of Discipline. Referred to the Committee on Temporal Economy.

D. F. Diefendorf presented a memorial concerning Educational Collections. Referred to the Committee on Temporal Economy.

Also a memorial concerning Methodist Historical Societies. Referred to the Committee on Book Concern.

O. L. Joseph presented a memorial on Worship and Religious Art. Referred to the Committee on State of the Church.

J. R. Joy presented a memorial concerning District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning Historical Societies. Referred to the Committee on Book Concern.

Also a memorial from the Lay Electoral Conference regarding Historical Societies. Referred to the Committee on Book Concern.

Also a memorial from The Editorial Council regarding the Nomination of the Contributing Editor. Referred to the Committee on Book Concern.

Also a memorial concerning the Rural Survey. Referred to the Committee on Home Missions.

Also a memorial from the Lay Electoral Conference concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial from the Ecumenical Conference Commission regarding the Ecumenical Conference in 1931. Referred to the Committee on State of the Church.

H. C. Lytle presented a memorial concerning the Quarterly Conference Question, Paragraph 36. Referred to the Committee on Temporal Economy.

J. H. MacDonald presented a memorial concerning Overlapping Territory. Referred to the Committee on Home Missions.

W. R. Neff presented a memorial regarding Theological Schools Support. Referred to the Committee on Education.

Wilbert Westcott presented a memorial concerning Foreign Language Groups. Referred to the Committee on Temporal Economy.

NEW ENGLAND

E. P. Bliss presented a memorial concerning Modification of the Volstead Act. Referred to the Committee on State of the Church.

Also a memorial on Revision of the Ritual. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference concerning Revision of the Ritual. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference regarding Board Organization. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Disciplinary Financial Plan, Par. 111, Secs. 324-344. Referred to the Committee on Temporal Economy.

Also a memorial concerning Revision of Par. 112. Referred to the Committee on Temporal Economy.

Also a memorial regarding Leaders' and Stewards' Meetings. Referred to the Committee on Temporal Economy.

Also a memorial on Discipline—Financial Plan, Par. 111, Sec. 7. Referred to the Committee on Temporal Economy.

Also a memorial regarding Revision of Pars. 319-322 of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial regarding Local Church Finances. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Substitution of Department of Goodwill Industries for Bureau of Goodwill Industries. Referred to the Committee on Home Missions and Church Extension.

O. E. Crain presented a memorial regarding a Unified Program for Young People. Referred to the Committee on Education.

Also a memorial from the Lay Electoral Conference concerning the Support of Theological Seminaries. Referred to the Committee on Education.

Also a memorial from the Lay Electoral Conference regarding the Reorganization of Boards, especially the Board of Education. Referred to the Committee on Temporal Economy.

Also a memorial regarding Board Organization. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference regarding the Membership Register. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Board of Temperance, etc. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Effectiveness of Bishops. Referred to the Committee on Episcopacy.

E. A. Elliott presented a memorial concerning Pensioning Local Preachers. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Federation for Social Service. Referred to the Committee on State of the Church.

Also a memorial regarding the Marriage of Divorced Persons. Referred to the Committee on State of the Church.

Also a memorial concerning Good Will Work in Foreign Fields. Referred to the Committee on Temporal Economy.

S. T. Emery presented a memorial from the Lay Electoral Conference concerning the Membership Register, etc. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Continuance of the Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Temporal Economy.

C. O. Ford presented a memorial concerning the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Pensions. Referred to the Committee on Pensions and Relief.

L. O. Hartman presented a memorial concerning the Support of Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Ministerial Salaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Return of Bishop Anderson. Referred to the Committee on Episcopacy.

Also a memorial regarding Bishops and Honorariums. Referred to the Committee on Episcopacy.

Also a memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial from the Annual Institute of the Bureau of Good Will Industries concerning Good Will Industries. Referred to the Committee on Foreign Missions.

Also a memorial concerning Good Will Industries. Referred to the Committee on Home Missions.

Also a memorial concerning Good Will Industries. Referred to the Committee on Home Missions.

Also a memorial regarding Par. 213, Discipline 1924. Referred to the Committee on Judiciary.

D. L. Marsh presented a memorial concerning Theological Schools. Referred to the Committee on State of the Church.

Also a memorial concerning World Service. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Transfer of Membership. Referred to the Committee on Temporal Economy.

Also a memorial concerning World Service. Referred to the Committee on Temporal Economy.

Also a memorial concerning World Service. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Retirement of Bishops. Referred to the Committee on Episcopacy.

G. H. Spencer presented a memorial concerning Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial concerning War. Referred to the Committee on State of the Church.

Also a memorial regarding Area Superintendency. Referred to the Committee on Episcopacy.

Also a memorial from the New England Conference concerning the Hymnal. Referred to the Committee on State of the Church.

NEW ENGLAND SOUTHERN

J. I. Bartholomew presented a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Trial of a Bishop. Referred to the Committee on Episcopacy.

Also a memorial concerning the Annual Meeting of a Local Church. Referred to the Committee on State of the Church.

Also a memorial from the Annual and Lay Electoral Conferences concerning the Support of Theological Schools. Referred to the Committee on Education.

Also a memorial from the Annual and Lay Electoral Conferences regarding the Historical Society. Referred to the Committee on State of the Church.

Also a memorial from C. V. Duckett, Norway, concerning the Administration of Bishop Blake. Referred to the Committee on Episcopacy.

Also a memorial concerning Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from R. E. Bisbee concerning a Methodist Magazine. Referred to the Committee on Book Concern.

H. T. Borden presented a memorial from the Lay Electoral Conference concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial from the Lay Electoral Conference concerning Home Missions. Referred to the Committee on Home Missions and Church Extension.

NEW HAMPSHIRE

E. A. Durham presented a memorial concerning the Federation for Social Service. Referred to the Committee on State of the Church.

Also a memorial concerning World Peace. Referred to the Committee on State of the Church.

Also a memorial regarding the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Co-operation of Churches. Referred to the Committee on Temporal Economy.

Also a memorial concerning Church Federation. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding Historical Societies. Referred to the Committee on Book Concern.

Also a memorial from the New Hampshire Conference concerning Revision of the Ritual. Referred to the Committee on State of the Church.

J. T. Lord presented a memorial concerning Industrial Democracy. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference concerning Historical Societies. Referred to the Committee on Book Concern.

E. F. Miller presented a memorial concerning Apportionment for Theological Schools. Referred to the Committee on Education.

NEW JERSEY

H. J. Belting presented a memorial concerning Sunday School Literature. Referred to the Committee on Education.

H. P. Bennett presented a memorial from the Lay Electoral Conference concerning a Change in Discipline, Par. 175. Referred to the Committee on State of the Church.

T. S. Brock presented a memorial concerning the Ordination of Elders. Referred to the Committee on Itinerancy.

Also a memorial concerning Church Extension. Referred to the Committee on Home Missions and Church Extension.

H. P. Sloan presented a memorial concerning the Commission on Curricula. Referred to the Committee on Education.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning the Primacy of Preaching. Referred to the Committee on State of the Church.

Also a memorial concerning the Survey of Rural Charges. Referred to the Committee on State of the Church.

Also a memorial concerning Standards of Doctrine. Referred to the Committee on State of the Church.

Also a memorial concerning Worship and Art. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference concerning Powers of Deacons. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning Pastors' Salaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Contributing Editor of the Advocates. Referred to the Committee on Book Concern.

E. A. Wells presented a memorial from H. B. Leech regarding the Election of the Secretary of the Annual Conference. Referred to the Committee on Temporal Economy.

NEW MEXICO

R. C. Baker presented a memorial concerning the Return of Bishop Mead to the Denver Area. Referred to the Committee on Episcopacy.

Also a memorial concerning the Retention of Bishop Mead as Bishop of the Denver Area. Referred to the Committee on Episcopacy.

Also a memorial from the delegation concerning the Change from a Conference to a Mission. Referred to the Committee on Boundaries.

Also a memorial concerning the Dissolution of a Conference. Referred to the Committee on Boundaries.

Also a memorial concerning the New Mexico Mission. Referred to the Committee on Boundaries.

Also a memorial from H. A. Bassett concerning the boundaries of Southwest Spanish Mission. Referred to the Committee on Boundaries.

Also a memorial concerning Appointments. Referred to the Committee on Temporal Economy.

NEW YORK

A. E. Chenoweth presented a memorial concerning the Reorganization of Benevolences. Referred to the Committee on Temporal Economy.

C. H. Fowler presented a memorial from the Lay Electoral Conference regarding Lay Representation. Referred to the Committee on Temporal Economy.

Also a memorial concerning Trustees of the John Street Church. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Reorganization of World Service Activities. Referred to the Committee on Temporal Economy.

Also a memorial concerning Religious Education. Referred to the Committee on Education.

Hough Houston presented a memorial from the New York Preachers' Meeting concerning Sunday School Literature. Referred to the Committee on Education.

Also a memorial concerning the Revision of the Discipline, Par. 441, Secs. 1, 2, and 3. Referred to the Committee on Board of Home Missions and Church Extension.

Also a memorial concerning the Revision of the Discipline. Referred to the Committee on Temporal Economy.

Allan MacRossie presented a memorial regarding the Board

of Examiners and College Graduates. Referred to the Committee on Education.

C. A. Smith presented a memorial concerning the Social Creed of the Church. Referred to the Committee on State of the Church.

Also a memorial concerning the Lord's Day Alliance. Referred to the Committee on Temporal Economy.

Also a memorial from the Members of the Shrub Oak Methodist Episcopal Church concerning Prayer for Our Country. Referred to the Committee on State of the Church.

Also a memorial concerning Near East Relief. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference concerning the Church Membership Committee. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference concerning an Enabling Act to Unite Conferences in the New York Area. Referred to the Committee on Boundaries.

Also a memorial regarding the Daily Christian Advocate. Referred to the Committee on Rules.

Also a memorial from the Lay Electoral Conference concerning the Number of Bishops to be Elected; Fewer Bishops Assigned to Foreign Areas. Referred to the Committee on Episcopacy.

Also a memorial concerning a Court for Trial of a Bishop to be Composed of Ministers and Laymen. Referred to the Committee on Episcopacy.

Also a memorial from the Lay Electoral Conference concerning the Publication of Methodist Historical Documents. Referred to the Committee on Book Concern.

Also a memorial from the Lay Electoral Conference concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial from the New York Conference Deaconess Board concerning Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from the Lay Electoral Conference concerning the Association of Methodist Historical Societies. Referred to the Committee on Book Concern.

Also a memorial concerning a Suspended Bishop not to Receive Salary. Referred to the Committee on Book Concern.

E. S. Tipple presented a memorial concerning the Union of Theological Seminary Students. Referred to the Committee on Itinerancy.

Also a memorial concerning Harmonizing Pars. 69 and 280 of the Discipline, 1924. Referred to the Committee on State of the Church.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning Life Tenure Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial concerning the support of Theological Schools. Referred to the Committee on Education.

Also a memorial concerning the Merger of New York, New York East, and Newark Conferences, or any two. Referred to the Committee on Boundaries.

J. W. Woolsey presented a memorial from the New York and New York East Conferences concerning Uniting the New York, New York East and Newark Conferences. Referred to the Committee on Boundaries.

NEW YORK EAST

H. H. Beattys presented a memorial concerning the Official Board. Referred to the Committee on Temporal Economy.

G. E. Bishop presented a memorial concerning the Administration of the Lord's Supper. Referred to the Committee on State of the Church.

Also a memorial concerning the Administration of the Lord's Supper. Referred to the Committee on State of the Church.

Also a memorial concerning Questions asked of Candidates for Orders. Referred to the Committee on Itinerancy.

Also a memorial concerning Residence of Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial regarding the Psalter. Referred to the Committee on State of the Church.

Also a memorial concerning Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial regarding Confirmation of Classes. Referred to the Committee on State of the Church.

Also a memorial regarding the Revision of the Psalter. Referred to the Committee on State of the Church.

Also a memorial regarding Hymns for Social Service. Referred to the Committee on State of the Church.

Also a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Examinations in the Conference Courses of Study. Referred to the Committee on Education.

Also a memorial concerning the Support of Theological Schools. Referred to the Committee on Education.

Also a memorial concerning Ministerial Support. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Support of Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Sunday School Literature. Referred to the Committee on Education.

Also a memorial regarding the Commission on Courses of Study. Referred to the Committee on Education.

Also a memorial regarding Certificates in Conference Courses of Study. Referred to the Committee on Education.

Also a memorial concerning a Change in Ratio of Distribution of Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial concerning Connectional Offices. Referred to the Committee on Temporal Economy.

Also a memorial regarding Counsels in Par. 310 of the Discipline. Referred to the Committee on Temporal Economy.

Also a memorial concerning a Change in Rates in Distribution of Benevolence Funds. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Printing of Historical Literature. Referred to the Committee on Book Concern.

Also a memorial concerning New York Area Conference Mergers. Referred to the Committee on Boundaries.

W. H. Finch presented a memorial concerning a Change in the Order of Administering Baptism. Referred to the Committee on State of the Church.

Also a memorial concerning the Use of the word "Heathen" in the Hymnal. Referred to the Committee on State of the Church.

Also a memorial concerning the Federal Council of Churches. Referred to the Committee on State of the Church.

Also a memorial concerning Lay Representation in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Church Union. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Ratio of Representation. Referred to the Committee on Temporal Economy.

Also a memorial Regarding the Rules. Referred to the Committee on Rules.

Also a memorial concerning an Enabling Act. Referred to the Committee on Boundaries.

F. W. Hannan presented a memorial concerning the Appointment of Preachers. Referred to the Committee on Itinerancy.

Also a memorial concerning the Union of the Missions in the Balkan Peninsula. Referred to the Committee on Temporal Economy.

F. A. Horne presented a memorial concerning World Peace. Referred to the Committee on State of the Church.

Also a memorial concerning a Christian Newspaper. Referred to the Committee on Book Concern.

Also a memorial regarding New York Area Conference Merger. Referred to the Committee on Boundaries.

H. H. Meyer presented a memorial from certain Members of the General Conference concerning Religious Educational Literature for the Blind. Referred to the Committee on Education.

F. M. North presented a memorial regarding Episcopal Superintendence on Foreign Fields. Referred to the Committee on Episcopacy.

NORTH AFRICA

E. F. Frease presented a memorial concerning the Courses of Study. Referred to the Committee on Education.

NORTH CAROLINA

R. G. Morris presented a memorial concerning Evangelism. Referred to the Committee on Home Missions and Church Extension.

Also a memorial regarding Segregation in Housing. Referred to the Committee on State of the Church.

R. W. Winchester presented a memorial concerning Negro Education. Referred to the Committee on Education.

NORTH CHINA

C. P. Wang presented a memorial concerning the Return of Bishop Grose. Referred to the Committee on Episcopacy.

NORTH DAKOTA

C. A. Pollock presented a memorial concerning the Return of Bishop H. Lester Smith. Referred to the Committee on Episcopacy.

E. P. Robertson presented a memorial concerning the "Kansas Plan." Referred to the Committee on Itinerancy.

Also a memorial regarding Pensions. Referred to the Committee on Pensions and Relief.

C. L. Wallace presented a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Return of Bishop H. Lester Smith. Referred to the Committee on Episcopacy.

NORTH INDIA

R. S. Charan presented a memorial concerning Changes of the Discipline, Par. 252, Sec. 1; Par. 265, Sec. 3; Pars. 271, 282, 299. Referred to the Committee on Itinerancy.

E. S. Jones presented a memorial concerning No Military Protection for Missionaries. Referred to the Committee on State of the Church.

C. D. Rockey presented a memorial regarding the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Admission of Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

NORTH INDIANA

W. T. Arnold presented a memorial concerning Advocate Policy. Referred to the Committee on Book Concern.

F. W. Greene presented a memorial from the Lay Electoral Conference concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

J. I. Jones presented a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Preparatory Members. Referred to the Committee on Temporal Economy.

J. H. Lickert presented a memorial concerning the Merging of the Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Official Name of the Church. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Foreign Missions (Use of word "Foreign"). Referred to the Committee on Foreign Missions.

Also a memorial regarding the Advocates. Referred to the Committee on Book Concern.

Also a memorial regarding the Advocates. Referred to the Committee on Book Concern.

R. J. Wade presented a memorial from A. H. Ponath regarding the Term of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial from A. H. Ponath concerning World Peace. Referred to the Committee on State of the Church.

Also a memorial regarding the Bureau of Statistics. Referred to the Committee on Temporal Economy.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Pensions and Relief.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Education.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Revision.

Also a memorial from the General Conference Secretary con-

cerning the Hand Book. Referred to the Committee on Episcopacy.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Judiciary.

Also a memorial from the General Conference Secretary regarding the Hand Book. Referred to the Committee on Itinerancy.

Also a memorial from the General Conference Secretary regarding the Hand Book. Referred to the Committee on Boundaries.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Revision.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on State of the Church.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Temporal Economy.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from the General Conference Secretary concerning the Hand Book. Referred to the Committee on Foreign Missions.

Also a memorial from the General Conference Secretary regarding the Hand Book. Referred to the Committee on Book Concern.

Also a memorial concerning the Judicial Decision on the Meaning of Par. 38, as amended. Referred to the Committee on Judiciary.

NORTH-EAST OHIO

F. C. Anderson presented a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Group Insurance. Referred to the Committee on Temporal Economy.

Also a memorial regarding Annuity Claims. Referred to the Committee on Itinerancy.

Also a memorial regarding War. Referred to the Committee on State of the Church.

Also a memorial concerning the Benevolences. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Salaries of Detached Men. Referred to the Committee on Temporal Economy.

Also a memorial concerning Commissioning Teachers. Referred to the Committee on Education.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial concerning the Missionary Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial from the delegation concerning the Return of Bishop T. S. Henderson. Referred to the Committee on Episcopacy.

Also a memorial regarding Advocate Collections. Referred to the Committee on Book Concern.

J. A. Fithian presented a memorial concerning Financing the Local Church. Referred to the Committee on Temporal Economy.

Edwin Kirby presented a memorial concerning Bishops for Races. Referred to the Committee on Episcopacy.

Also a memorial concerning the Advocates. Referred to the Committee on Book Concern.

W. H. McMaster presented a memorial concerning Annuity Claims. Referred to the Committee on Itinerancy.

Also a memorial concerning Superintendents' Expenses. Referred to the Committee on Temporal Economy.

Also a memorial concerning Salaries. Referred to the Committee on Temporal Economy.

W. N. Roberts presented a memorial regarding Adjustment of Inequalities in Ministerial Support. Referred to the Committee on Temporal Economy.

J. J. Wallace presented a memorial regarding Military Training. Referred to the Committee on State of the Church.

Also a memorial regarding the Federation for Social Service. Referred to the Committee on State of the Church.

W. A. Walls presented a memorial concerning the Investment of Permanent Funds. Referred to the Committee on Temporal Economy.

L. C. Wright presented a memorial concerning Community Church Pastors. Referred to the Committee on Itinerancy.

Also a memorial regarding Episcopal Expenses. Referred to the Committee on Temporal Economy.

Also a memorial regarding Salaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning Episcopal Residences. Referred to the Committee on Episcopacy.

NORTHERN MINNESOTA

J. B. Hingeley presented a memorial from the Board of Pen-

sions and Relief regarding the Discipline, Par. 488, Sec. 1. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 80, Sec. 37. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Staff Pension Funds for Lay Workers. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 108, Sec. 22. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 157, Sec. 1. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Plan of Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 484, Secs. 1 and 2. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 484. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 81, Sec. 2. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 344 (c). Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 88, Sec. 8. Referred to the Committee on Pensions and Relief.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 333. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 335. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 81, Sec. 6. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 81. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 335. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief

concerning the Discipline, Par. 107, Sec. 14. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 11. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief regarding the Transfer of the Discipline, Par. 334, Secs. 1 and 2. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 335. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief regarding the Discipline, Par. 339, Sec. 7. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 339, Sec. 3. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 334, Sec. 1. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 344. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 338. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 111, Sec. 6. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 188, Sec. 2. Referred to the Committee on Itinerancy.

Also a memorial concerning the Discipline, Par. 341, Sec. 4. Referred to the Committee on Itinerancy.

Also a memorial concerning the Discipline, Par. 334, Sec. 2. Referred to the Committee on Itinerancy.

Also a memorial concerning the Discipline, Par. 339. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 2. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 3. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 339, Sec. 2. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief

concerning the Discipline, Par. 341. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 7. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 2, Annuity Claim. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 9. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 341, Sec. 3. Referred to the Committee on Itinerancy.

Also a memorial from the Board of Pensions and Relief concerning the Discipline, Par. 333, Sec. 1. Referred to the Committee on Itinerancy.

C. N. Pace presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Book Concern Dividends. Referred to the Committee on Itinerancy.

Also a memorial regarding Special Appointments of Pastors of Community Churches. Referred to the Committee on Itinerancy.

Also a memorial regarding Admission of Women to Annual Conference Membership. Referred to the Committee on Itinerancy.

Also a memorial concerning Annual Nomination of District Superintendents by Annual Conferences. Referred to the Committee on Itinerancy.

Also a memorial regarding the Support of Schools of Theology. Referred to the Committee on Education.

Also a memorial regarding Preparatory Membership Classes. Referred to the Committee on Temporal Economy.

Also a memorial regarding Ministerial Support. Referred to the Committee on Temporal Economy.

Also a memorial from Stewardship Conference, Duluth District, concerning Reporting the Tithers. Referred to the Committee on Temporal Economy.

Also a memorial concerning Limiting Terms of General Superintendents. Referred to the Committee on Episcopacy.

NORTHERN NEW YORK

S. J. Greenfield presented a memorial concerning Supply Pastors and the Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Return of Bishop Leonard to the Buffalo Area. Referred to the Committee on Episcopacy.

M. W. Holt presented a memorial regarding the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Presidency of the Resident Bishop. Referred to the Committee on Episcopacy.

Also a memorial regarding the Return of Bishop Leonard. Referred to the Committee on Episcopacy.

NORTHERN SWEDISH

E. F. Lund presented a memorial concerning An Enabling Act. Referred to the Committee on Boundaries.

Also a memorial Uniting Three Swedish Conferences. Referred to the Committee on Boundaries.

Also a memorial on Consolidation of Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning the Reappointment of Bishop Nicholson. Referred to the Committee on Episcopacy.

NORTHEAST GERMANY

H. Schaedel presented a memorial concerning the Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

NORTHWEST GERMANY

F. H. Otto Melle presented a memorial regarding Temperance Work in the World Field. Referred to the Committee on Temperance, Prohibition, and Public Morals.

NORTHWEST INDIA

Benson Baker presented a memorial concerning Episcopal Areas. Referred to the Committee on Episcopacy.

NORTHWEST INDIANA

J. B. Campbell presented a memorial concerning the Defense of Dry Workers. Referred to the Committee on Temperance, Prohibition, and Public Morals.

H. L. Davis presented a memorial concerning Ministerial Transfers. Referred to the Committee on Itinerancy.

C. O. Holmes presented a memorial concerning Non-Resident Members. Referred to the Committee on Temporal Economy.

T. F. Williams presented a memorial concerning Rural Churches. Referred to the Committee on Home Missions and Church Extension.

NORTHWEST IOWA

J. J. Bushnell presented a memorial concerning Revision of the Ritual:—Form for the Solemnization of Matrimony. Referred to the Committee on State of the Church.

Also a memorial concerning the Pastor's Report to the Annual Conference. Referred to the Committee on Temporal Economy.

F. E. Mossman presented a memorial concerning Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Reorganization of the Board of Education. Referred to the Committee on Temporal Economy.

Miss A. M. Nash presented a memorial concerning the Admission of Women to the Annual Conference. Referred to the Committee on Itinerancy.

G. J. Poppenheimer presented a memorial regarding the Burial Ritual. Referred to the Committee on State of the Church.

Also a memorial concerning Tobacco. Referred to the Committee on Temperance, Prohibition, and Public Morals.

NORTHWEST KANSAS

A. H. King presented a memorial concerning the Endowment of Colleges. Referred to the Committee on Education.

Herbert Scott presented a memorial concerning the Ministers' Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

C. A. Spalding presented a memorial concerning a Change in the Discipline, Par. 455, Sec. 6. Referred to the Committee on Education.

L. H. Sweetland presented a memorial concerning the Support of Schools of Theology. Referred to the Committee on Temporal Economy.

NORWAY

J. Holstad presented a memorial concerning Education. Referred to the Committee on Education.

Also a memorial concerning Education. Referred to the Committee on Education.

NORWEGIAN AND DANISH

O. A. Berg presented a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Boundaries. Referred to the Committee on Boundaries.

H. A. Ofstie presented a memorial regarding the Conference embracing a Mission. Referred to the Committee on Boundaries.

Also a memorial regarding the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial regarding Pensions and Relief. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

Ole Rohrstaff presented a memorial regarding Boundaries. Referred to the Committee on Boundaries.

OHIO

J. W. Blair presented a memorial concerning Christian Experience. Referred to the Committee on State of the Church.

T. H. Campbell presented a memorial from the Bulgaria Mission Conference concerning an Enabling Act. Referred to the Committee on Boundaries.

W. C. Hartinger presented a memorial regarding the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial concerning Theological Schools. Referred to the Committee on Education.

Also a memorial from the Federation for Social Service concerning Peace. Referred to the Committee on State of the Church.

Also a memorial regarding the Transfer of Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding Ministerial Support. Referred to the Committee on Temporal Economy.

Also a memorial regarding Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial concerning the Deaconess Home. Referred to the Committee on Hospitals, Homes and Deaconess Work.

C. E. Hill presented a memorial concerning the Plan of Ministers' Pensions. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Deaconess Work. Referred to the Committee on Itinerancy.

J. A. Huston presented a memorial regarding Hospitals, Homes, Etc. Referred to the Committee on Temporal Economy.

Also a memorial concerning Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

I. E. Miller presented a memorial concerning Military Training In Universities. Referred to the Committee on State of the Church.

Also a memorial concerning World Service. Referred to the Committee on Temporal Economy.

Also a memorial regarding Appointment by Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial regarding Consolidation of the Advocates. Referred to the Committee on Book Concern.

Also a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

E. R. Stafford presented a memorial from the Ohio Conference Social Service Commission concerning Social Conditions in Coal Fields. Referred to the Committee on State of the Church.

Also a memorial from the Ohio Conference Social Service Commission concerning Political Support of Immoral Leaders. Referred to the Committee on State of the Church.

Also a memorial from the Ohio Conference Social Service Commission regarding Money Gifts from Tainted Sources. Referred to the Committee on State of the Church.

OKLAHOMA

E. M. Antrim presented a memorial regarding the Lay Electoral Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Election of Bishops for a Term of Years. Referred to the Committee on Temporal Economy.

J. R. Caffyn presented a memorial from the Oklahoma and Southern California Conferences concerning Redefining Boundaries. Referred to the Committee on Boundaries.

J. L. LaGrone presented a memorial regarding the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

C. D. Meade presented a memorial concerning the Duties of a Bishop. Referred to the Committee on Itinerancy.

Also a memorial concerning the Merger of Conferences. Referred to the Committee on Boundaries.

F. M. Stephenson presented a memorial from F. L. Templin and others concerning Ministers' Salaries. Referred to the Committee on Temporal Economy.

Also a memorial from F. L. Templin concerning Transfers. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Holy Catholic Church. Referred to the Committee on State of the Church.

Also a memorial concerning Setting Aside of a Bishop to Promote Evangelism. Referred to the Committee on Episcopacy.

Also a memorial concerning the Support of Theological Schools. Referred to the Committee on Education.

Also a memorial concerning the Equalization of Salaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning Conference Claimants and Debt to the Book Concern. Referred to the Committee on Itinerancy.

Also a memorial concerning the Transfer of Ministers. Referred to the Committee on Itinerancy.

OREGON

Thomas Acheson presented a memorial concerning the Observance of Rally Day. Referred to the Committee on Education.

Also a memorial concerning the Conference Director of Religious Education. Referred to the Committee on Education.

C. G. Doney presented a memorial concerning a Depository. Referred to the Committee on Book Concern.

Also a memorial concerning a Book Concern Depository. Referred to the Committee on Book Concern.

Also a memorial concerning the Jason Lee Centennial. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial concerning Cigarettes. Referred to the Committee on Education.

Also a memorial regarding the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding the Responsive Readings. Referred to the Committee on State of the Church.

S. W. Hall presented a memorial regarding a Depository at Portland, Oregon. Referred to the Committee on Book Concern.

A. L. Howarth presented a memorial regarding a Book Depository. Referred to the Committee on Book Concern.

B. L. Steeves presented a memorial from Fletcher Homan concerning the Appointment of Preachers. Referred to the Committee on Itinerancy.

Also a memorial from Fletcher Homan concerning the Transfer of Preachers. Referred to the Committee on Itinerancy.

PACIFIC GERMAN

A. F. Cramer presented a memorial concerning the Transfer of Church Property. Referred to the Committee on Judiciary.

Also a memorial concerning the Transfer of Church Property of a Foreign Language Congregation to the Conference Claimants' Fund. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Transfer of Foreign Language Congregations to English Speaking Conferences. Referred to the Committee on Home Missions.

Also a memorial from F. H. Luecke concerning Foreign Language Work. Referred to the Committee on Home Missions.

Also a memorial concerning an Enabling Act for Change of Boundary. Referred to the Committee on Boundaries.

Also a memorial concerning Portland Depository. Referred to the Committee on Book Concern.

F. H. Luecke presented a memorial from the Conference concerning a Book Concern Depository in Portland, Oregon. Referred to the Committee on Book Concern.

PHILADELPHIA

G. W. Babcock presented a memorial concerning the Board of Temperance, etc. Referred to the Committee on Temporal Economy.

C. M. Boswell presented a memorial concerning the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial concerning Quicken'd Spiritual Life. Referred to the Committee on State of the Church.

Also a memorial concerning Sunday School Curricula. Referred to the Committee on Education.

Also a memorial concerning Methodist Men and Evangelism. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Conference Courses of Study. Referred to the Committee on Education.

Also a memorial concerning Spiritual Leadership. Referred to the Committee on Home Missions.

J. M. Doran presented a memorial concerning the Church School Rally Day. Referred to the Committee on Education.

Also a memorial concerning the Conference Director of Religious Education. Referred to the Committee on Education.

Also a memorial regarding the Observance of Rally Day in the Church Schools. Referred to the Committee on Education.

C. F. Eggleston presented a memorial concerning the Validity of the Appendix. Referred to the Committee on Judiciary.

T. H. Evans presented a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning the Publication of Historical Papers. Referred to the Committee on Book Concern.

W. H. Ford presented a memorial from the Philadelphia Preachers' Meeting concerning Standards of Doctrine. Referred to the Committee on State of the Church.

Also a memorial concerning the Contributing Editor. Referred to the Committee on Book Concern.

W. H. G. Gould presented a memorial concerning Recognition of the Association of Methodist Historical Societies. Referred to the Committee on State of the Church.

Also a memorial concerning the Publication of Pilmoor's Journal and other documents. Referred to the Committee on Book Concern.

Also a memorial from the Lay Electoral Conference concerning the Primacy of Preaching. Referred to the Committee on State of the Church.

Also a memorial concerning the Constitution and the Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial from the Lay Electoral Conference concerning World Peace. Referred to the Committee on Temporal Economy.

Also a memorial from the Lay Electoral Conference concerning a Rural Survey. Referred to the Committee on Home Missions.

Also a memorial concerning Complaints or Charges Against Bishops, etc. Referred to the Committee on Episcopacy.

Also a memorial from the Board of Home Missions and Church Extension concerning Good Will Industries. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Board of Home Missions, etc., concerning Foreign Language Work. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Board of Home Missions and Church Extension concerning Frontier Work. Referred to the Committee on Home Missions and Church Extension.

Also a memorial from the Board of Home Missions, etc., concerning Designated Gifts. Referred to the Committee on Home Missions and Church Extension.

G. W. Henson presented a memorial concerning the Teaching Ministry and Standards of Faith. Referred to the Committee on State of the Church.

Also a memorial concerning Theological Seminaries. Referred to the Committee on Education.

Also a memorial regarding Historical Societies. Referred to the Committee on Book Concern.

H. C. Irwin presented a memorial concerning an Appeal from Bishop Leete's Administration. Referred to the Committee on Judiciary.

W. W. Mast presented a memorial from the Lay Electoral Conference concerning the Courses of Study. Referred to the Committee on Education.

L. W. Munhall presented a memorial concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

R. C. Wells presented a memorial concerning Preaching. Referred to the Committee on State of the Church.

Also a memorial concerning Historical Societies. Referred to the Committee on Temporal Economy.

J. G. Wilson presented a memorial regarding Pastors' Salaries. Referred to the Committee on Temporal Economy.

S. T. Wilson presented a memorial from the Lay Electoral

Conference concerning the Contributing Editor. Referred to the Committee on Book Concern.

PHILIPPINE ISLANDS

O. W. E. Cook presented a memorial concerning an Enabling Act. Referred to the Committee on Boundaries.

Also a memorial concerning Papers in Dialects. Referred to the Committee on Book Concern.

Also a memorial regarding a Newspaper Subsidy. Referred to the Committee on Book Concern.

Also a memorial regarding Episcopal Supervision. Referred to the Committee on Episcopacy.

Also a memorial regarding Area Supervision. Referred to the Committee on Episcopacy.

Also a memorial concerning Episcopal Assignments. Referred to the Committee on Episcopacy.

PITTSBURGH

C. E. Chapman presented a memorial concerning the election of District Superintendents. Referred to the Committee on Itinerancy.

S. W. Corcoran presented a memorial concerning Advocate Boundaries. Referred to the Committee on Book Concern.

R. B. Cuthbert presented a memorial concerning Conference Reports. Referred to the Committee on Itinerancy.

Also a memorial regarding Sunday School Publications. Referred to the Committee on Education.

Also a memorial concerning the Book Committee's Relation to the Epworth League and Sunday School. Referred to the Committee on Book Concern.

Also a memorial concerning the Sale of Book Concern property. Referred to the Committee on Book Concern.

Also a memorial concerning a Chicago Publishing House. Referred to the Committee on Book Concern.

E. L. Kidney presented a memorial from the Commission on Social Service Activities concerning the Continuance of Its Life and Work. Referred to the Committee on State of the Church.

Also a memorial regarding the Interpretation of the Rules. Referred to the Committee on Judiciary.

Also a memorial concerning Hospitals, Homes and Deaconesses. Referred to the Committee on Temporal Economy.

L. D. Spaugy presented a memorial concerning the District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial concerning Affiliated Membership. Referred to the Committee on Temporal Economy.

R. B. Urmy presented a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Election of District Superintendents upon Nomination by the Bishop. Referred to the Committee on Temporal Economy.

Also a memorial regarding Appointment to Pastoral Charges. Referred to the Committee on Itinerancy.

Also a memorial concerning Preserving the Present Status of the Methodist Federation of Social Service. Referred to the Committee on State of the Church.

Also a memorial concerning Inactive Members. Referred to the Committee on Temporal Economy.

Also a memorial concerning Readjustment of Pastors' Salaries. Referred to the Committee on Temporal Economy.

Also a memorial concerning Ministers. Referred to the Committee on Temporal Economy.

Also a memorial regarding an Eight-Year Tenure for Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding the Return of Bishop McConnell. Referred to the Committee on Episcopacy.

Also a memorial concerning Separate Ballots for Bishops Who are to Reside Within and Without the United States. Referred to the Committee on Episcopacy.

Also a memorial concerning General Conference Expenses. Referred to the Committee on Book Concern.

PUGET SOUND

Seldon Ewing presented a memorial on Appeal from the Judicial Conference. Referred to the Committee on Judiciary.

F. A. Hazeltine presented a memorial concerning the Appointment of District Superintendents to Foreign Speaking Districts. Referred to the Committee on Itinerancy.

Also a memorial concerning General Conference Representation of Foreign Language Missions. Referred to the Committee on Temporal Economy.

Also a memorial regarding Boundaries for Foreign Speaking Districts. Referred to the Committee on Boundaries.

J. R. Magee presented a memorial regarding the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial concerning the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding the Minister's Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding Sunday School Literature. Referred to the Committee on Education.

Also a memorial from the Portland Area delegates concerning Commendation of Commissioner J. M. Doran. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial concerning the Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding Change of Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial regarding combining Columbia River and Puget Sound Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning the Book Concern Salesroom, Portland, Oregon. Referred to the Committee on Book Concern.

Also a memorial to Make the Portland Salesroom a Depository. Referred to the Committee on Book Concern.

Also a memorial concerning a Portland Depository. Referred to the Committee on Book Concern.

Also a memorial concerning a Depository. Referred to the Committee on Book Concern.

C. A. Robbins presented a memorial concerning the Revision of the Hymnal. Referred to the Committee on State of the Church.

ROCK RIVER

R. C. Brown presented a memorial concerning the Election of Lay Electoral Conference Delegates. Referred to the Committee on Judiciary.

Also a memorial concerning Amendment to the Constitution. Referred to the Committee on State of the Church.

Also a memorial concerning the General Rules. Referred to the Committee on State of the Church.

C. K. Carpenter presented a memorial concerning Press Service. Referred to the Committee on Complimentary Resolutions.

Also a memorial from the delegation concerning the relocation of the Board of Home Missions, etc. Referred to the Committee on Temporal Economy.

Also a memorial concerning Sitting of Non-Delegates in Committees. Referred to the Committee on Rules.

A. F. Clark presented a memorial concerning the Day of Pentecost. Referred to the Committee on State of the Church.

G. W. Dixon presented a memorial from the General Laymen's Association concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

F. C. Eiselen presented a memorial from the delegation concerning the Method of Voting in Episcopacy Committee. Referred to the Committee on Episcopacy.

Also a memorial from the delegation, et al. concerning Members of the Methodist Episcopal Church—Survey of Benevolent Agencies. Referred to the Committee on Temporal Economy.

Also a memorial concerning Church Union. Referred to the Committee on Temporal Economy.

Also a memorial concerning Church Union. Referred to the Committee on Temporal Economy.

Also a memorial from Students of Garrett Biblical Institute concerning Church Union. Referred to the Committee on State of the Church.

Also a memorial concerning the Revision of the Responsive Readings. Referred to the Committee on State of the Church.

Also a memorial regarding Church Union. Referred to the Committee on State of the Church.

Also a memorial concerning the Revision of the Ritual of the Methodist Episcopal Church. Referred to the Committee on State of the Church.

Also a memorial concerning the Revision of the Methodist Hymnal. Referred to the Committee on State of the Church.

Merle N. English presented a memorial concerning the Functions of the Board of Education. Referred to the Committee on Education.

Also a memorial concerning the Support of Schools of Theology. Referred to the Committee on Education.

Also a memorial concerning Statistics. Referred to the Committee on Education.

Also a memorial concerning Commissioning of Teachers in the Local Church. Referred to the Committee on Education.

Also a memorial regarding the Bureau of Architecture. Referred to the Committee on Education.

Also a memorial from the Board of Education concerning Co-operation in Religious Education. Referred to the Committee on Education.

T. F. Holgate presented a memorial from the First Methodist Episcopal Church, Evanston, Illinois, concerning Tenure of Office for Bishops. Referred to the Committee on Episcopacy.

Also a memorial from the Methodist Educational Association concerning Schools and Colleges. Referred to the Committee on Education.

Also a memorial from the Lay Electoral Conference concerning Adequate Financial Support of Schools of Theology of the Methodist Episcopal Church. Referred to the Committee on Education.

Irving Kelly presented a memorial concerning the Qualifications of Laymen. Referred to the Committee on Education.

E. C. Page presented a memorial from the General Laymen's Association regarding Lay Representation in the Annual Conference. Referred to the Committee on Temporal Economy.

H. G. Smith presented a memorial concerning the Return of Bishop Hughes to the Chicago Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Annual Conference Procedure Regarding Transfers by the Cabinet. Referred to the Committee on Itinerancy.

John Thompson presented a memorial from the delegation concerning Adjustment with Employees. Referred to the Committee on Book Concern.

Also a memorial concerning Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial regarding Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from the delegation concerning Episcopal Procedure Regarding Fees. Referred to the Committee on Episcopacy.

Also a memorial from the delegation regarding the Retirement Age of Bishops. Referred to the Committee on Episcopacy.

Also a memorial from Fletcher Homan concerning the Appointment of Preachers. Referred to the Committee on Itinerancy.

Also a memorial regarding Men's Church Federation. Referred to the Committee on Temporal Economy.

Also a memorial concerning Women's Church Federation. Referred to the Committee on Temporal Economy.

Also a memorial concerning Stewards of Institutional Churches. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Day of Pentecost. Referred to the Committee on State of the Church.

Also a memorial from the delegation concerning Annual Conference Procedure Regarding Appointments. Referred to the Committee on Itinerancy.

E. F. Tittle presented a memorial concerning a Book Concern Establishment in Chicago. Referred to the Committee on Book Concern.

Also a memorial concerning Bishops' Tenure. Referred to the Committee on Episcopacy.

Also a memorial from Warren N. Clark concerning Laymen in the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial regarding the Election of Editors. Referred to the Committee on Book Concern.

Also a memorial from Warren N. Clark concerning the Hymnal. Referred to the Committee on Book Concern.

Also a memorial concerning Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from the delegation concerning the Episcopacy. Referred to the Committee on Episcopacy.

Also a memorial from Warren N. Clark concerning the Re-

organization of the Boards. Referred to the Committee on Temporal Economy.

Also a memorial from Warren N. Clark concerning the Financial Support of Schools of Theology. Referred to the Committee on Education.

Also a memorial concerning the Christian Life and the Church. Referred to the Committee on Education.

Also a memorial from Warren N. Clark concerning Church Trials. Referred to the Committee on Temporal Economy.

Also a memorial concerning Collective Bargaining. Referred to the Committee on State of the Church.

Also a memorial concerning a Book for Worship. Referred to the Committee on State of the Church.

Also a memorial regarding an Order of Worship. Referred to the Committee on State of the Church.

Also a memorial regarding the Psalter. Referred to the Committee on State of the Church.

Also a memorial regarding War. Referred to the Committee on State of the Church.

Also a memorial from Warren N. Clark concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial from Warren N. Clark concerning Transfers. Referred to the Committee on Itinerancy.

Also a memorial concerning Pastoral Appointments. Referred to the Committee on Itinerancy.

Also a memorial regarding the District Superintendents. Referred to the Committee on Itinerancy.

SAINT JOHN'S RIVER

W. W. Liddell presented a memorial from Trinity M. E. Church, Tarpon Springs, Florida, regarding the Publishing of the Ten Commandments in Sunday School Literature. Referred to the Committee on Book Concern.

Fletcher Homan presented a memorial regarding the Power of Bishops To Make Appointments. Referred to the Committee on Judiciary.

R. N. Merrill presented a memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial concerning a Boundary. Referred to the Committee on Boundaries.

Also a memorial regarding the Ministers' Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

SAINT LOUIS

I. N. Chiles presented a memorial concerning the Opposition

to the Merger of the Saint Louis and Missouri Conferences. Referred to the Committee on Boundaries.

J. C. Gilbreath presented a memorial concerning the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

C. W. Hanke presented a memorial concerning an Episcopal Residence at St. Louis, Missouri. Referred to the Committee on Episcopacy.

I. M. Hargett presented a memorial concerning War. Referred to the Committee on State of the Church.

F. W. Wahl presented a memorial concerning the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

SAVANNAH

J. S. Stripling presented a memorial concerning Asbury M. E. Church in Burke County, Georgia. Referred to the Committee on Temporal Economy.

SHANTUNG

P. O. Hanson presented a memorial regarding the Return of Bishop Grose. Referred to the Committee on Episcopacy.

Also a memorial concerning National Bishops. Referred to the Committee on Episcopacy.

Also a memorial regarding the Order of Conference Business. Referred to the Committee on Temporal Economy.

Also a memorial from the Shantung Conference concerning District Superintendents. Referred to the Committee on Itinerancy.

SOUTH CAROLINA

C. W. Caldwell presented a memorial from the South Carolina Laymen's Conference regarding the Admission of Laymen into the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Quarterly Conference Organization. Referred to the Committee on Temporal Economy.

Also a memorial from representatives of the Conference regarding the General Superintendents. Referred to the Committee on Episcopacy.

A. R. Howard presented a memorial from the delegation concerning Sex Suggestion Literature. Referred to the Committee on State of the Church.

S. J. McDonald presented a memorial concerning Lynching. Referred to the Committee on State of the Church.

SOUTH GERMANY

E. A. Barth presented a memorial regarding the Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

Heinrich Fellman presented a memorial concerning the Re-

turn of Bishop J. L. Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial regarding the Ordination of Deacons. Referred to the Committee on Itinerancy.

SOUTH INDIA

J. J. Kingham presented a memorial from certain individuals concerning a Bishop's Term in the Tropics. Referred to the Committee on Episcopacy.

Also a memorial Against Admitting Laymen to the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Appointing a Bishop for South India. Referred to the Committee on Episcopacy.

SOUTHERN

H. C. Leonard presented a memorial concerning Re-Defining the Boundaries for the Southern Conference. Referred to the Committee on Boundaries.

Also a memorial concerning extending Southern Conference Boundaries. Referred to the Committee on Boundaries.

SOUTHERN CALIFORNIA

F. H. Ballinger presented a memorial concerning the Director of Religious Education. Referred to the Committee on Education.

R. W. Hilmer presented a memorial from the Emmanuel Methodist Church of Pasadena concerning the Verity of our Teachings. Referred to the Committee on State of the Church.

Also a memorial concerning Foreign Missions. Referred to the Committee on Temporal Economy.

Also a memorial from the Bethel German Methodist Episcopal Church concerning reducing the General Conference delegation. Referred to the Committee on Temporal Economy.

Also a memorial from the Bethel German Methodist Episcopal Church concerning Foreign Missions. Referred to the Committee on Temporal Economy.

F. M. Larkin presented a memorial from V. M. McCombs, Superintendent of the Latin American Mission, concerning Retired Ministers. Referred to the Committee on Itinerancy.

Also a memorial from V. M. McCombs concerning the Transfer of Conference Membership, Par. 602. Referred to the Committee on Itinerancy.

Also a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial on Leaving Without Appointment to Attend School. Referred to the Committee on Itinerancy.

Also a memorial concerning Righteous Business Relations. Referred to the Committee on State of the Church.

Also a memorial from the Lay Electoral Conference concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial concerning a Course of Study for Laymen. Referred to the Committee on Education.

Also a memorial regarding the Outlawry of War. Referred to the Committee on State of the Church.

Also a memorial regarding Lay Education. Referred to the Committee on Education.

Also a memorial concerning War. Referred to the Committee on State of the Church.

Also a memorial from V. M. McCombs, Superintendent of the Latin American Mission, regarding the Duties of Bishops, Par. 207, Sec. 2. Referred to the Committee on Episcopacy.

Also a memorial regarding the Admission of Laymen. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Responsibilities of the Laymen. Referred to the Committee on State of the Church.

Also a memorial concerning the Kansas Plan for Lay Representation. Referred to the Committee on Temporal Economy.

Also a memorial regarding Chinese Church Autonomy. Referred to the Committee on Temporal Economy.

Also a memorial from V. M. McCombs, Superintendent of the Latin American Mission, regarding Stewards, Par. 315. Referred to the Committee on Temporal Economy.

Also a memorial from V. M. McCombs, Superintendent of the Latin American Mission, regarding Missions, Par. 449. Referred to the Committee on Temporal Economy.

Also a memorial from V. M. McCombs, Superintendent of the Latin American Mission, regarding Administration of Missions, Par. 449. Referred to the Committee on Temporal Economy.

Also a memorial from V. M. McCombs, Superintendent of the Latin American Mission, concerning Affiliated Members, Par. 57. Referred to the Committee on Temporal Economy.

Also a memorial regarding Cigarettes. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial regarding Cigarettes. Referred to the Committee on Temperance, Prohibition and Public Morals.

Also a memorial from delegates concerning a Book Concern Depository. Referred to the Committee on Book Concern.

Also a memorial concerning a Conference Merger. Referred to the Committee on Boundaries.

Also a memorial concerning the Director of Religious Education. Referred to the Committee on Education.

Also a memorial regarding the Religious Education Director. Referred to the Committee on Education.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding the Ordination of Elders. Referred to the Committee on Judiciary.

Also a memorial concerning the Interpretation of the Discipline. Referred to the Committee on Judiciary.

Also a memorial concerning the Exemption From Examinations of College Graduates. Referred to the Committee on Education.

Also a memorial regarding Schools of Theology. Referred to the Committee on Education.

A. R. Moore presented a memorial concerning the Annuity Claims of Retired Ministers. Referred to the Committee on Itinerancy.

H. V. Mather presented a memorial concerning the Organization of the Local Church for Religious Education. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding the Conference Director of Religious Education. Referred to the Committee on Education.

Also a memorial regarding the Conference Director of Religious Education. Referred to the Committee on Education.

G. B. Oxnam presented a memorial from the Methodist Federation for Social Service concerning War. Referred to the Committee on State of the Church.

Also a memorial from the Methodist Federation for Social Service concerning Free Speech. Referred to the Committee on State of the Church.

Also a memorial from the Methodist Federation for Social Service concerning the Church and Labor. Referred to the Committee on State of the Church.

Also a memorial from the Methodist Federation for Social Service concerning Income and Property. Referred to the Committee on State of the Church.

Also a memorial concerning the Report of the Federation for Social Service. Referred to the Committee on State of the Church.

J. F. Page presented a memorial concerning a Merger of Epworth Leagues and Christian Endeavor Societies. Referred to the Committee on Education.

A. W. Shamel presented a memorial concerning the District Superintendency. Referred to the Committee on Itinerancy.

Also a memorial concerning the Support of Bishops. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Tenure of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning the Constitutional Amendment

on Tenure of Office for General Superintendents. Referred to the Committee on Episcopacy.

Also a memorial regarding the Election of Ministerial Delegates to the General Conference. Referred to the Committee on Temporal Economy.

Merle N. Smith presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Conference Mergers. Referred to the Committee on Boundaries.

Also a memorial regarding Correlation of Young People's Work. Referred to the Committee on Education.

F. G. H. Stevens presented a memorial concerning the Return of Bishop C. W. Burns. Referred to the Committee on Episcopacy.

G. A. Warmer presented a memorial concerning Term Tenure of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial regarding the Transfer of Members of the Annual Conference. Referred to the Committee on Itinerancy.

Also a memorial regarding the Ritual. Referred to the Committee on State of the Church.

Also a memorial from the Latin American Mission regarding Foreign Speaking Work. Referred to the Committee on Home Missions.

SOUTHERN ILLINOIS

C. C. Hall presented a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Pensions and Relief. Referred to the Committee on Pensions and Relief.

W. P. MacVey presented a memorial from the Carbondale District concerning Cigarettes. Referred to the Committee on State of the Church.

Also a memorial from the Carbondale District concerning the Revision of the Hymnal. Referred to the Committee on State of the Church.

Also a memorial from certain members of the General Conference concerning Lay Activity in Behalf of Benevolences. Referred to the Committee on Temporal Economy.

W. H. Whitlock presented a memorial concerning the Revision of the Discipline, Par. 111, Sec. 5. Referred to the Committee on Temporal Economy.

Also a memorial from the delegation concerning the Change of Discipline, Par. 511, Sec. 3. Referred to the Committee on Temporal Economy.

SOUTHWEST GERMANY

E. G. Bek presented a memorial from delegates of the Zurich Area concerning the Continuance of Bishop John L. Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial concerning the Assignment of Bishop John L. Nuelsen. Referred to the Committee on Episcopacy.

Also a memorial concerning Bishop Nuelsen's Return. Referred to the Committee on Episcopacy.

SOUTHWEST KANSAS

W. G. Anderson presented a memorial concerning Sunday School Literature. Referred to the Committee on Education.

Also a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

H. L. Gleckler presented a memorial concerning the Courses of Study. Referred to the Committee on Education.

A. E. Henry presented a memorial concerning the Appointment of Pastors. Referred to the Committee on Itinerancy.

Also a memorial from the Lay Electoral Conference concerning Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

A. E. Kirk presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Conference Boundaries. Referred to the Committee on Boundaries.

Also a memorial from the Winfield District concerning Rural Church Comity. Referred to the Committee on Home Missions and Church Extension.

SWEDEN

Theodor Arvidson presented a memorial from the Copenhagen Area delegation concerning Episcopal Residence and Area Name. Referred to the Committee on Episcopacy.

SWITZERLAND

H. Luthi presented a memorial concerning the Return of Bishop Nuelsen. Referred to the Committee on Episcopacy.

TENNESSEE

G. W. Lewis presented a memorial concerning the Return of Bishop Jones. Referred to the Committee on Episcopacy.

Also a memorial concerning a Sales Room in Nashville. Referred to the Committee on Book Concern.

Also a memorial regarding Negro Education. Referred to the Committee on Education.

Also a memorial from certain delegates concerning Negro Education. Referred to the Committee on Education.

S. M. Utley presented a memorial concerning a Change of Area for the Tennessee Conference. Referred to the Committee on Episcopacy.

TROY

A. D. Angell presented a memorial concerning the Reassignment of Bishop Leonard to Buffalo Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Christianizing Our Responsive Readings. Referred to the Committee on State of the Church.

Also a memorial concerning the National Press. Referred to the Committee on Book Concern.

Also a memorial concerning the Return of the Pastor. Referred to the Committee on Temporary Economy.

Leigh Diefendorf presented a memorial concerning Publicity and Increased Income of the Benevolent Boards. Referred to the Committee on Temporal Economy.

G. C. Douglass presented a memorial concerning the New Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

P. L. Frick presented a memorial concerning Interdenominational Co-operation. Referred to the Committee on State of the Church.

V. K. Moore presented a memorial from the Lay Electoral Conference concerning the Return of Bishop Leonard. Referred to the Committee on Episcopacy.

Also a memorial concerning Good Friday as a Legal Holiday. Referred to the Committee on State of the Church.

J. A. Perry presented a memorial concerning the General Conference Commission on Public Worship. Referred to the Committee on State of the Church.

F. H. Ryder presented a memorial concerning the Reassignment of Bishop Leonard to the Buffalo Area. Referred to the Committee on Episcopacy.

Also a memorial concerning the National Methodist Press. Referred to the Committee on Book Concern.

Also a memorial concerning the Revision of the Discipline, Par. 245. Referred to the Committee on State of the Church.

UPPER IOWA

J. W. Arbuckle presented a memorial concerning Hospitals, Homes, and Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning Hospitals, Homes, and Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning Trial of a Deaconess. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial from the Board of Hospitals, Homes and Deaconess Work concerning Reserve Pension Fund for Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning Hospitals and Homes. Referred to the Committee on Hospitals, Homes and Deaconess Work.

F. W. Court presented a memorial concerning Membership Conditions. Referred to the Committee on State of the Church.

T. P. Potter presented a memorial concerning Boundaries in Africa. Referred to the Committee on Boundaries.

Also a memorial from South Africa Central Conference concerning electing delegates to the General Conference. Referred to the Committee on Temporal Economy.

Also a memorial concerning Local and General Minutes. Referred to the Committee on Temporal Economy.

Also a memorial concerning Change in Reporting Statistics. Referred to the Committee on Temporal Economy.

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Also a memorial from the Methodist Men's Committee of One Hundred of the United States concerning Church Membership Loss, etc. Referred to the Committee on Temporal Economy.

Also a memorial from the Methodist Men's Committee of One Hundred of the United States regarding Church Membership—a plan for winning one million new members yearly by Lay visitation Evangelism. Referred to the Committee on State of the Church.

Also a memorial concerning the Outlawry of War. Referred to the Committee on State of the Church.

E. R. Ristine presented a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

UPPER MISSISSIPPI

J. W. Golden presented a memorial concerning Lawlessness. Referred to the Committee on State of the Church.

VERMONT

A. W. Hewitt presented a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

Also a memorial concerning Theological Schools' Support. Referred to the Committee on Education.

Also a memorial regarding Allocation of Communities by the Methodist Episcopal Church and the Methodist Episcopal Church, South. Referred to the Committee on Temporal Economy.

WASHINGTON

W. A. C. Hughes presented a memorial from his Conference concerning the Return of Bishop McDowell. Referred to the Committee on Episcopacy.

Also a memorial from certain individuals concerning the Return of Bishop McDowell. Referred to the Committee on Episcopacy.

Also a memorial from the Conference Secretary regarding the Return of Bishop McDowell. Referred to the Committee on Episcopacy.

Ernest Lyon presented a memorial concerning the Observance of the Eighteenth Amendment. Referred to the Committee on Temperance, Prohibition, and Public Morals.

Also a memorial concerning the Service of Negroes on Mission Fields. Referred to the Committee on Foreign Missions.

Also a memorial regarding Allowance to General Conference Delegates. Referred to the Committee on Temporal Economy.

WEST OHIO

E. D. Bancroft presented a memorial concerning Lay Representation in the Annual Conference. Referred to the Committee on Temporal Economy.

Also a memorial regarding Laymen in the Annual Conference. Referred to the Committee on Temporal Economy.

V. F. Brown presented a memorial concerning Social Service. Referred to the Committee on State of the Church.

Also a memorial concerning the Revision of the Discipline. Referred to the Committee on State of the Church.

Also a memorial regarding Theological Schools. Referred to the Committee on Education.

Also a memorial regarding Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding Church Membership. Referred to the Committee on Temporal Economy.

Also a memorial regarding the Revision of the Ritual. Referred to the Committee on Temporal Economy.

Also a memorial concerning Support for Schools of Theology. Referred to the Committee on Education.

Also a memorial concerning the Bast Case Expenses. Referred to the Committee on Judiciary.

Also a memorial regarding Deaconesses. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial regarding the Conference Relations Committee. Referred to the Committee on Itinerancy.

Also a memorial regarding District Superintendents. Referred to the Committee on Itinerancy.

J. H. Denny presented a memorial from the Methodist Episcopal Church, Prospect, Ohio, concerning Divorce. Referred to the Committee on State of the Church.

Leonard Garver, Jr., presented a memorial regarding the Book Concern. Referred to the Committee on Book Concern.

D. F. Helms presented a memorial regarding a Change in the Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial concerning Annuity Contracts and Benevolent Boards. Referred to the Committee on Temporal Economy.

Also a memorial regarding Lay Electoral Conferences. Referred to the Committee on Temporal Economy.

Also a memorial to Change Methods of Selecting Lay Delegates to Lay Electoral Conferences. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Duties of a Bishop. Referred to the Committee on Itinerancy.

Also a memorial concerning an Enabling Act. Referred to the Committee on Boundaries.

Arba Martin presented a memorial concerning the Episcopal Residence. Referred to the Committee on Episcopacy.

Also a memorial concerning the Continuance of Bishop T. S. Henderson in the Cincinnati Area. Referred to the Committee on Episcopacy.

Also a memorial concerning Sunday School Literature. Referred to the Committee on Education.

Also a memorial regarding Boundaries. Referred to the Committee on Boundaries.

Also a memorial concerning Divorce. Referred to the Committee on State of the Church.

Also a memorial regarding Inter-racial Relations. Referred to the Committee on State of the Church.

J. C. Roberts presented a memorial concerning Amendments

to the Constitution. Referred to the Committee on Temporal Economy.

WEST TEXAS

K. W. McMillan presented a memorial from T. H. Wyatt, West Texas Conference, concerning Boundaries. Referred to the Committee on Boundaries.

WEST VIRGINIA

C. W. Evans presented a memorial regarding the Editor of the National Methodist Press. Referred to the Committee on Book Concern.

A. H. Rapping presented a memorial concerning the Larger Parish. Referred to the Committee on Temporal Economy.

J. E. Wells presented a memorial concerning the Pledge Against Tobacco. Referred to the Committee on Itinerancy.

WEST WISCONSIN

H. C. Burrows presented a memorial concerning a Complaint Against Bishop Mitchell. Referred to the Committee on Episcopacy.

G. W. Campbell presented a memorial concerning Local Preachers. Referred to the Committee on Itinerancy.

E. C. Dixon presented a memorial concerning the Reserve Pension Plan. Referred to the Committee on Pensions and Relief.

WESTERN NORWEGIAN DANISH

H. P. Nelson presented a memorial concerning Pensions. Referred to the Committee on Pensions and Relief.

WESTERN SWEDISH

J. W. Ekwall presented a memorial concerning a Protest Against Uniting Three Swedish Conferences. Referred to the Committee on Boundaries.

I. F. Pearson presented a memorial on Uniting Three Swedish Conferences. Referred to the Committee on Boundaries.

Also a memorial concerning the Reserve Pension Plan. Referred to the Committee on State of the Church.

WILMINGTON

J. W. Colona presented a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial concerning the Courses of Study. Referred to the Committee on Education.

Also a memorial regarding the Use of Cigarettes. Referred to the Committee on Education.

Also a memorial concerning the Return of Bishop W. F. McDowell. Referred to the Committee on Episcopacy.

Also a memorial concerning the Return of Bishop W. F. McDowell. Referred to the Committee on Episcopacy.

Also a memorial regarding the Contributing Editor. Referred to the Committee on Book Concern.

Also a memorial regarding the Board of Temperance, Prohibition, and Public Morals. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Apostles' Creed. Referred to the Committee on State of the Church.

Also a memorial on Divorce. Referred to the Committee on State of the Church.

G. A. Cooke presented a memorial on the Teaching of False Doctrine. Referred to the Committee on Episcopacy.

Also a memorial concerning the Teaching of False Doctrine. Referred to the Committee on Episcopacy.

WISCONSIN

J. A. Holmes presented a memorial concerning the Election of District Superintendents. Referred to the Committee on Itinerancy.

Also a memorial from the First Methodist Episcopal Church, Oshkosh, Wisconsin, concerning Reimbursement for an Official Mistake in Appointment. Referred to the Committee on Itinerancy.

Also a memorial regarding the Pension Plan. Referred to the Committee on Pensions and Relief.

Also a memorial regarding the Election of Bishops. Referred to the Committee on Episcopacy.

Also a memorial on the Official Board. Referred to the Committee on Temporal Economy.

WYOMING

G. S. Connell presented a memorial concerning Statistics. Referred to the Committee on Temporal Economy.

J. M. M. Gray presented a memorial concerning Stewardship. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Report of the Commission of Nine on World Service. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Report of the Commission of Nine and the World Service Commission. Referred to the Committee on Temporal Economy.

D. L. MacDonald presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

J. H. Race presented a memorial concerning the Episcopal Fund. Referred to the Committee on Book Concern.

WYOMING STATE

G. E. Konkel presented a memorial concerning the Reserve Pension Fund. Referred to the Committee on Pensions and Relief.

YENPING

F. Bankhardt presented a memorial concerning Discipline Revision for China. Referred to the Committee on Temporal Economy.

Also a memorial concerning the Return of Bishop Wallace E. Brown to the Foochow Area. Referred to the Committee on Episcopacy.

MISCELLANEOUS

A memorial was presented concerning the Interpretation of Par. 169, Sec. 4, Discipline, 1924. Referred to the Committee on Judiciary.

A memorial was presented concerning the Status of a Methodist Class Meeting. Referred to the Committee on Judiciary.

A memorial was presented concerning the Powers of a Methodist Quarterly Conference. Referred to the Committee on Judiciary.

The Board of Bishops presented a memorial concerning Exchange of Territory with the Methodist Episcopal Church, South. Referred to the Committee on State of the Church.

The Committee on Boundaries presented a memorial asking a Decision on Uniting Two or More Annual Conferences without an Enabling Act. Referred to the Committee on Judiciary.

The Committee of Seventeen presented a memorial concerning the Case of Bishop Anton Bast. Referred to the Committee on Episcopacy.

The Denmark Conference presented a memorial concerning the Case of John P. Ingerslew. Referred to the Committee on Judiciary.

Also a memorial concerning Document No. 63, Bast Case. Referred to the Committee on Judiciary.

The Bishops presented a memorial concerning the Rulings of the Bishops. Referred to the Committee on Judiciary.

W. B. Farmer, Chairman of the Committee on Temporal Economy, presented a memorial concerning a New Legal Church Organization. Referred to the Committee on Judiciary.

O. W. Fifer, Chairman of the Committee on Episcopacy, presented a memorial concerning the Election of Bishops. Referred to the Committee on Judiciary.

Otto Fabricius presented a memorial on a Question Relating to the Investigation and Trial of Anton Bast. Referred to the Committee on Judiciary.

The General Conference presented a memorial concerning the Constitutionality of Electing Bishops for Terms. Referred to the Committee on Judiciary.

Also a memorial concerning Par. 184, Discipline, 1924. Referred to the Committee on Judiciary.

Also a memorial concerning the Validity of Nominating District Superintendents. Referred to the Committee on Judiciary.

Also a memorial concerning the Tenure of Appendix. Referred to the Committee on Judiciary.

Also a memorial concerning the Reference of Questions 92 and 124, Rulings of the Bishops. Referred to the Committee on Judiciary.

Also a memorial concerning Building Churches re the Discipline, Sec. 3, Chap. 2, Part 6. Referred to the Committee on Judiciary.

L. C. Hansen presented a memorial from the Quarterly Conference of Jerusalem Church, Copenhagen, Denmark, concerning certain Expelled Members. Referred to the Committee on Judiciary.

Bishop E. H. Hughes presented a memorial concerning a Report of the World Service Commission. Referred to the Committee on Temporal Economy.

The Laymen's Conference at Mountain Grove, Missouri, presented a memorial asking for the Return of Bishop Waldorf. Referred to the Committee on Episcopacy.

Bishop Thomas Nicholson presented a memorial from the Episcopal College concerning the Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

Also a memorial concerning the Board of Hospitals, Homes and Deaconess Work. Referred to the Committee on Hospitals, Homes and Deaconess Work.

C. B. Reeves presented a memorial concerning Complaints Against Bishop M. W. Clair. Referred to the Committee on Episcopacy.

E. S. Tambipillay, *et al.*, presented a memorial from Kuala Lumpur concerning the Administration of Bishop Lowe. Referred to the Committee on Episcopacy.

The Committee on Temperance, Prohibition, and Public Morals presented a memorial concerning Pars. 11 and 12, Discipline, 1924. Referred to the Committee on Temporal Economy.

A memorial was received from E. C. Ward, Attorney, concerning the Seldon Ewing Case. Referred to the Committee on Judiciary.

R. J. Wade, Secretary of the General Conference, presented a memorial concerning the Judicial Decision on the Amendment to Par. 38. Referred to the Committee on Judiciary.

Also a memorial concerning the Judicial Decision on the

Amendment to Par. 38. Referred to the Committee on Judiciary.

Also a memorial concerning the Judicial Decision on the Amendment to Par. 38. Referred to the Committee on Judiciary.

SPECIAL

E. J. Bristow presented a memorial concerning Malfeasance in Office by the Board of Bishops. Referred to the Committee on Episcopacy.

Also a memorial concerning Maladministration of Bishop Adna W. Leonard. Referred to the Committee on Episcopacy.

Also a memorial concerning Charges of Immorality Against Bishop George A. Miller. Referred to the Committee on Episcopacy.

Also a memorial concerning a Complaint Against the California Conference. Referred to the Committee on Episcopacy.

The Copenhagen Area presented a memorial concerning the Appeal of Bishop Bast. Referred to the Committee on Judiciary.

The North China Conference presented a memorial concerning Protest Against Mr. Hsu Wau Liang as a Representative of the North China Conference. Referred to the Committee on Credentials.

C. V. Duckett presented a memorial concerning the Case of John P. Ingerslew. Referred to the Committee on Judiciary.

From the Puget Sound Conference came a memorial concerning the Seldon Ewing Case. Referred to the Committee on Judiciary.

From the Secretary of the General Conference came memorials Nos. 1500-1508, inclusive, dealing with the Address of the General Superintendents to the General Conference. Referred to the appropriate Committees.

SEATING OF THE DELEGATIONS

The following tabulation indicates the seating of the delegates of the General Conference in the Convention Hall. The method of selection of the seats used is that fixed by the General Conference of 1908, which laid down this regulation:

"At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Commission on Entertainment, with a Bishop presiding, shall make the assignment of seats in manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle, and after they have been thoroughly mixed, the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the same section, beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election."

Bishop Thirkield presided at the drawing, Secretary Wade of the General Conference of 1924 drew the names of the Conferences from the receptacle, and Dr. Dorr F. Diefendorf and Mr. Morris S. Daniels, Chairman and Secretary respectively of the Commission on the Entertainment of the General Conference, designated the locations and made the tabulations. Mr. J. Luther Taylor and Mr. J. S. Ulland, members of the Commission, were also present. The result of the drawing is as follows:

(R.—Right; R. C.—Right Center; L. C.—Left Center; L.—Left.)			
Conferences	Section	Row	Seats
Alabama	R. C.	A	12
	R. C.	B	12
Atlanta	R. C.	A	18-20
	R. C.	B	18-20
Baltimore	R.	H	26-36
	R.	I	26-36
Bengal	L.	P	35
	L.	Q	35
Blue Ridge-Atlantic	R. C.	C	2
	R. C.	D	2
Bombay	R.	B	30
	R.	C	30
Burma	L.	D	35
	L.	E	35

Conferences	Section	Row	Seats
California	R. C.	Y	10-20
	R. C.	Z	10-20
Central Alabama	R.	T	22-24
	R.	U	22-24
Central China	R. C.	I	2
	R. C.	J	2
Central German	L. C.	I	15-19
	L. C.	J	15-19
Central Germany	R.	P	22
	R.	Q	22
Central Illinois	L. C.	I	1-9
	L. C.	J	1-9
Central Missouri	L.	H	33-35
	L.	I	33-35
Central New York.....	R. C.	Z-2	6-20
	R. C.	Z-3	14-16
Central Pennsylvania	L.	H	21-31
	L.	I	21-31
Central Provinces	L. C.	W	11
	L. C.	X	11
Central Swedish	R. C.	K	4
	R. C.	L	4
Central Tennessee	R. C.	G	6
	R. C.	H	6
Chengt u West China.....	L.	J	35
	L.	K	35
Chicago Northwest	L.	P	31-33
	L.	Q	31-33
Chile	L. C.	G	19
	L. C.	H	19
Chungking West China.....	L.	J	33
	L.	K	33
Colorado	R. C.	M	4-12
	R. C.	N	4-12
Columbia River	L.	P	21-25
	L.	Q	21-25
Dakota	L.	K	13-19
	L.	L	13-19
Delaware	L. C.	G	11-17
	L. C.	H	11-17
Denmark	L. C.	Q	19
	L. C.	R	19
Des Moines	R. C.	Y	2-8
	R. C.	Z-1	2-8
	R. C.	Z-2	2-4
Detroit	R. C.	C	4-20
	R. C.	D	4-20
East German	R. C.	Q	2
	R. C.	R	2
East Tennessee	R. C.	G	4
	R. C.	H	4
Eastern South America.....	L. C.	S	7
	L. C.	T	7
Eastern Swedish	R. C.	M	2
	R. C.	N	2
Erie	L. C.	U	5-13
	L. C.	V	5-13

Seating of the Delegates

1843

Conferences	Section	Row	Seats
Finland	L. C.	U	19
	L. C.	V	19
Florida	R. C.	G	2
	R. C.	H	2
Foochow	L. C.	Q	15-17
	L. C.	R	15-17
Genesee	R. C.	W	10-20
	R. C.	X	10-20
Georgia	L.	V	21
	L.	W	21
Guarat	R.	J	22
	R.	K	22
Hinghwa	R. C.	A	14-16
	R. C.	B	14-16
Holston	R. C.	A	4-8
	R. C.	B	4-8
Hyderabad	L. C.	W	13
	L. C.	X	13
Illinois	R.	N	22-36
	R.	O	22-36
Indiana	L. C.	Y	1-13
	L. C.	Z	1-13
Indus River	L. C.	U	15
	L. C.	V	15
Inter-Mountain	R. C.	G	8-10
	R. C.	H	8-10
Iowa	R.	D	32-36
	R.	E	32-36
Italy	L. C.	S	9
	L. C.	T	9
Kansas	L. C.	E	1-15
	L. C.	F	1-15
Kentucky	R. C.	W	6-8
	R. C.	X	6-8
Kiangsi	R. C.	K	2
	R. C.	L	2
Korea	L.	P	27-29
	L.	Q	27-29
Lexington	L.	L	21-25
	L.	M	21-25
Liberia	R.	B	22
	R.	C	22
Lincoln	L.	B	33
	L.	C	33
Little Rock	R. C.	O	2-4
	R. C.	P	2-4
Louisiana	R. C.	Z-3	2-12
Lucknow	L.	N	35
	L.	O	35
Maine	L. C.	S	11-17
	L. C.	T	11-17
Malaya	L.	N	33
	L.	O	33
Mexico	R. C.	Q	12
	R. C.	H	12
Michigan	R.	R	22-34
	R.	S	22-34

Conferences	Section	Row	Seats
Minnesota	R.	V	22-28
	R.	W	22-28
Mississippi	L. C.	Q	1-5
	L. C.	R	1-5
Missouri	R. C.	M	16-20
	R. C.	N	16-20
Montana State	L.	V	23-25
	L.	W	23-25
Nebraska	R. C.	E	2-20
	R. C.	F	2-20
Newark	R. C.	U	4-14
	R. C.	V	4-14
New England	R.	P	26-36
	R.	Q	26-36
New England Southern	R. C.	U	16-20
	R. C.	V	16-20
New Hampshire	L. C.	U	1-3
	L. C.	V	1-3
New Jersey	L.	L	27-35
	L.	M	27-35
New Mexico	R.	B	24
	R.	C	24
New York	R. C.	K	10-20
	R. C.	L	10-20
New York East	L.	D	21-33
	L.	E	21-33
North Africa	L. C.	M	17
	L. C.	N	17
North Carolina	R. C.	W	2-4
	R. C.	X	2-4
North China	R. C.	K	6-8
	R. C.	L	6-8
North Dakota	R.	B	26-28
	R.	C	26-28
North-East Ohio	L. C.	W	15-19
	L. C.	X	15-19
	L. C.	Y	15-19
	L. C.	Z-1	15-19
	L. C.	Z-2	15-19
North India	L. C.	M	11-13
	L. C.	N	11-13
North Indiana	L. C.	A	1-11
	L. C.	B	1-11
Northern Minnesota	R.	F	22-28
	R.	G	22-28
Northern New York	L. C.	M	1-7
	L. C.	N	1-7
Northern Swedish	R. C.	A	10
	R. C.	B	10
Northeast Germany	L.	B	35
	L.	C	35
Northwest Germany	L. C.	E	19
	L. C.	F	19
Northwest India	L. C.	S	19
	L. C.	T	19
Northwest Indiana	L. C.	C	1-15
	L. C.	D	1-15

Seating of the Delegates

1845

Conferences	Section	Row	Seats
Northwest Iowa	L. C.	G	1-9
	L. C.	H	1-9
Northwest Kansas	L.	T	21-25
	L.	U	21-25
Norway	R. C.	U	2
	L. C.	V	2
Norwegian and Danish.....	L. C.	E	17
	L. C.	F	17
Ohio	L.	B	21-31
	L.	C	21-31
Oklahoma	R. C.	I	4-12
	R. C.	J	4-12
Oregon	L. C.	A	13-19
	L. C.	B	13-19
Pacific German	L. C.	C	19
	L. C.	D	19
Philadelphia	L.	R	21-33
	L.	S	21-33
Philippine Islands	R.	H	22-24
	R.	I	22-24
Pittsburgh	L.	N	21-31
	L.	O	21-31
Puget Sound	R.	T	26-32
	R.	U	26-32
Rock River	R. C.	O	6-20
	R. C.	P	6-20
Saint Johns River.....	R.	B	32
	R.	C	32
Saint Louis	L.	J	21-31
	L.	K	21-31
Savannah	L. C.	M	19
	L. C.	N	19
Shantung	R. C.	A	2
	R. C.	B	2
South Carolina	R. C.	G	14-20
	R. C.	H	14-20
South Florida	R.	P	24
	R.	Q	24
South Fukien	L. C.	U	17
	L. C.	V	17
South Germany	R.	B	34-36
	R.	C	34-36
South India	L. C.	M	15
	L. C.	N	15
Southern	L.	F	21-23
	L.	G	21-23
Southern California	R. C.	Q	4-20
	R. C.	R	4-20
Southern Illinois	R.	D	22-30
	R.	E	22-30
Southwest Germany	L. C.	M	9
	L. C.	N	9
Southwest Kansas	L. C.	O	1-9
	L. C.	P	1-9
Sweden	L.	F	25-29
	L.	G	25-29
Switzerland	L.	F	35
	L.	G	35

Conferences	Section	Row	Seats
Tennessee	L. C.	I	11-13
	L. C.	J	11-13
Texas	L. C.	S	1-5
	L. C.	T	1-5
Troy	L. C.	K	1-11
	L. C.	L	1-11
Upper Iowa	L. C.	O	11-19
	L. C.	P	11-19
Upper Mississippi	R.	J	32-36
	R.	K	32-36
Vermont	L.	F	31-33
	L.	G	31-33
Washington	R.	F	30-36
	R.	G	30-36
West Ohio	R. C.	S	2-20
	R. C.	T	2-20
West Texas	L.	T	27-31
	L.	U	27-31
West Virginia	R.	L	24-36
	R.	M	24-36
West Wisconsin	R.	J	24-30
	R.	K	24-30
Western Norwegian-Danish	L.	V	27
	L.	W	27
Western Swedish	R.	L	22
	R.	M	22
Wilmington	L. C.	Q	7-13
	L. C.	R	7-13
Wisconsin	R. C.	I	14-20
	R. C.	J	14-20
Wyoming	L. C.	W	1-9
	L. C.	X	1-9
Wyoming State	R. C.	M	14
	R. C.	N	14
Yenping	L. C.	C	17
	L. C.	D	17

RECORD OF VOTE REPORTED ON PROPOSED AMENDMENTS TO THE CONSTITUTION

No. 1. UNIFICATION 1924-1925

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Alabama	41	1	25	0
Atlanta	59	0	26	7
Baltimore	180	1	108	0
Bengal	30	0	13	0
Blue Ridge-Atlantic	43	2	32	0
Bombay	32	0	12	1
California	142	0	65	0
California German	23	0	14	0
Central Alabama	73	8	25	1
Central China				
Central German	69	5	37	0
Central Illinois	123	3	96	0
Central Missouri	42	30	42	10
Central New York	95	31	89	9
Central Pennsylvania	208	0	88	2
Central Provinces	35	0	16	0
Central Swedish	38	0	23	0
Central Tennessee	25	1	18	0
Chicago Northwest	72	6	40	20
Chile	23	0	25	0
Chungking West China	26	0	19	0
Colorado	124	11	72	0
Columbia River	83	1	50	0
Dakota	87	1	72	6
Delaware	43	93	79	5
Denmark				
Des Moines	142	3	119	1
Detroit	229	2	115	1
East German	31	0	23	0
East Tennessee	23	27	4	27
Eastern South America	47	0		
Eastern Swedish	25	2	22	0
Erie	147	2	98	0
Finland				
Florida	37	18	9	3
Foochow	59	0	68	0
Genesee	122	27	75	1
Georgia	19	3	20	0
Gujarat	48	1	15	2
Gulf	19	0	19	0
Hinghwa	72	0	44	0
Holston	101	2	82	2
Illinois	180	0	135	4
Indiana	164	18	148	0

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Indus River	35	0		
Inter-Mountain	39	1	25	0
Iowa	61	10	41	0
Italy	38	1	15	0
Kansas	197	9	96	0
Kentucky	65	3	41	0
Kiangsi	32	0	14	0
Korea				
Lexington	75	37	53	33
Liberia				
Lincoln	37	9	27	1
Little Rock	51	0	26	2
Louisiana	120	9	18	0
Lucknow				
Maine	103	3	91	0
Malaya	29	0	30	0
Mexico	34	0	21	0
Michigan	179	8	93	0
Minnesota	96	0	71	0
Mississippi	82	0	47	1
Missouri	79	1	55	0
Montana State	70	0	32	2
Nebraska	196	8	189	5
Newark				
New England	123	2	80	0
New England Southern	84	1	71	1
New Hampshire	60	2	61	0
New Jersey	129	6	117	0
New Mexico	16	3		
New York	158	0	109	0
New York East	113	2	101	0
North Carolina	71	4	54	0
North China				
North Dakota	57	5	52	10
North Germany	87	7	78	0
North India	60	0	17	0
North Indiana	151	6	132	0
North-East Ohio	293	8	161	2
Northern Minnesota	77	2	68	1
Northern New York	125	5	91	3
Northern Swedish	27	3	11	0
Northwest India	55	0	39	0
Northwest Indiana	127	0	106	1
Northwest Iowa	141	9	99	1
Northwest Kansas	101	3	71	4
Northwest Nebraska				
Norway				
Norwegian and Danish	32	3	20	0
Ohio	136	4	102	0
Oklahoma	128	0	105	2
Oregon	93	2	71	0
Pacific German	16	2	2	0
Philadelphia	207	26	160	6
Philippine Islands				
Pittsburgh	218	15	186	1
Puget Sound	109	5	85	3

Votes on Proposed Constitutional Amendments 1849

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Rock River	217	12	108	0
Saint Johns River	39	4	26	0
St. Louis	128	0	45	2
St. Louis German	54	2	32	0
Savannah	49	0	13	0
South Carolina	103	41	84	20
South Florida	32	1	Not convened	
South Germany	86	0	67	0
South India	40	2	21	0
Southern	29	0	20	0
Southern California	205	0	63	0
Southern Illinois	116	26	126	0
Southwest Kansas	130	4	111	0
Sweden				
Switzerland	57	0	50	0
Tennessee	43	9	32	0
Texas	86	7	37	3
Troy	136	3	69	0
Upper Iowa	137	2	113	0
Upper Mississippi	90	4	47	0
Vermont	44	0	16	0
Washington	135	17	72	6
West China				
West German	35	3	31	0
West Ohio	257	9	83	0
West Texas	75	5	18	2
West Virginia	190	12	161	0
West Wisconsin	94	1	66	0
Western Norwegian-Danish ..	23	0	16	0
Western Swedish	30	0	18	0
Wilmington	103	15	122	0
Wisconsin	100	19	69	0
Wyoming	134	0	63	0
Wyoming State	29	0	15	0
Yenping	36	0		
Total	10,855	721	7,130	214

MISSION CONFERENCES

Baltic and Slavic	21	0		
Bulgaria	15	0		
Finland	17	0		
France	18	0		
Jugo-Slavia	9	0		
North Africa	15	0	6	0
North Andes	8	0	7	0
Pacific Swedish	14	0	5	0
Russia	4	0		
Southern Swedish	11	0	5	0
Total	132	0	23	0

NO. 2. ADMISSION OF LAYMEN TO ANNUAL CONFERENCE 1924-1925

Alabama	34	8	25	0
Atlanta	5	57	33	0

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Baltimore	52	120	86	23
Bengal	27	3	13	0
Blue Ridge-Atlantic	18	27	31	1
Bombay	18	14	7	6
California	105	30	56	9
California German	16	6	13	1
Central Alabama	12	67	24	3
Central China				
Central German	60	12	37	0
Central Illinois	27	96	64	32
Central Missouri	2	67	49	3
Central New York	67	61	94	0
Central Pennsylvania	164	34	81	0
Central Provinces	25	10	16	0
Central Swedish	23	15	23	0
Central Tennessee	25	0	18	0
Chicago Northwest	15	59	18	42
Chile				
Chungking West China	26	0	19	0
Colorado	105	31	72	0
Columbia River	74	5	50	0
Dakota	84	3	78	1
Delaware	41	95	75	9
Denmark				
Des Moines	146	33	118	0
Detroit	166	45	105	1
East German	5	19	21	1
East Tennessee	10	41	5	26
Eastern South America				
Eastern Swedish	12	15	22	0
Erie	78	73	101	3
Finland				
Florida	8	42	11	1
Foochow	61	0	68	0
Genesee	95	54	76	0
Georgia	22	1	20	0
Gujarat	1	49	12	5
Gulf	11	9	18	1
Hinghwa	66	2	44	0
Holston	14	87	10	74
Illinois	126	63	121	11
Indiana	89	56	113	31
Indus River	22	13		
Inter-Mountain	25	14	25	0
Iowa	35	35	38	5
Italy	39	0	15	0
Kansas	89	121	94	0
Kentucky	34	11	29	9
Kiangsi	32	0	14	0
Korea				
Lexington	3	101	82	4
Liberia				
Lincoln	13	27	26	2
Little Rock	41	18	28	0
Louisiana	0	131	17	1
Lucknow				

Votes on Proposed Constitutional Amendments 1851

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Maine	94	21	87	0
Malaya	29	0	29	1
Mexico	29	2	21	0
Michigan	70	110	115	10
Minnesota	79	25	70	1
Mississippi	16	64	44	2
Missouri	37	43	55	0
Montana State	64	5	35	0
Nebraska	117	90	170	24
Newark				
New England	10	105	24	59
New England Southern	30	54	71	2
New Hampshire	34	26	49	15
New Jersey	20	149	79	39
New Mexico	17	0		
New York	52	88	46	42
New York East	121	51	107	2
North Carolina	32	42	54	0
North China				
North Dakota	27	0	27	0
North Germany	23	70	78	0
North India	6	44	17	0
North Indiana	0	191	89	29
North-East Ohio	112	166	139	11
Northern Minnesota	46	26	69	0
Northern New York	70	56	84	8
Northern Swedish	21	7	11	0
Northwest India	41	5	38	1
Northwest Indiana	56	65	81	20
Northwest Iowa	98	33	96	4
Northwest Kansas	66	28	74	0
Northwest Nebraska				
Norway				
Norwegian and Danish	32	0	20	0
Ohio	109	32	89	0
Oklahoma	113	35	105	2
Oregon	70	20	72	0
Pacific German	2	16	2	0
Philadelphia	23	188	149	20
Philippine Islands				
Pittsburgh	66	122	152	35
Puget Sound	100	20	81	4
Rock River	209	20	113	0
St. Johns River	27	16	26	0
St. Louis	49	65	45	8
St. Louis German	13	26	19	3
Savannah	46	0	13	0
South Carolina	40	105	75	5
South Florida	23	10	Not convened	
South Germany	46	41	70	0
South India	13	29	20	1
Southern	29	0	9	12
Southern California	243	31	69	0
Southern Illinois	61	72	116	10
Southwest Kansas	79	42	98	13
Sweden				

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Switzerland	5	52	49	2
Tennessee	48	12	32	0
Texas	24	57	40	0
Troy	23	119	48	19
Upper Iowa	112	22	95	5
Upper Mississippi	9	85	47	0
Vermont	26	12	15	2
Washington	28	116	77	1
West China				
West German	5	28	14	16
West Ohio	164	67	71	11
West Texas	8	69	20	0
West Virginia	97	98	160	0
West Wisconsin	84	3	66	0
Western Norwegian-Danish	25	0	16	0
Western Swedish	22	6	18	0
Wilmington	24	84	86	41
Wisconsin	67	45	67	0
Wyoming	58	75	28	35
Wyoming State	28	1	15	0
Yenping	0	34		
Total	5,945	5,362	6,386	846

**No. 3. KANSAS CONFERENCE PLAN FOR ADMISSION OF LAYMEN TO
ANNUAL CONFERENCE 1927-1928**

Alabama	0	26	14	2
Atlanta	0	62	40	2
Baltimore	6	43		
Bengal				
Blue Ridge-Atlantic	3	38		
Bombay				
Burma				
California				
California German	16	3	11	0
Central Alabama				
Central China				
Central German	0	72		
Central Germany				
Central Illinois				
Central Missouri				
Central New York				
Central Pennsylvania	8	120	0	141
Central Provinces	0	29	0	11
Central Swedish				
Central Tennessee				
Chengtzu West China				
Chicago Northwest				
Chile	3	18	34	0
Chungking West China				
Colorado				
Columbia River				
Dakota				
Delaware				
Denmark				

Votes on Proposed Constitutional Amendments 1853

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Des Moines	118	4		
Detroit				
East German				
East Tennessee				
Eastern South America	0	42		
Eastern Swedish	17	8	22	0
Erie	114	0	99	0
Finland				
Florida	0	43		
Foochow	35	14		
Genesee				
Georgia	17	3		
Gujarat				
Hinghwa				
Holston				
Hyderabad				
Illinois				
Indiana	0	112		
Indus River				
Inter-Mountain				
Iowa				
Italy				
Kansas	168	8	22	81
Kentucky				
Kiangsi				
Korea				
Lexington				
Liberia				
Lincoln				
Little Rock				
Louisiana				
Lucknow				
Maine	17	79		
Malaya				
Mexico				
Michigan				
Minnesota				
Mississippi				
Missouri				
Montana State				
Nebraska				
Newark			40	57
New England	33	31	107	1
New England Southern			37	25
New Hampshire				
New Jersey	127	0	37	68
New Mexico				
New York	6	88	0	45
New York East	72	52		
North Carolina				
North China	Unanimous—no count taken			0
North Dakota				
North-East Ohio				
North India	1	47	3	47
North Indiana	0	126	14	71
Northern Minnesota	61	29	65	11

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Northern New York	0	78		
Northern Swedish				
Northeast Germany				
Northwest Germany				
Northwest India				
Northwest Indiana				
Northwest Iowa				
Northwest Kansas				
Norway				
Norwegian and Danish				
Ohio				
Oklahoma				
Oregon				
Pacific German				
Philadelphia	138	0	169	17
Philippine Islands				
Pittsburgh				
Puget Sound				
Rock River			0	96
St. Johns River	25	19		
St. Louis				
Savannah	10	25		
Shantung				
South Carolina	3	134	0	100
South Florida				
South Fukien				
South Germany				
South India				
Southern			40	0
Southern California	130	4		
Southern Illinois				
Southwest Germany				
Southwest Kansas				
Sweden				
Switzerland				
Tennessee				
Texas	63	50	70	0
Troy	134	20	0	157
Upper Iowa	126	0		
Upper Mississippi	79	0		
Vermont	0	45		
Washington			0	70
West Ohio				
West Texas			0	82
West Virginia	119	0	102	6
West Wisconsin	58	0		
Western Norwegian-Danish ..				
Western Swedish				
Wilmington	27	63	65	13
Wisconsin				
Wyoming	0	112	84	34
Wyoming State				
Yenping				
Total	1,738	1,641	1,035	1,137

**No. 4. CENTRAL SWEDISH CONFERENCE PLAN FOR ADMISSION OF
LAYMEN TO ANNUAL CONFERENCE 1927-1928.**

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Alabama	0	26	2	14
Atlanta	9	52		
Baltimore	23	52		
Bengal	8	17	16	0
Blue Ridge-Atlantic	33	8	35	0
Bombay				
Burma	12	2	5	0
California	0	102	40	45
California German			11	0
Central Alabama				
Central China				
Central German	61	7	21	21
Central Germany				
Central Illinois	117	0		
Central Missouri				
Central New York				25
Central Pennsylvania			0	136
Central Provinces	24	2	11	0
Central Swedish	38	0	21	10
Central Tennessee	23	0	17	0
Chengtu West China				
Chicago Northwest	11	56	0	60
Chile	2	21		
Chungking West China	23	0	18	0
Colorado	42	9	87	0
Columbia River	64	13	70	5
Dakota			64	0
Delaware			51	0
Denmark				
Des Moines	12	70	Unanimously carried	
			no count vote	
Detroit	Laid on the table			
East German	21	1	28	0
East Tennessee	27	3	42	6
Eastern South America	1	39		
Eastern Swedish	4	21	0	22
Erie	0	†	6	93
Finland				
Florida	38	6		
Foochow				
Genesee	0	123	41	7
Georgia	8	102	20	0
Gujarat	3	49	36	1
Hinghwa				
Holston				
Hyderabad				
Illinois	88	12	94	24
Indiana				
Indus River				
Inter-Mountain	30	7	35	2
Iowa	1	51		

† Whole Conference, no count taken.

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Italy				
Kansas			105	1
Kentucky	11	33	30	10
Kiangsi				
Korea	52	21		
Lexington				
Liberia	14	1	36	0
Lincoln			33	0
Little Rock			48	0
Louisiana	3	98		
Lucknow	0	41	0	41
Maine	82	19	75	0
Malaya				
Mexico				
Michigan	7	99	105	8
Minnesota	0	111	79	0
Mississippi			38	0
Missouri	34	12		
Montana State	72	0	36	0
Nebraska	225	10	192	0
Newark	4	80	17	73
New England			0	120
New England Southern			25	34
New Hampshire				
New Jersey	0	110	94	23
New Mexico				
New York	13	83	13	45
New York East	0	138		
North Carolina				
North China				
North Dakota			0	47
North-East Ohio				
North India	11	33	47	3
North Indiana	22	99	95	8
Northern Minnesota	26	52	11	65
Northern New York	84	0		
Northern Swedish	1	20	13	0
Northeast Germany				
Northwest Germany				
Northwest India			54	2
Northwest Indiana	21	78	53	10
Northwest Iowa				
Northwest Kansas	89	1	58	0
Norway				
Norwegian and Danish	35	0	24	0
Ohio	40	38	140	3
Oklahoma				
Oregon	19	63	48	5
Pacific German			11	0
Philadelphia	0	206	216	0
Philippine Islands				
Pittsburgh				
Puget Sound	96	8	92	0
Rock River	133	0	112	0
St. Johns River	10	33		
St. Louis				

Votes on Proposed Constitutional Amendments 1857

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Savannah	31	4	24	6
Shantung				
South Carolina	1	132	99	1
South Florida				
South Fukien				
South Germany				
South India				
Southern			0	40
Southern California				
Southern Illinois				
Southwest Germany				
Southwest Kansas	113	3	76	23
Sweden				
Switzerland				
Tennessee	55	3		
Texas			70	0
Troy	0	150	0	157
Upper Iowa				
Upper Mississippi	0	68		
Vermont	0	45		
Washington	60	15	70	0
West Ohio	2	103	163	23
West Texas			82	0
West Virginia			78	5
West Wisconsin	63	3	61	0
Western Norwegian-Danish ..	20	0	15	0
Western Swedish	23	0	0	18
Wilmington	0	104	0	59
Wisconsin	12	53	71	2
Wyoming	4	93	78	25
Wyoming State	23	2	14	0
Yenping				

MISSION CONFERENCE

Pacific Swedish	6	4	15	0
Total	2,240	3,028	3,598	1,328

No. 5. DETROIT LAY ELECTORAL CONFERENCE PLAN FOR THE ADMISSION
OF LAYMEN TO ANNUAL CONFERENCE, 1927-1928

Alabama	0	26	0	16
Atlanta	9	53		
Baltimore	24	36		
Bengal				
Blue Ridge-Atlantic	1	40		
Bombay				
Burma				
California				
California German				
Central Alabama				
Central China				
Central German				
Central Germany				
Central Illinois				
Central Missouri				

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
Central New York				
Central Pennsylvania			2	125
Central Provinces				
Central Swedish				
Central Tennessee				
Chengtú West China				
Chicago Northwest				
Chile	16	15		
Chungking West China				
Colorado				
Columbia River				
Dakota				
Delaware				
Denmark				
Des Moines				
Detroit			137	0
East German				
East Tennessee				
Eastern South America	39	4		
Eastern Swedish	2	23	0	22
Erie				
Finland				
Florida	41	3	38	0
Foochow				
Genesee				
Georgia				
Gujarat				
Hinghwa				
Holston				
Hyderabad				
Illinois				
Indiana				
Indus River				
Inter-Mountain				
Iowa				
Italy				
Kansas			0	81
Kentucky				
Kiangsi				
Korea				
Lexington				
Liberia				
Lincoln				
Little Rock				
Louisiana				
Lucknow				
Maine	6	92		
Malaya				
Mexico				
Michigan				
Minnesota				
Mississippi				
Missouri				
Montana State				
Nebraska				
Newark			0	76

Votes on Proposed Constitutional Amendments 1859

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
New England	0	121	0	120
New England Southern			12	53
New Hampshire				
New Jersey	0	113		
New Mexico				
New York	1	96	29	35
New York East	1	124		
North Carolina				
North China				
North Dakota				
North-East Ohio				
North India				
North Indiana	1	109	0	118
Northern Minnesota				
Northern New York	0	76		
Northern Swedish				
Northeast Germany				
Northwest Germany				
Northwest India				
Northwest Indiana				
Northwest Iowa				
Northwest Kansas				
Norway				
Norwegian and Danish				
Ohio				
Oklahoma				
Oregon				
Pacific German				
Philadelphia	0	199	0	216
Philippine Islands				
Pittsburgh				
Puget Sound				
Rock River				
St. Johns River	5	36		
St. Louis				
Savannah				
Shantung				
South Carolina			0	100
South Florida			16	1
South Fukien				
South Germany				
South India				
Southern			0	40
Southern California				
Southern Illinois				
Southwest Germany				
Southwest Kansas				
Sweden				
Switzerland				
Tennessee				
Texas			70	0
Troy	22	122	0	157
Upper Iowa				
Upper Mississippi				
Vermont	0	45		
Washington			0	70

CONFERENCE	Annual Conference		Lay Electoral	
	Ayes	Noes	Ayes	Noes
West Ohio			0	82
West Texas				
West Virginia				
West Wisconsin				
Western Norwegian-Danish ..				
Western Swedish				
Wilmington	0	99	0	54
Wisconsin				
Wyoming	16	75	81	21
Wyoming State				
Yenping				
Total	184	1,507	385	1,387

THE GENERAL CONFERENCE IN RETROSPECT

BY BISHOP HERBERT WELCH

Was the General Conference worth what it cost? Is there any justification in results for the time and the money, the inconvenience and the labor, involved in bringing from distant parts of this country and of the globe a great company of men and women to spend these strenuous days in devotion to the Church's business? Will the Church be any different—or the world? Are the delegates any different—or the hearers and lookers-on? What has been the spirit and what the achievement of this quadrennial gathering?

One thing is certain: this has been an industrious Conference. It has given so close attention to its business that even the lovers of sport among its members—so I suspect—have been hardly aware of the progress of the transcontinental footrace, and perhaps have been so absorbed that they have failed to keep track of the home runs pounded out by the champions in the national sport! The secretaries who have handled the twelve hundred memorials have been busy. The committees which have presented over three hundred reports have been busy. But large numbers of the reports upon which much thought had been spent have never received the consideration by the Conference which they deserved. Every observer must have said to himself, during these recent days, "This Conference has more work than it can possibly do." The Conference has acted wisely in arranging for some change in procedure at its next session. The first committee report was adopted on May 7; a few more passed the house on May 8 and 9. What were we doing? We were calling the Conferences, and passing pleasant resolutions of sympathy or appreciation, which perhaps assisted in creating the genial atmosphere in which our later work was to be done, but which fell somewhat short, after all, of what we would expect and ardently wish. If we could have devoted the early days to hearing the messages of fraternal delegates, rather strictly limited in time, and if the reports of Areas outside the United States could have been given in regular business sessions, instead of to more scanty evening audiences, I wonder whether there would not have been greater satisfaction and more time for important debates in the later fortnight.

This has been a democratic Conference. There have been many leaders—but no leader. The old jest that used to be flung about at General Conference time: "Dr. Buckley is now in ses-

sion," could find no place here. Dr. Buckley and Dr. Downey have so far failed to appoint their successor. This Conference has not been subject to the domination of any one or few personalities; the leadership has been well distributed. Minds have been open to argument, but opinions have been individually formed. The Conference has known what it wanted and has made that clear. It has been a good-tempered Conference. The daily grind has not left sharp edges. Dr. Mott during his brief visit, when the Conference had been three weeks at work, remarked that in most conventions such a length of time would produce a jaded and impatient mood, but that this Conference looked unwearied and alert. Criticism and complaint have not been its characteristic notes. Slams and slaps have been less frequent than exhibitions of hearty good-fellowship. Some scenes of confusion have arisen, but even then the triumphant thumping of chair-arms has had a sound of good cheer. One brother may speak of a "pious pandemonium," but the piety has been much more conspicuous than the pandemonium!

For this has been a sincerely spiritual Conference. I do not refer simply to the morning devotional services, with their large attendance and evident interest; or to the 8 o'clock prayer-meetings, which I doubt not have had their deep effect upon the Conference spirit. I am not thinking so much of that moving service of Wesley Day, when the spiritual glow was fanned to a brighter blaze. But I am thinking of tolerance and fair play, of the desire not to divide, but to get together, of the absence of consuming and clashing ambition (so that I even heard the Conference blamed because there was not more interest in the elections!). I am thinking of the general good-will. Distant, it may be, is the golden day when between all individuals and all races and all nationalities nothing but brotherhood shall be known, when all envy and all jealousy and all anger and all evil speaking shall have vanished, and love shall reign alone. But there has been a good prophecy of such a day in the kindliness, the consideration, the general and mutual respect that have here indicated the presence of the Spirit. Not by their emotions but by their fruits ye shall know men. Where love and peace and joy and self-control and generosity are present, there is the token of the Spirit. Unanimity is not needful if we have but harmony. The possibility of such harmony was strikingly illustrated in the adoption of the Declaration of Faith, and that harmony arose, not so much from stress upon the historic standards, as from emphasis upon experience and life, on the living Christ, on the dispensation of the Spirit, on Christianity as the present and powerful cure for personal sin and for social evils.

Genuine spirituality never interferes with practical usefulness. We have addressed ourselves to many problems of adjustment or readjustment in our organization machinery that we might

meet more successfully the demands of a changing day. Our Quarterly Conference procedure has had your attention; our pension legislation promises, when completed, to provide more justly, if not amply, for ministers, deaconesses and missionaries. The whole deaconess movement has been unified. Our entire scheme of religious education has been reviewed. Teachers in the Church schools have been encouraged, theological seminaries have been placed upon the budget of the Mother Church, the Board of Education strengthened, and provision made for a comprehensive survey of our colleges which may tend to make of them a system rather than a series of unrelated units, and to lead to their more substantial endowment for the enlarging future. The World Service organization has been improved, and plans have been made to utilize the spirit of stewardship in the local church. Steps have also been taken looking to the enrichment of our worship, while plans are prepared for the revision of our hymnal, our responsive readings, and our ritual.

Some particular groups among us have had particular consideration. Our youth are, if the General Conference has its way, to be more quickly and generously recognized in our church life and to be thrust forward in our enterprises. The Wesley Foundations are to receive a better backing in their exhilarating task. The laymen are not only, if God please, at last to find their way into the Annual Conference, but to be gathered into brotherhoods once more, and men's activities are to rise to new heights in comradeship with our brethren of the Methodist Church, South. And the Bishops have not been forgotten. To be sure, they are for the time diminished in number. We began this Conference with thirty-seven effective General Superintendents and we end it with only thirty-two. But one Missionary Bishop has been added to our ranks and preparation has been made for the election of five more Bishops in due time by the Central Conferences. Most of the conditions attached to the exercise of the episcopal office remain unchanged. The Bishops are still to fix the Areas and to have presidential supervision after the same fashion as heretofore, and to retire at the same age and in the same way. Their selection is still to be for an indefinite and not a fixed term, and you have declared that without a Constitutional amendment the General Conference has no right to restrict the power of fixing the appointments of pastors or of District Superintendents. You have, however, decided to allow the Annual Conferences to determine the number of the districts. But with these slight alterations you have left the episcopal office in substantially the same position in our economy which it has occupied in recent decades. Your treatment of the Bishops personally has been marked by courtesy and kindness, and by praise, sometimes, we are fain to think, beyond our deserving.

But, important as these various items may prove to be in the

development of our church life and service to God's world, there are a few major interests which have been in the forefront of the thinking of this Conference. One, of course, is the prohibition issue. In common with other Christian men and women, the Conference has recognized that the battle is not over, but on; that the forces which would undermine our position are many and persistent; that heroism is not yet out of date, and that if the greatest social experiment of all ages—to make a nation free from the curse of strong drink—is to succeed, the united and determined and unremitting action of men of idealism and prayer must be secured. It has been discerned also that insistence upon law enforcement alone is not enough for our purpose. Just as in our World Service dilemma we have been forced into the knowledge that talk of quotas and percentages and honor rolls and all the mechanics of the affair will never keep up the gifts of the people, but only that education in the facts which made them first enlarge their giving; so we are coming to see that what the temperance movement must have is new education in the facts which caused the Eighteenth Amendment to be enacted. Not in mere law nor in logic does the power reside which will strengthen the will and unite the forces for victory. And with the fight for temperance and prohibition goes the contest for "the great moralities"—for decency, sobriety and self-control. We are against popular and perverting vices. We are for clean amusements, clean literature, clean family life, for the home and the Sabbath and all the venerable sanctities which have laid the foundations of a Christian civilization.

Then there is the war issue. In a noble declaration the Conference has set itself against this gigantic evil, the evil of all evils of the present age. It has set itself against the preparations for war in swollen armies and navies and military training of youth, which breed the war mind, influence the war passion, and lead to the war deed. So destructive of both material and spiritual values have you found it, so monstrous, so devilish, that no denunciation seems too severe, no sacrifice too great to abolish it. So hateful have you felt war to be that you have asserted your willingness to surrender the military protection of your missionaries, if that be their own wish and choice, and entrust them to the goodwill of the countries in which they dwell and to the loving care of the Father whose sky arches above every land. Your Conference on World Peace, which you are now supplying with funds adequate to carry on a work of peace education, testified to your faith in the great crusade of a warless world.

Then, there is Evangelism. The preaching of the gospel of the Son of God has been exalted in your counsels. The pastor has been declared to be the chief man, and steps leading to a more equitable support for those giving themselves to this work have been indicated. Lay visitation evangelism, mass evangelism,

personal religious clinics—every means by which the wandering and bewildered sons of men may be led to the Father's home are counted worthy of study and of use. Without evangelism the fires die out upon the altar, "the image of the God is gone," and the Church becomes a tomb of human hopes. Wisely have you turned again the minds of our people to the message, the messenger and those in need.

As our thoughts run over the past days another major interest must surely stand out before every eye—Christian unity. No Methodist who is true to the spirit of his founder can be aught but inclusive in his love. Denominational goodwill, co-operation, comity, federation, unity, must all be words which ring in Methodist ears like a chime of silver bells. Wherever there is a Christian hand we stand ready to grasp it; wherever there is a heart we are ready to exchange love for love. We do not confuse unity with uniformity, or even with union. The unity of the Spirit is the bond of peace. But where spiritual unity has been established, closer outward relations are likely to ensue. Methodist union in the United States appears just now to be in the trough and not on the crest of the wave. It seems to have an eight-year period. In 1908, at Baltimore, in 1916, at Saratoga Springs, in 1924, at Springfield, there were hours of uplift and exultation, as faith in the reunion of American Methodism and hope for its speedy realization took possession of the heart. May it not be that 1932 may find another wave rolling in, a wave which shall sweep away all hesitations and all obstacles and carry us to our hearts' desire? To sing together, to pray together, to love together, at last to work together, to dwell in the same house and eat at the same table, may not this be the beautiful outcome of divine grace and of our own utter willingness?

And—last of all—the world vision. We saw it from the standpoint of the Holy City, Jerusalem, through the eyes of Dr. Mott. We see it in the light of the New Jerusalem as the city of God comes down from heaven to earth. I cannot believe that our attitude to foreign missions—to world-wide evangelism—can be unaffected after the moments we have spent together on the hills of God. You have listened to the appeals of other lands. You have responded by measures designed to open the way from the giver to those who need without avoidable interference by checks and safeguards. You have sent forth a comprehensive statement of the aim of missionary endeavor, and then have set about to realize your aim of a self-supporting, self-propagating and self-governing Church, by making new grants of power to fields overseas. The extension of the authority of Central Conferences, the appointment of a Commission to go still more deeply into the problem, the adoption of a plan which ultimately may become church-wide and transform an American Church

with missionary dependencies into an international church of the first rank—these acts are the pledges of your sincerity and your zeal. You have seen your splendid fellow-Methodists who have come across the seas to reach this place, you have found their hearts as your hearts, and as you have struck hands and pronounced the sacred words, “My brother,” a new joy has entered into you both. There are three forms or degrees of independence which may serve to bring about the truly indigenous church. One is the formation of Central Conferences with constantly increasing powers, but with unbroken relation to our international organization. The second is by union with other Methodist churches in the same land, as in Korea and in Mexico, yielding greater local solidarity while inevitably affecting to some extent the bond uniting the native church to other countries. The third involves the possible disappearance of the Methodist name and form, as in such a union as is proposed with the American Board Mission in the Balkans. But you have shown yourselves ready for all. Whatever steps may promote the glory of our Lord and the spread of His Kingdom are not too hard for his people to take.

In the contemplation of these great problems and opportunities we have had some high hours. Some may have come to Kansas City with doleful anticipations of a month of recriminations and wrangling and bitterness, but if there were such they have been delightfully disappointed. “We can feel very happy over this Conference,” said one honored brother; and so say we all. The retired, laying down their loads and going off with light hearts like boys released from school; those who have just taken on the burden of new responsibilities; those who have not been elected, but generously and nobly withdrew from various nominations when they felt that thus the work would be advanced—yes, “we all can feel very happy over this Conference.” We have been happy as we tinkered, happy as we gazed or dreamed, happy as we planned. But now we go out, not to keep tinkering or to keep dreaming, but to use the machinery, improved in whatever way it may be by our toils, to do the work of our Lord. One month—or six months—of tinkering is enough out of a quadrennium. He who attempts now to concentrate the thought of the Church on its machinery rather than on the work and the world is rendering us but a poor service. Criticism may well cease; there is too much to do. A homely proverb of this section is said to be, “A kicking mule pulls no load.”

If I were to take one phrase by which to characterize the work of this Conference, it would be the reassertion of the catholicity of Methodism. In the thought of its founder Methodism was inclusive. Nationality, color, creed, class, need not separate men. Any method was a good method which succeeded. Any doctrine was a good doctrine which revealed God and saved men. Any

action was religious which could be brought under the lordship of Jesus Christ. Each in his own manhood, with his own priestly approach to the One God, each with his own opinion and his own rite, may count himself a brother to all though he be unlike all. Methodism is essentially catholic. Methodism is both conservative and progressive. Methodism has a place for pre-millennialism and for post-millennialism, and for those who interpret the future coming of Our Lord in neither of these ways. Methodism has a place for fundamentalists and for higher critics; for New School and for Old School; for High Church, for Low Church, and for Broad Church; for social radicals and for social standpatters. The Church, if it is anything divine and mighty and permanent, is a spiritual fellowship of believers in Jesus. Its roof-tree is as wide as the heavens. The world in which we rejoice to dwell is no drab monotony. Uniformity is a desert of dull and deadly sand. But what we love is the world of verdant foliage, and purple hills, and flaming skies, of valleys and of mountains of infinite variety—a world in which no two blades of grass are precisely the same, yet the Good God made them all. He is exhaustless in his patterns. He hath made everything good in its time by making everything different. “But we are one in Him.” One blood, one Lord, one faith.

This General Conference has meant a reassertion of the catholic temper of Methodism; now shall there be a reassertion of the spiritual power of Methodism?

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